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**ENCYCLOPEDIA OF RELIGIOUS GROUPS IN  
LATIN AMERICA AND THE CARIBBEAN:  
RELIGION IN PERU**

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# Religion in Peru

## Country Summary

Peru is located in western South America, bordered by the Pacific Ocean to the west, Chile to the south, Ecuador to the north, and by Colombia, Brazil and Bolivia to the east. The former home of the pre-Colombian Inca Empire, modern Peru includes 494,000 square miles of territory. The country has a varied geography divided by the Andean highlands in the center, the dry western coastal lowlands, and the eastern tropical lowlands, which are headwaters of the Amazon River. The nation's highest peak, Mount Huascarán (22,205 feet), is located in the western Andes Mountains in Yungay Province; it is the sixth highest mountain in the Western Hemisphere.

Abundant mineral resources are found in the mountainous areas, and Peru's coastal waters provide excellent fishing grounds. Normally, the Peruvian current, also known as the Humboldt Current, brings cold water and lots of fish to Peruvian waters. During the 1950s, the Bay of Chimbote was the world's leading fishing port.

Peru is divided into 25 regions and the Province of Lima. Each region has an elected government composed of a president and a council, which serves a four-year term. These regional governments plan development, execute public investment projects, promote economic activities and manage public property. The Province of Lima is administered by a city council. Despite its small area, Lima Province is the major industrial and economic powerhouse of the Peruvian economy. It concentrates almost one-third of the country's population and much of its GDP. In 2002, the new regionalization law passed under the administration of President Alejandro Toledo (2001-2006) made the Lima Province a separate entity from the rest of the newly-created Lima Region.

The total population of Peru (2007 census) was 29 million and was ranked the fourth most-populous country in South America; 75.9 percent of Peru's population was urban. Lima is the nation's capital and its largest city, with an estimated population of over 8 million. Other major cities include Arequipa, Trujillo, Chiclayo, Piura, Iquitos, Cusco, Chimbote and Huancayo, all of which had more than 250,000 inhabitants.

Racially, the population was classified as 45 percent Amerindian, 37 percent *mestizo* (mixed Amerindian and European), 15 percent white, and 3 percent black, Japanese, Chinese and other races. Peru's official languages are Spanish and, according to the Peruvian Constitution of 1993, the various Amerindian languages (such as Quechua, Aymara and others) in areas where they are dominant. Spanish is spoken as the first language of 83.9 percent of Peruvians (over age 5) and Quechua is spoken by 13.2 percent of the population, followed by Aymara. Ninety-two



languages are spoken in Peru, and in the Amazonian region alone there are 16 ethnolinguistic families and more than 65 distinct ethnic groups.

Peru is a multi-ethnic nation formed by a combination of different groups over the last five centuries. The Amerindian population decreased from an estimated 9 million in the 1520s to around 600,000 in 1620 due to warfare and infectious diseases. During Spanish colonial rule, Spaniards intermarried with Amerindian and African women, which produced new generations of *mestizo* and mulatto children. After Independence on 15 July 1821, there was gradual immigration from England, France, Germany, Italy and Spain, followed by Chinese contract-laborers who arrived, beginning in the 1850s, as contract-laborers and have since become a major influence in Peruvian society.

Recent Chinese immigrants originated in Hong Kong and Macau and left their homeland because of fear of a return to Communist rule in 1997 and 1999, while others have come from other places in mainland China, Taiwan, and Southeast Asian Chinese communities, including Malaysia, Indonesia, Singapore, and the Philippines. Many Chinese from Indonesia and Malaysia came to Peru after anti-Chinese riots and massacres occurred in those countries during the 1960s, 1970s and late 1990s. These recent Chinese immigrants have made Peru home to the largest ethnic Chinese community in Latin America. Asian Peruvians are estimated to be about 3 percent of the population (870,000), but some sources estimate the number of Peruvians with some Chinese ancestry at 4.2 million, which is about 14.5 percent of the total population.

Other immigrant groups include Arabs and Japanese. Japanese Peruvians, estimated at nearly 90,000 in 2008, comprise the second-largest ethnic Japanese population in Latin America after Brazil (1.5 million). Peru was also the first Latin American country to accept Japanese immigration. The first Japanese families arrived in Peru from Yokohama, arriving on 3 April 1899 at the port city of Callao. This group of 790 Japanese became the first of a serial of waves of immigrants who made new lives for themselves in Peru, some nine years before Japanese immigration to Brazil began.

The Peruvian economy increased by 9 percent annually during 2007 and 2008, driven by higher world prices for minerals and metals and by the government's aggressive trade liberalization strategies. Peru's rapid economic growth has helped reduce the national poverty rate by about 15 percent since 2002, though underemployment and inflation remain high. However, Peru's overdependence on the export of minerals and metals subjects the economy to fluctuations in world prices. Not all Peruvians have shared in the benefits of the nation's economic growth. Peru's main exports are minerals, textiles and fish meal; its major trade partners are the USA, China, Brazil and Chile.

The mining of metals was Peru's leading industry in 2002. Among export commodities, gold, copper, zinc, crude petroleum and byproducts, and lead ranked second through sixth, respectively. Peru was the world's second-largest producer of silver after Mexico, the third-largest producer of zinc after China and Australia, and the fourth-largest producer of lead, after Australia, China and the USA. Petroleum was Peru's second-leading industry in 2002, while cement, steel and metal fabrication were other leading industries. Minerals and hydrocarbon industries accounted for 11.2% of Peru's GDP in 2001, and 2.4% in 2000. Including petroleum, mineral export earnings amounted to \$3.6 billion, or 50.7% of total export earnings.

Current President Alan Garcia's pursuit of neoliberal trade and macroeconomic policies has cost him political support since his election in 2006. Nevertheless, he remains committed to Peru's free-trade path. During 2006, the Bush Administration and Peruvian government completed preliminary negotiations on the bilateral U.S.-Peru Trade Promotion Agreement (PTPA), which won final U.S. Congressional approval in 2007 and took effect on 1 February

2009; this free trade pact opened the way for greater trade and investment between the two countries. The U.S. Trade Representative claimed the trade pact will lead to increased democratic stability in the region and will curb coca cultivation and the trafficking of cocaine, which is a major problem in the Andean region.

### **Current Religious Situation**

The 1993 Constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, either by governmental or private actors.

Article 50 of the 1993 Constitution establishes separation of Church and State but recognizes the Catholic Church's role as "an important element in the historical, cultural, and moral development of the nation." The Government acts independently of Catholic Church policy; however, it maintains a close relationship with the Church, and an agreement signed with the Vatican in 1980 grants the Catholic Church special status. Critics complained that the agreement was unconstitutional since it was signed with a military government instead of democratic representatives. Catholic Church officials sometimes play a high-profile public role in public life.

According to the 2007 Peruvian national census, religious affiliation was reported as Roman Catholic 81.3 percent, Protestant-Evangelical 12.5 percent, other religions 3.3 percent, and unspecified or none 2.9 percent.

In the last 20 years, according to some estimates, Protestant (mostly evangelical) adherents grew from approximately 2 percent to 15 percent. The National Evangelical Council of Peru (CONEP) estimates that evangelicals represent at least 15 percent of the population. Historically, evangelicals resided in smaller communities outside of Lima and in rural areas; however, during the last 15 years their presence in urban areas has increased significantly. In 1993, the Protestant population was reported to be 6.7 percent nationally (1993 census).

In 2004, the Ministry of Justice promulgated a regulation to create a special Registry of Non-Catholic Religious Entities to enhance religious freedom and equality by allowing non-Catholic churches to receive state benefits, such as tax exemptions as non-profit organizations, similar to those received by the Catholic Church. However, some evangelical churches complained about the requirement to operate for seven years before being qualified to be incorporated in the Registry of Religious Entities. In addition, many evangelical churches lack central lines of authority and doctrinal unity, which complicates the process of registration to meet government requirements. However, most established evangelical denominations support the strict registration requirements.

As a result of negotiations between the Ministry of Justice and an interfaith working group of non-Catholic religious entities (called, *Mesa de Trabajo*) in 2005, regulations now permit the major evangelical umbrella organizations, CONEP and the Union of Evangelical Christian Churches of Peru (UNICEP), to register churches. The registration does not recognize churches officially but identifies those religious entities with authority to exercise their rights before government agencies and society in general. The interfaith working group continues to advocate for a law to promote further religious freedom and equality, in addition to at least three other draft laws proposed by congressmen. To date, Congress has not taken action on these drafts.

Foreign missionary organizations can operate freely in Peru; however, they do not receive the same privileges as the Catholic Church with respect to customs, immigration and taxation.

However, all religious entities currently enjoy the freedom to establish places of worship, train clergy, and proselytize.

The law mandates that all schools, public and private, impart religious education as part of the curriculum throughout the education process (primary and secondary), "without violating the freedom of conscience of the student, parents, or teachers." Catholicism is the only religion taught in public schools. Many non-Catholic religious or secular private schools have been granted exemptions from this requirement. The Education Ministry mandated that the presiding Catholic bishop of an area approve religious education teachers in all public schools. Parents may request that the principal exempt their children from mandatory public school religion classes; alternatively, they can provide their own instructor.

Religious groups occasionally join forces on ecumenical projects on behalf of the poor. The Catholic Church and some of the evangelical churches collaborate closely in the area of human rights. The Catholic Church (through the CEAS) and the Peace and Hope Evangelical Association (NGO) have conducted joint national campaigns on behalf of prison inmates and detainees wrongly charged or sentenced for terrorism and treason. Major political figures have promoted religious freedom in public affairs, and non-Catholic politicians have achieved greater public recognition.

## **Historical Overview of Social, Political and Religious Development**

The land now demarcated as the nation of Peru has been inhabited for several millennia by people who over the centuries differentiated themselves into various social and linguistic groupings. However, in the 12<sup>th</sup> century CE, a new empire arose out of the Peruvian highlands around Cuzco and began a process of unifying the people not only of Peru but of the neighboring regions along the Andes Mountains to the north (Ecuador and Colombia) and the south (Bolivia, Chile and Argentina). Similarities still shared by the Amerindian peoples of Peru are in part accounted for by the dominance of the Incan culture until the coming of the Spanish in 1524.

The first news of the existence of the great Inca Empire reached the Spaniards in 1511, when Vasco Nuñez de Balboa, the discoverer of the Pacific Ocean, was engaged in subduing indigenous tribes in the Darien peninsula of Colombia. Francisco Pizarro (ca. 1475–1541), after two unsuccessful expeditions (1524-1525 and 1526-1527) and a trip to Spain for the purpose of interesting King Charles V in financing the undertaking, finally started the actual work of invading Peru, sailing from Panama in January 1531 with three ships, 180 men and 37 horses.

When Pizarro and his small army reached the Cajamarca, the capital of the Inca Empire located in the northern highlands at an elevation of 8,900 feet, it was in the midst of a leadership dispute, a fact that he utilized quickly to conquer the Incas during 1532–1537.

The Spanish Viceroyalty of Peru was established in 1542, but it took the next two centuries to completely pacify the lands due to Amerindian resistance. During the height of its importance, the Spanish **Viceroyalty of Peru** included the modern republics of Peru, Chile, Colombia, Ecuador, Bolivia, Paraguay, Uruguay and Argentina. The creation of the **Viceroyalty of New Granada** in 1717 at Santa Fé de Bogotá (actual capital of the republic of Colombia, with jurisdiction over modern Panama, Colombia, Ecuador and Venezuela) and the **Viceroyalty of Rio de la Plata** in 1776 at Buenos Aires (roughly containing the territories of present-day Argentina, Bolivia, Paraguay and Uruguay) greatly reduced the territory of the Viceroyalty of Peru and the importance of Lima. The **Viceroyalty of New Spain** was the political unit of Spanish territories in North and Central America.

For nearly three centuries, Peru was ruled by thirty-eight viceroys, or, in their stead, the government was temporarily exercised by the *Audiencia Real de Lima* (an institution that functioned as an appellate court in Spain and its empire), founded in 1544. As the representative of the King of Spain, the viceroy was vested with almost absolute powers. In addition to his executive functions, he discharged those of Vice-Patron of the Catholic Church, President of the Audiencia Real, Captain-General of the Army, and Superintendent of the Royal Exchequer (treasury).

After 1542, Peru quickly became an important part of Spain's colonial system in the Americas because of the mining of precious metals. During colonial times (1535-1821) gold was produced mainly from placers, silver from the Hualgayoc, Cerro de Pasco, Castrovirreyna and Cailloma districts, and mercury from the Huancavelica district. The riches of the Inca Empire were exported to Spain via the Isthmus of Panama and Caribbean ports for several centuries. The development of large estates in the Andean highlands by wealthy Spanish settlers (called *encomenderos*) also contributed to its significance. In August 1565, King Phillip II ordered the establishment of the Royal Mint of Lima (*Casa de Moneda*) that began producing silver coins for use throughout the Spanish Empire.

A parallel cultural development started in Peru as a result of the confrontation between the Spanish conquerors and the Andean Amerindian population. The Inca language and cosmology were important elements of the highland Amerindian civilization when the Quechuas and other ethnolinguistic groups pronounced themselves against the Spaniards. The Quechua cultural strategy of survival against the Spanish settlers in Peru was based on adaptation, resistance and exchange; and it also led to the internal development of Quechua self-identify. In this process Spanish-European elements were incorporated into Quechua culture.

The parallel development of Hispanic culture and society in Peru was also initiated by the Spanish government. The colonial government established its headquarters in Lima on the Pacific Coast, not in Cuzco in the central highlands in southern Peru where the capital of the Inca Empire was located. Citizens of Spanish descent (the colonizers) were considered to be members of the Spanish nation, while the population of Amerindian descent was considered part of the colonized Indigenous nation. The members of these separate "nations" had different obligations to the Spanish Crown.

**Francisco de Toledo y Figueroa**, the fifth viceroy of Peru (1569-1581), took charge of the government and implemented many reforms. He centralized colonial governmental functions and laid the foundation for the future administration of the viceroyalty. He established royal authority and Spanish dominance in the colony. He broke the power of the large landowners, the descendents of the Conquistadors, and made them obedient servants of the Spanish Crown. Toledo built bridges and improved the safety of travel in the viceroyalty.

Toledo was ordered by King Philip II to care for the Indians and their conversion. He took this to heart, and worked diligently to educate them. The viceroy considered what was best for the Indians, both politically and socially, and strived to provide for them justly. Toledo added new laws and royal decrees regarding the Indians and their lands, and he gathered the natives into mission-controlled villages, called *reducciones*, where they might be more conveniently trained, utilized and protected. Toledo formulated laws and rules that applied to everyone. He tried to use political and social structures from the Indian background of the Incas, hoping to convert the natives to Christianity. He also regulated the old system of *mita*, which had been transformed from mandatory public service into a form of forced labor. Under the Toledo Reforms, the *mita* system was modified so that no more than one-seventh of the male population of a village could

be conscripted; those conscripted could not be forced to work far from their native villages, and they were entitled to compensation for their labor.

Toledo assigned Pedro Sarmiento de Gamboa the task of writing a chronicle of prehispanic times in Peru by compiling information given by some of the learned older survivors from that time, known as Quipucamayocs: the accountants of *Tawantinsuyu*, the Quechua name for the Inca Empire, who created and deciphered the *quipu* knots. Sarmiento's work is considered an invaluable source of information for that period. Toledo sent the account to the King, in hopes that a museum would be founded.

The Spanish authorities quickly suppressed the use of the *quipu* encoding system (strings of knots used basically as mnemonic devices to communicate and record information in the decimal format). They realized the Quipucamayocs often remained loyal to their Inca rulers rather than to the Spanish King and his Viceroyals, and the Quipucamayocs could lie about the contents of a message. The Spanish civil authorities and priests attempted to convert the indigenous people to Catholicism; therefore, anything representing the Inca religion was considered idolatry and an attempt to undermine Catholic conversion. The Spanish authorities considered the *quipu* to be idolatrous and destroyed them.

Under Toledo, a detailed census was taken describing the different ethnic groups and their economic status in Peru. Toledo also made an extensive tour of inspection of the colony, travelling over 8,000 km in more than five years. He was the only viceroy of Peru to undertake such a fact-finding mission. He built fortifications on the coast for protection against pirates. He also established the Southern Fleet in the port of El Callao at a time when the English buccaneer Sir Francis Drake was ravaging the coast of Peru in 1579.

The execution by the Spanish authorities of the Inca leader Túpac Amaru in 1571 for rebellion was considered the “one great stain” on the record of Viceroy Toledo. There are eyewitness accounts claiming that many clerics, convinced of Tupac Amaru's innocence, begged the viceroy that Túpac Amaru be sent to Spain for trial. However, other claims have been made to the contrary: that Tupac Amaru was indeed in rebellion, that Viceroy Toledo had tried peaceful means to settle differences, that three of his ambassadors to the Inca leaders were murdered, and that Túpac Amaru subsequently raised an army to resist the colonial army. In this view, there was nothing arbitrary or unjust about the execution of the Inca leader.

King Philip II, however, disapproved of the execution. Toledo also made enemies through his reforms. The previous (interim) viceroy, Lope García de Castro from 1764-1769, was one of them. García de Castro was now a member of the Council of the Indies, from which position he opposed most of Toledo's reforms. Some of the Spanish in Peru opposed the viceroy because of the loss of some of their privileges. Nevertheless, the royal revenue from Peru sent to Spain increased. The books were balanced for the first time in fifteen years, tax collection was regularized and enforced, and revenues from the silver mines increased.

Under Viceroy Toledo, the census reported an indigenous population of 1.1 million, which was only one-tenth of the estimated inhabitants at the beginning of the Spanish Conquest. While the attrition was not an organized attempt at genocide, the results were similar due to the arrival of European diseases for which the Amerindians had no resistance. Inca cities were given Spanish Christian names and rebuilt as Spanish towns, with each centered on a plaza with a church or cathedral facing an official residence. A few Inca cities like Cuzco retained native masonry for the foundations of their walls. Other Inca sites, like Huanuco Viejo, were abandoned for cities at lower altitudes that were more hospitable to the Spanish settlers.

In the 1790s, **Viceroy Francisco Gil de Taboada** (1790-1796), in addition to being a career naval officer, was also a man of letters. In Peru, he was distinguished by his support for the

arts, as well as science and exploration. He supported the foundation of the newspaper *El Mercurio Peruano* in 1791 and founded the Academy of Fine Arts. At the same time he fought the spread of French revolutionary ideas and prohibited the circulation of the *Declaration of the Rights of Man* (first published in France in 1789). He founded an anatomy center and a hospital, supported the navigation school, and ordered the first official census of the population.

The country's first accurate census (1791) showed the impact of Hispanic dominance of the Amerindians of Peru: the population had declined to slightly more than one million, including Europeans, people of mixed ancestry, and black slaves. After Independence in 1821, the population gradually increased, mainly as a result of high birth rates. By the mid-1960s, the population of Peru was about the same as that of the Inca society at its height—in other words, it took more than 300 years to replace the population lost in the first century of Spanish domination.

The first Africans arrived with the conquistadors from Spain in the 1520s and fought alongside them as soldiers and worked wherever they were needed. Because of their previous acculturation to the Spanish language and culture, they performed a variety of skilled and unskilled functions that contributed to Hispanic colonization.

**The institution of slavery** began in Peru in 1524. During the course of the African slave trade, approximately 95,000 blacks were brought to Peru, with the last group arriving in 1850. Peruvian slave owners or their representatives purchased their slaves at markets in Panama or Colombia and transported them to Peru to be distributed between *encomiendas* as a result of the "New laws" of 1548 and due to the influence of the denunciation of the abuses against Amerindians by Friar Bartolomé de las Casas, who encouraged the use of African slaves as a substitute for Indian forced labor.

The ruling Spanish and *creole* (Peruvian-born of Spanish ancestry) elite resisted any changes that would effect their economic and political situation negatively, and only after Simón Bolívar (1783–1830) and José de San Martín (1778–1850) combined their armies (composed of Chileans, Argentines and various soldiers of fortune) and marched on the country in 1824 were the Spanish authorities driven out.

When the Wars of Independence broke out in 1810, Peru was the center of Royalist reaction, but the first attempts by the Republicans were repressed with considerable severity by the Spanish authorities. It was not until 15 July 1821 that Independence was declared in Peru by the *creole* Liberators. The defeat of the Royalists by Republican forces at the battle of Ayacucho on 9 December 1824 finally put an end to Spanish rule. Under the independent Republican government, the executive assumed the same rights of patronage that had been vested in the viceroy. Between 1824 and 1911, the five constitutions adopted since the establishment of the Republic of Peru recognized Roman Catholicism as the official religion with exclusion of any other.

During the period 1810-1824, Peru gained independence from Spain, which created a new nation in which, at a theoretical level, the separate nations of Spanish and Amerindian would become integrated. In reality, the division between these two "nations" was maintained, but within a new social and political order. The population of Indians, *mestizos* and descendants of the African slaves constituted the marginalized sectors of Peruvian society, while the white Spanish population enjoyed all the privileges of higher social, economic and political status.

The 19<sup>th</sup> century was a period in which the Peruvian Amerindian population was excluded from national social, economic and political development. The Quechuas' condition as low-paid workers in Peru was, of course, still important, but the Quechuas value as citizens and taxpayers declined. They were, and still are, discriminated against both racially and socially by *mestizos* and white Peruvians. The Quechuas were surpassed by the *mestizos* in the "hierarchical ladder" of

socioeconomic status in Peru. Partly because of the larger population of *mestizos* and partly because of the *mestizos* important function as valuable workers at the base of modern society, the Amerindians never were integrated into a functioning national geopolitical system.

The modern state of Peru was largely the product of President **Ramón Castilla y Marquesado** (1844-1863), a *caudillo* and four-time President of Peru: a short period in 1844, then from 1845 to 1851, again from 1855 to 1862 and, finally, during a brief period in 1863. Castilla's second presidency was marked by the liberation of slaves and indigenous Peruvians, as well as a new postal system and a new constitution (1860), the 15<sup>th</sup> in the nation's history, which concentrated power in the hands of the president; and recognized the Roman Catholic Church to the exclusion of all others.

During the 1840s, the Peruvian economy grew substantially by the exploitation of bird excrement (guano) on the uninhabited coastal islands, which enriched the national treasury by selling this important commodity to European nations to fertilize their depleted lands. In addition, the discovery of large sodium nitrate deposits (also known as "Peru saltpeter") in the Atacama Desert in the southern Pacific region of Peru and northern Chile appeared to signal the coming of an economic boom, but instead it brought war with Chile and resulted in the loss of valuable desert land, which now forms the northern third of Chilean territory.

Following President Castilla's retirement, the next 23 years (1862-1885) were a period of almost continuous conflict: of the nine presidents who were elected or who seized power, only two served out their full four-year terms. The brief war between Spain and Peru (1862-1868) was the mother country's last attempt to recapture her lost glory in South America. During the conflict, which terminated in a victory for Peru, Spanish troops seized the Chincha Islands and exploited the guano deposits until war's end. The growing corruption among Peruvian politicians and businessmen was the direct result of wealth obtained from guano, mineral nitrates, railroad construction, and loans floated in Europe. This period also witnessed the construction of the nation's railroads by Henry Meiggs, an American soldier of fortune, who designed and built an extensive network of tracks, tunnels and bridges throughout Peru between 1868 and 1876, utilizing common laborers imported from Chile and China.

The Peruvian census of 1876 estimated the total number of inhabitants at 2,676,000. In 1906, it was estimated that the population had increased to 3,547,829. Of this total, 50 percent were Amerindians; 15 percent were whites, mostly Spanish descendants; 3 percent were Negroes; one percent were Chinese and Japanese; and the remaining 31 percent were the offspring of different races (*mestizos*).

The **War of the Pacific** (1879-1884) was an armed conflict between Chile and the joint forces of Bolivia and Peru, also known as the "Saltpeter War," that arose from disputes over the control of territory that contained substantial mineral-rich deposits. The conclusion of the conflict ultimately led to the acquisition by Chile of the Peruvian territories of Tarapaca and Arica, as well as the disputed Bolivian department of Litoral, which left Bolivia as a landlocked country.

Under President Andrés Cáceres (1886-1890), serious attempts were made at economic recovery after many years of war and economic decline. In 1890, British financial interests established the Peruvian Corporation in London, which assumed Peru's entire external debt in return for control of the nation's railroads, a steamship line on Lake Titicaca, a lien on government profit from the exploitation of three-million tons of guano for a term of 66 years, the free use of seven ports and an annual subsidy of £80,000 for 33 years.

**Since 1900**, Peru has experienced a roller-coaster of social, economic and political conditions due to rivalries between its major political parties and their differing visions for Peruvian society. The **American Popular Revolutionary Alliance (APRA)**, also known as the

**Partido Aprista Peruano** (Peruvian Aprista Party), is a leftwing political party of Social Democratic tradition. It was originally founded by **Víctor Raúl Haya de la Torre** (b.1895-d.1979) in Mexico City in May 1924 with aspirations to becoming a continent-wide party, and it subsequently influenced a number of other Latin American political movements.

APRA is the oldest surviving political party in Peru and one of the most well-established. It is as much a social phenomenon as a political movement, with a membership whose loyalty to the party has been unwavering for several generations. Haya de la Torre advocated a system of *Indo-American* solutions to Latin American problems, and he called upon the region's governments to reject both U.S. imperialism and Soviet communism. He favored universal democracy, equal rights and respect for indigenous populations, as well as socialist economic policies, such as agrarian reform, based on the indigenous concept of communal land ownership, and state control of the nation's industry.

Haya de la Torre advocated the overthrow of the region's land-owning oligarchies that had ruled Peru since colonial days, replacing them with a version of European socialism. However, in exchange for attaining legal status for the party in Peru, he made opportunistic ideological swings to the right, and by the 1950s the APRA had discarded most of its progressive, socialist ideals. In addition, Haya de la Torre's single-handed dominance of APRA resulted in pronounced sectarian and hierarchical traits, which resulted in an exodus of some of APRA's most talented young leaders to the Marxist left during the 1960s. However, the party's structure and its hold over its rank and file membership proved more lasting than its original political program.

Although Haya de la Torre was twice elected the nation's president, the Peruvian military staged coups to prevent him from taking office both times, in 1933 and 1962. Lieutenant Colonel Luis Miguel Sánchez Cerro took over the government in 1930 and deposed Augusto Bernardo Leguía y Salcedo, who had served as president from 1908 to 1912 and later ruled for eleven years as dictator (1919-1930). During the disputed election of 1931, Sánchez Cerro jailed Haya de la Torre and many of his adherents, exiled other opponents, and outlawed APRA.

However, Sánchez Cerro was assassinated in 1933, and in order to restrain ensuing turmoil, the Constituent Assembly proclaimed Field Marshal **Óscar Raymundo Benavides Larrea** as Constitutional President of the Republic for the completion of Sánchez Cerro's term of office. Benavides signed the new Peruvian Constitution, which replaced that of 1920 (in effect since the administration of Augusto B. Leguía), and the 1933 Constitution remained in force until 1979. The 1933 Constitution, for the first time in the nation's history, granted "freedom of religion" to all creeds (Article 232).

Although President Benavides, a moderate dictator, released Haya de la Torre from prison, he was soon sent off for another period of exile; other APRA leaders who failed to keep silent were either imprisoned or exiled. **Manuel Prado y Ugarteche**, a conservative patriarch of a wealthy and powerful family, became president with strong support from APRA; he served as president from 1939 to 1945 (and again, from 1956-1962). He showed his gratitude for APRA support by allowing Haya de la Torre to return, although the APRA leader remained under police surveillance at his home in Lima. In foreign policy, Prado sided with the U.S. Government and in 1942 declared war on Germany and the Axis Powers – Peru was the first of South American nation to do so.

After World War II (1939-1945), Peru's mineral industry blossomed under the Mining Code of 1950, due primarily to sizeable foreign investments, but also due to the development of the local medium-sized mining industry. Extensive exploration led to the discovery and development of many ore deposits; however, Peru's mining development slowed drastically after

1968 as a consequence of the nationalization of foreign enterprises, more restrictive mining regulations, and the emergence of terrorism against foreign companies.

Peruvian economic policy has varied widely over the past decades. The 1968–1975 government of **Juan Velasco Alvarado** introduced radical reforms, which included agrarian reform, the expropriation of foreign companies, the introduction of an economic planning system, and the creation of a large state-owned sector.

These measures failed to achieve their objectives of income redistribution and the end of economic dependence on developed nations. Despite these adverse results, most reforms were not reversed until the 1990s, when the liberalizing government of Alberto Fujimori ended price controls, protectionism, restrictions on foreign direct investment, and most state ownership of companies. Reforms have permitted sustained economic growth since 1993, except for a slump after the 1997 Asian financial crisis.

After several years of military rule, APRA was allowed to participate as a legal political party in 1979. As a result, the party gathered strong support from the electorate, and managed to win a majority of seats in the newly created Constitutional Assembly and supervised the first democratic elections in 12 years.

Haya de la Torre was elected president of the Constituent Assembly and was slated to run as the party's presidential candidate in 1980. However, he died before the election. The party was divided between Armando Villanueva and Andres Townsend, each one of them claiming to be the political and ideological heir of Haya de la Torre. APRA chose Villanueva as its candidate, while Townsend and other members left the party to create the *Movimiento de Bases Hayistas*. The split among the Apristas allowed former president Fernando Belaúnde Terry of *Acción Popular* (AP) to win the election for the term 1980-1985. The AP was founded by Belaúnde in 1956 as a reformist alternative to center-right Conservative political forces and the controversial APRA.

However, APRA managed to win in virtual control of both the Chamber of Deputies and the Senate. It was also during these elections that Alan García Pérez started his political career, after being elected Deputy for the Province of Lima. **García Pérez** was president of Peru from 1985-1990 under the banner of the **American Popular Revolutionary Alliance (APRA)**, also known as the **Partido Aprista Peruano** (Peruvian Aprista Party), which is a leftwing Social Democratic political party.

The development of a democratic government in Peru has been thwarted by the military on several occasions. A return to a civilian government in 1978 was followed by regular democratic elections through 1990. However, President **Alberto Ken'ya Fujimori** (1990-2000), a Japanese Peruvian (b.1938 in Lima) who was elected in 1990 under the banner of *Cambio '90*, abolished Parliament in 1992, in what was termed a “self-coup,” while announcing that he would return to more democratic rule after the country's economic conditions improved.

During Fujimori's first term in office, the APRA and Vargas Llosa's party, FREDEMO, remained in control of both chambers of Congress, which hampered the government's ability to enact economic reforms. Fujimori also found it difficult to combat the threat posed by the Maoist guerrilla organization **Shining Path** (*Sendero Luminoso*), largely because of what he perceived to be the intransigence and obstructionism of Congress.

The Shining Path is the military face of a faction of the Peruvian Communist Party that emerged during the 1960s under the leadership of Abimael Guzmán, who was a professor of philosophy at San Cristóbal de Huamanga University in Ayacucho, a city in the central Andes. The Shinning Path ("Marxism-Leninism is the shining path of the future") is a Maoist-inspired organization that first initiated guerrilla insurgency against the Peruvian State in 1980, with the

stated goal of replacing what it saw as bourgeois democracy with a Socialist dictatorship of the proletariat. Since the capture of Guzmán and other militants in September 1992 at a safe-house in Lima, the Shining Path has only been sporadically active among peasants in the central highlands. At the height of its strength in 1990, the Shinning Path had 23,430 armed members.

The Shining Path's strategy was to use violence to bring down Peru's democratic government, disrupt the economy, destroy the state's reputation among the peasantry and, ultimately, ruin its reputation among the population in general. Members of the Shining Path often hacked their victims to death with machetes to save ammunition. Although depleted in strength, certain factions of the Shining Path have continued fighting in order to force the government to reach a peace treaty with the rebels. Some Shining Path units have reinvented themselves as a highly efficient cocaine-smuggling operation, with an ostensibly paternalistic relationship to local villagers whose livelihood depends on the cultivation and marking of coca leaves. This plant has been used for thousands of years as a local narcotic and stimulant among the Amerindians in the high plateaus of the Andes Mountains.

In April 1992, in response to the political deadlock in Congress, President Fujimori, with the support of the Peruvian military, carried out a presidential coup, called a *Fujigolpe*. He shut down Congress, suspended the Constitution, and purged the judiciary of his opponents. Not only was the coup itself marked by favorable public opinion in several independent polls, but also public approval of the Fujimori administration jumped significantly in the wake of the self-coup. Fujimori claimed that the coup was necessary to break with the deeply entrenched special interests that were hindering him from rescuing Peru from the chaotic state in which President Alan García had left it

A controversial political figure, Fujimori was credited with uprooting terrorist cells (members of the Shining Path, the Túpac Amaru Revolutionary Movement, and other militant groups) in Peru and restoring its macroeconomic stability, although his methods have drawn charges of authoritarianism and human rights violations. In November 2000, while facing a corruption scandal, Fujimori fled to Japan where he attempted to resign his presidency. Fujimori holds dual Peruvian and Japanese citizenship, which his parents secured for him through the Japanese Consulate in Lima. However, his resignation was rejected by the Peruvian Congress, which preferred to remove him from office by force of vote. Congress proceeded to bar him from elective office for ten years. Wanted in Peru on charges of corruption and human rights abuses, Fujimori maintained a self-imposed exile abroad until his detainment during a visit to Chile in November 2005. He was finally extradited from Chile to face criminal charges in Peru in September 2007.

On 11 December 2007, in a court case separate from the pending human rights charges, Fujimori was convicted of ordering an illegal search and seizure of documents and videotapes in the possession of the wife of his former spy chief, Vladimiro Montesinos, and he was sentenced to six years in prison. The trial was at one point interrupted by an outburst by Fujimori in which he declared, "I received a country almost in collapse, exhausted by hyperinflation, international financial isolation and widespread terrorism... My government rescued the human rights of 25 million Peruvians with no exceptions... I reject the charges totally."

In April 2009, Fujimori was convicted of "crimes against humanity" and received a 25-year sentence for his role in authorizing police and military death squads to detain, torture and murder "suspected terrorists" in his government's campaign against "Shining Path" guerrillas.

In July 2009, Fujimori again stood accused in a Peruvian court, this time of taking \$15 million in public funds in 2000 to give to his right-hand man, spy chief Montesinos, as a "bonus"

in the waning days of his government in September 2000. Two months later, caught in a corruption scandal involving Montesinos, Fujimori fled to Japan and resigned as president.

In 2001, **Alejandro Celestino Toledo Manrique** (2001-2006) became the new head of the government as the first democratically-elected president of Amerindian ethnicity. He was elected in 2001 under the banner of *Perú Posible* (founded in 1994 by Toledo), after defeating former President Alan García. Toledo came to international prominence after leading the opposition against President Fujimori. After his presidential term, Toledo relocated in the USA where he was a Distinguished Scholar in Residence at the Center for Advanced Study in the Behavioral Sciences at Stanford University during the 2006-2008 academic years.

**Alan Gabriel Ludwig García Pérez** (b.1949 in Lima) of APRA is the current president. In the legislative elections held in April 2006, APRA won 22.6 percent of the popular vote and 36 out of 120 seats in the National Congress; however, its presidential candidate, Alan García, went on to win the second round of elections in June with 52.6 percent of the popular vote.

## **The Roman Catholic Church**

The Spanish introduced Catholicism to Peru when they arrived in the 1520s. The initial diocese was erected at Cuzco in 1536, and the Diocese of Lima was established five years later, in 1541. Both of these dioceses were under the jurisdiction of the Metropolitan See of Seville, Spain. In 1546, the Diocese of Lima was elevated by Pope Paul III to the controlling Metropolitan See (archdiocese) for the Pacific Coast of the Americas, between Costa Rica to the north and Chile to the south, which was under the Viceroyalty of Lima.

After completing the conquest of Peru in 1534, Pizarro appointed **Father Vincente Valverde** as Bishop of Cuzco and his jurisdiction extended over the whole territory of the newly-conquered domain. Valverde (d.1541) was one of five Dominicans who accompanied the conqueror from Spain. After taking Cuzco, the capital of the Inca Empire, Pizarro established a municipal government (*cabildo*) in Cuzco and encouraged its settlement by Spaniards by providing liberal land grants. In September 1538, Bishop Valverde laid the foundations of the cathedral in Cuzco, and later a Dominican monastery was erected on the site of the Inca Temple of the Sun. Also, a nunnery was established, and several churches and other monasteries built in Cuzco.

Besides the priests that Pizarro was required to take with him from Spain to Peru in his own vessels, the succeeding ships brought additional missionaries, who devoted themselves to the task of “converting the natives.” The Dominicans, the Brothers of Mercy, and other missionary orders became actively engaged in propagating the Faith among the Amerindians. Their conduct towards the Amerindians was in marked contrast to that of the conquistadors and their armies, whose thirst for gold was never satisfied; after they ransacked the villages and stripped the temples of gold and silver ornaments, they had enslaved the Indians and forced them to work in the mines and in a variety of construction projects for the benefit of the Spanish colonists.

The Dominicans and other missionary orders also used slave labor to build their churches, monasteries, convents and colleges. The Franciscans were among the pioneer missionaries of Peru, and their labors reached to the remotest regions of South America. The Order of Saint Augustine is also prominent in the annals of Peruvian church history; the Church of Our Lady of Mercy is one of the most attractive Catholic churches constructed in Lima.

In 1567, at the request of King Philip II, the first Jesuits were sent to Peru under Father Geronimo Ruiz Portillo, who with his six companions arrived at Callao on in March 1568. As in other parts of South America, the work of the Jesuits in Peru was in propagating the Catholic

faith among the Indians as well as educating and protecting them. In Lima, the Jesuits built a convent, a seminary, and a church; then they built churches and schools throughout Peru. At Juli, on the shores of Lake Titicaca, they founded a training school for missionaries (1577), where novices were taught the native dialects. The Jesuits imported the first printing press to South America. Among the Jesuits were several of the most famous educators, historians, scientists, geographers, naturalists, and literary men of the colonial period. Jesuit educational institutions in South America soon became renowned, not only in the American colonies, but also in Spain and other parts of Europe. However, the work of the Jesuits came to an abrupt end after King Charles III ordered their expulsion from the Spanish colonies in 1769.

The Dominican Jerónimo de Loayza, the first Bishop of Lima (1541-1575), who had previously served as Bishop of Cartagena (1537-1541), Colombia, was succeeded by Toribio Alfonso de Mogrovejo (1579-1606) who arrived in Lima in May 1581. History records that he learned a Quechua dialect (Quechua is a family of Indigenous languages that dominate the central highlands and is the most widely-spoken in South America) in order to discover for himself the real condition and needs of the Indians, whose interests he protected and promoted with great care. During his administration, he held fourteen synods and three councils, through which many beneficial reforms were instituted. Also, he personally visited twice the whole territory under his jurisdiction, which comprised at that time the greater portion of the South American continent. These tours of inspection were allegedly made by Bishop Toribio on foot and accompanied only by two of his secretaries. The Seminary of Saint Toribio and the Convent of Santa Clara in Lima are dedicated to his memory.

The Catholic Church in Peru produced two remarkable lay leaders—Rose of Lima (b.1586–d.1617 and Martín de Porres (b.1579–d.1639)—both later canonized as saints. Many miracles were attributed to “Rosa de Lima” (her real name was Isabel and she was born in Lima) after her death in 1617; she was raised in a Dominican nunnery and remained there until she died. She was beatified by Pope Clement IX in 1667 and canonized in 1671 by Pope Clement X; she was the first American to be so honored. Her feast is celebrated 30 August and she is represented wearing a crown of roses. Juan Martín de Porres (a mulatto) was born in Lima in 1579, the illegitimate son of a Spaniard and a former black slave girl who was born in Panama. He became a Dominican lay brother and was noted for tireless work on behalf of the poor; among other works, he established an orphanage and a children's hospital. He maintained an austere lifestyle and devoted much time to prayer in behalf of others. Among the many miracles attributed to him were those of levitation, bilocation, miraculous knowledge, instantaneous cures and an ability to communicate with animals. He was beatified in 1837 by Pope Gregory XVI and canonized in 1962 by Pope John XXIII.

**Francisco de Toledo y Figueroa**, the fifth viceroy of Peru (1569-1581), established in Lima the Permanent Tribunal of the Holy Office of the Inquisition in 1570, which was not abolished until 1820. The Inquisition, as an ecclesiastical tribunal, had jurisdiction only over baptized Christians. It was welcomed by conscientious bishops and viceroys who considered heresy a cardinal sin and the condoning of doctrinal error as an affront to God. This included those who practiced forms of Christianity other than Catholicism, and at the time were considered heretics by the Catholic Church in Spanish kingdoms. In general, the Spanish Inquisition sought to ensure the orthodoxy of recent converts, especially those Jews, Muslims, and others coerced on pain of death to adopt the Christian religion. In the Americas, the Inquisition became a sort of police court for tracking down bigamists, robbers, seducers of youth, and other undesirable people as well as heretics.

In the Peruvian Inquisition both the State and Church were dependent on the Crown's approval to carry out sentences. Although the Indigenous people were originally subject to the jurisdiction of the inquisitors, they were eventually removed from its control and not seen as fully responsible for deviations from the Catholic Faith. In the eyes of the Church, the Indigenous were viewed as "individuals without reason" (ignorant). As a result their trials were separate from other inquisition cases. The Inquisition was mainly used to judge non-indigenous people who were accused of crimes against the Church. These crimes included heresy, sorcery, witchcraft and other superstitious practices. People accused of these crimes were generally from the lower status of Peruvian society. Among them were individuals of African descent, *mestizos* and women, as well as Jewish or Protestant Europeans who were discovered in the Spanish colonies and considered heretics. However, during the 250 years of the Inquisition in South America, only 30 people were actually burned at the stake in Lima, although thousands of people were arrested and brought before the Tribunal. Torture was often used to extract confessions from the unfortunate ones who were imprisoned in the dungeons of the Inquisition in Lima.

Peru became an independent Republic in 1824, but it was not until the 1867 Constitution, approved under the administration of **President Mariano Ignacio Prado Ochoa** (1865-1868), that Roman Catholicism became the official State religion: "The Nation professes the Roman, Catholic and Apostolic Religion. The State protects it and does not permit the public exercise of any other [religion]" (Title III, Article 4).

The Catholic Church continued its hegemony over religion throughout the 20<sup>th</sup> century. It has been a conservative body, both religiously and politically, although amid the changes in the decades after World War II, it developed a noteworthy stance against a series of oppressive authoritarian governments that ruled Peru and neighboring countries.

Diverse tensions arose within the Peruvian Catholic Church during the 1960s and following years, resulting from challenges posed by the II General Conference of Latin American Bishops in Medellín (Colombia) in 1968, Latin American Liberation Theology and the Catholic Charismatic Renewal. These new movements polarized Catholic bishops, parish priests, religious workers and the laity into various factions: *traditionalists* who wanted the Church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s); *reformers* who supported the Church's modern stance; *progressives* who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Peruvian society and establishing social justice through peaceful democratic means; *radicals* who adopted Liberation Theology, based on Marxist ideology, and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a socialist state that would serve the marginalized masses; and *charismatic agents* (priests, nuns and lay members) who sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

Since the mid-1960s, the Peruvian Catholic Church – influenced greatly by papal calls for a refocus of attention on the needs of the urban poor – has directed significant resources toward assisting the lower classes and empowering the laity in the church. In 1971, the Peruvian Catholic Church issued a document suggesting that evangelism had to be accompanied by a struggle against the oppression of people by their own governments. Soon afterwards it condemned those who would use violence to build and perpetuate "Christian civilization."

The social and ecclesial context of Peru witnessed the emergence of the first clear articulation of Liberation Theology in the writings of Gustavo Gutierrez, as well as for the backlash against that theology represented by the Catholic rightwing organization *Sodalitium*

*Vitae*. All of this occurred in a broader political context disrupted by the violent tactics of the Maoist Shining Path guerrilla movement and the attempts of the Peruvian government to counter those tactics, to the point of violating the human rights of ordinary citizens not connected with the guerrilla movement. The so-called "theology of reconciliation," developed by the founder of *Sodalitium Vitae*, was an attempt by conservatives to undermine the religious and political implications of the Theology of Liberation by linking it, falsely, with the Shining Path revolutionaries. However, because it co-opted liberationist language, the "theology of reconciliation" was seen as a desirable alternative by conservative Catholics, especially to people who were tired of conflict and violence.

At the Second General Conference of the Latin American Conference of Bishops (CELAM), held in Medellin in 1968, Liberation Theology seemed to come into its own even before the English publication of Gustavo Gutierrez's *A Theology of Liberation* (1973). Twenty-five years later, however, Liberation Theology had been reduced to an intellectual curiosity, according to some observers. While still attractive to many North American and European scholars, it has failed in what the liberationists always said was their main mission, the complete renovation of Latin American Catholicism.

Among the many books and articles published on Liberation Theology in the 1970s, one of the most famous was written by a Peruvian Catholic priest, Fr. Gustavo Gutiérrez, O.P. In his groundbreaking book, *A Theology of Liberation: History, Politics, Salvation* (1971), Gutiérrez (b.1928) theorized that a combination of Marxist and Catholic social teachings had contributed to a socialist current within the Catholic Church that was influenced by the Catholic Worker Movement and the French Christian youth worker organization, *Jeunesse Ouvrière Chrétienne*. Gutiérrez holds the John Cardinal O'Hara Professorship of Theology at the University of Notre Dame in South Bend, Indiana, and he has been professor at the Pontifical Catholic University of Peru and a visiting professor at many major universities in North America and Europe.

However, CELAM has never supported Liberation Theology, which has been frowned on by the Vatican. Pope Paul VI and top Catholic officials tried to slow the movement after the II Vatican Council, held between 1962 and 1965. Cardinal Samore, in charge of relations between the Roman Curia and CELAM as president of the Pontifical Commission for Latin America (1967-1968), was ordered to put a stop to Liberation Theology and the leftist orientation of "ecclesial base communities" within CELAM, because Liberation Theology was considered antithetical to the Catholic Church's global teachings.

Orthodox Catholic leaders, starting with Pope John Paul II, have reclaimed ideas and positions that the liberationists had claimed for themselves, such as the "preferential option for the poor," and the concept of "liberation" itself. In so doing, the opponents of Liberation Theology have successfully changed the terms of debate over religion and politics in Latin America. At the same time, advocates of Liberation Theology had to face internal philosophical contradictions and the vastly altered political and economic circumstances, both in Latin America and elsewhere.

**The Catholic Charismatic Renewal (CCR)** movement began in Peru in 1970. Since January 2000, it has been incorporated into the diverse ecclesiastical movements that form part of the Episcopal Commission of the Apostolic Laity (known as CEAL) of the Peruvian Episcopal Conference (CEP). The National CCR Office in Lima is directed by Elvira Cárdenas Pajuelo; and Monseñor Miguel La Fay Bardi (Carmelite), who previously served as the National CCR Coordinator, is the Episcopal Advisor. Working with them is a team of diocesan coordinators in each region of the country. According to a 2007 report, the CCR was still functioning in Peru, but it was not a very strong force for renewal: nationally, there were only 23,500 active

participants in 913 local CCR groups in 26 dioceses, of which the largest number of participants were in Lima (9,000), Carabayllo (3,215), Arequipa (2,000), Callao (2,000), Trujillo (2,000) and Chiclayo (1,500).

During the 1990s, conservative Catholic priests, missionary brothers and sisters suffered persecution throughout Peru from the Shining Path guerrilla organization. In a nation where foreigners accounted for two-thirds of the 6,200 priests and nuns, foreigners were taking the brunt of the attacks against the Catholic Church. At that time, North American Roman Catholic missionaries in Peru were the largest concentration outside the United States. In May 1991, Shining Path guerrillas killed two Polish priests, an Australian nun and an Italian priest, and severely wounded a Spanish priest. The Shining Path organization opposes the Church's benevolent social activities, such as schools, soup kitchens and work programs, because "they deaden the people's revolutionary ardor."

Anti-terrorist legislation, put in place by disgraced former President Alberto Fujimori, was a response to a campaign of violence waged by extreme leftist guerrilla groups throughout the 1980s and 1990s: the Maoist-inspired Shining Path (*Sendero Luminoso*), the Cuban-inspired Túpac Amaru Revolutionary Movement (MRTA), the National Liberation Army (ELN), the Revolutionary Left Movement (MIR), and others. This counterinsurgency campaign resulted in the wrongful imprisonment of hundreds of innocent men and women who were caught up in massive sweeps, arrested, tortured and sentenced to lengthy prison sentences. This number included many Christians, both Protestant and Catholic. After intense international criticism, the government set up an Ad Hoc committee to review these arrests and convictions. As a result, hundreds were found innocent and received pardons or were absolved and released during the 2000s.

Although Peru is considered overwhelmingly Catholic (81.3 percent in 2007), the Church has suffered from an inability to recruit Peruvian priests since the 1960s. For example, the Archdiocese of Lima reported a total of 817 priests in 1970 and 613 in 2004; although the number of religious brothers increased from 933 in 1970 to 1,136 in 2004, the number of female religious (nuns) declined from 2,435 in 1970 to 1,755 in 2004. This decline in pastoral leadership and services has had a direct impact on the vitality of the Peruvian Catholic Church, which currently has a very low level of participation of its nominal membership. The Episcopal Commission for Social Action (CEAS), a Catholic NGO, estimated that only about five percent of Peruvian Catholics regularly attend Mass.

In 2004, the Peruvian Catholic Church reported seven archdioceses and 37 dioceses with 1,426 parishes, which were served by 2,472 priests (1,401 diocesan and 1,071 religious) and assisted by 47 permanent deacons, 2,195 male and 5,156 female religious workers. The current Archbishop of Lima, Cardinal Juan Luis Cipriani Thorne (ordained a priest of Opus Dei in 1977), was appointed in 1999 and named cardinal in 2001.

## **The Protestant Movement**

Between 1822 and 1888, the British and Foreign Bible Society (BFBS) and the American Bible Society (ABS) engaged in sporadic pioneer efforts to distribute the Scriptures in Peru. **James Thomson**, a Baptist pastor from Edinburgh, arrived in Lima in 1822 as a joint representative of the British and Foreign School Society (Lancastrian system of education) and the BFBS as a colporteur. He was invited to Peru by the Liberator José de San Martín for the purpose of establishing the first schools to provide general education for all classes with

government sponsorship. Three schools were established by Thomson prior to September 1824 and 30 more were established before 1847 by Peruvians trained by Thomson.

In 1825, **John C. Brigham** of the American Board of Commissioners for Foreign Missions (New England Congregationalists) arrives in Lima from Buenos Aires and distributed three boxes of the Scriptures. In 1828, colporteur **Luke Matthews** of the BFBS visited Lima and distributed 400 dozen New Testaments in Lima and Trujillo. In 1834, ABS agent **Isaac Watts Wheelwright**, who was stationed in Valparaiso, Chile, visited Lima and fostered the distribution of the Scriptures among the population by Roman Catholic priests. In 1858, **BFBS agent A. J. Duffield** established his headquarters in Lima, which functioned there until 1860, as a supply base for the distribution of the Scriptures along the west coast of South America. In 1884, **the Presbyterian Church USA** sent the Rev. James M. Thompson to Callao to work with English-speaking immigrants in that port city.

Protestants were allowed to worship in Peru throughout the 19<sup>th</sup> century, but they were not allowed to proselytize. Members of the CHURCH OF ENGLAND (now a part of the ANGLICAN PROVINCE OF THE SOUTHERN CONE) began work in Peru in 1849 under these conditions by establishing chaplaincies among foreign residents in Lima and the port of Callao. **Anglican chapel services were begun** in Lima by Chaplain John G. Pierson and were continued until 1879 by numerous other chaplains. Between 1864 and 1967, **the South American Missionary Society (SAMS)** of the Anglican Church sponsored William Cathcart Murphy as consular chaplain in Callao. However, Anglican services in Peru were discontinued between 1879 and 1885 due to a lack of available personnel. They were resumed again in 1885 by Chaplain Welby Colston and were continued thereafter.

In 1859, **the American Seamen's Friend Society** of New York City sent Methodist minister G. A. Swaney to Callao as a chaplain to merchant seaman and foreign residents, but he only stayed for a few years. In 1877, Methodist laymen William and Archibald Taylor arrived in Callao looking for opportunities to establish a self-supporting mission using the Lancastrian system of education, but both left the country after less than a year to seek better opportunities elsewhere.

Between 1884 and 1886, private religious services were held, in both English and Spanish at the home of **Mr. and Mrs. Peterson (Swedish Lutherans)** in Callao for foreign residents and visitors who were non-conformists (non-Anglicans). One of the leaders of this small congregation was a Plymouth Brethren layman.

In 1888, an Italian-Uruguayan Methodist layman, **Francisco G. Penzotti**, established the Peruvian Bible Society in Callao (affiliated with the ABS), aided by another Uruguayan ABS colporteur, J. B. Arancet. Penzotti actively engaged in preaching and evangelism wherever and whenever there was opportunity, such as in Callao at the Peterson home among foreign residents. However, Penzotti's activities were soon brought to the attention of the civil authorities, which led to his arrest and imprisonment for eight months during 1890-1891 for illegally conducting non-Catholic religious meetings.

When news of his plight reached the evangelical public in Europe and North America, there was a spontaneous response by some evangelical leaders to begin training and sending missionaries to Peru and other South American countries, which were perceived to be in "spiritual darkness" due to paganism among the Amerindians and idolatry among adherents to "popular Catholicism" among the Spanish-speaking population.

Penzotti's efforts resulted in the organization of a Methodist congregation in Callao with 31 members and 95 probationers in 1890. In 1891, the Methodist Episcopal Church Board of Foreign Missions sent the **Rev. and Mrs. Thomas B. Wood** to Peru to take over Penzotti's work

in Lima-Callao so that he could continue his work elsewhere. Wood and his assistants were active in the distribution of the Scriptures with assistance from the ABS. The Methodists also began establishing schools for Peruvians. The Woods remained in Peru until 1912. By 1914, there were 12 Methodist churches with 1,072 members and probationers in Peru.

In 1893, a congregation was established in barrio Chucuito de Callao by a Scottish Plymouth Brethren layman, **Mr. Charles H. Bright**, who built on the earlier work begun in the Peterson's home among non-conformists. One of the first converts was Alfonso Muñoz who later became an early leader in the Peruvian Evangelical Church (IEP). However, Bright refused to cooperate with the Methodists because of his strong anti-denominational stance, which was due to his Plymouth Brethren background in Britain.

In 1894, three young Englishmen arrived independently in Peru who had graduated from the Harley Bible and Missionary Training College in London, founded by Henry Grattan Guinness, who also founded the **Regions Beyond Missionary Union (RBMU)** in 1898. **Adam Robert Stark, John L. Jarrett and Frederick J. Peters** laid the foundations for RBMU's work in Lima, Cusco and Trujillo; in 1911, the RBMU became part of the **Evangelical Union of South America (EUSA)**. The EUSA merged with World Team (formerly known as the West Indies Mission) in 1995.

In April 1896, **Bright established a congregation on Calle Negreiros in Lima**, which is considered the birth place of the Peruvian Evangelical Church (IEP); this congregation functioned at that location from 1896 to 1930. From this small congregation, unpaid lay evangelists traveled all over Peru to preach and teach the Gospel in nearly 100 locations. In 1898, two independent missionaries from Scotland arrived, **Thomas Cullen** and **James Watson**, both for the purpose of assisting Bright at the church on Calle Negreiros in Lima. Cullen worked with Bright from 1898 until 1902 when Bright left to work in Ecuador, and in 1903 Cullen left Peru. Watson worked in Nazca until 1903, when he returned to Lima to pastor the church on Calle Negreiros after Cullen's departure; he remained there from 1903 to 1908. However, Watson had never fully mastered Spanish and his pastoral work in Lima was not prospering, so he requested help from the RBMU in 1907. Watson left Peru in 1912.

In 1906, **John Ritchie**, a Scottish Presbyterian, arrived in Peru under the sponsorship of the **RBMU**. Ritchie was assigned by the RBMU to work with Watson at the independent congregation on Calle Negreiros in Lima from 1907 to 1912. After Watson's departure, Ritchie became the principal leader of the Calle Negreiros church, which further linked it with the RBMU-EUSA and later to the **Peruvian Evangelical Church**, founded by Ritchie and his Peruvian coworkers in 1919. In 1916, Alfonso Muñoz, who worked as an ABS agent in Lima, was called to pastor the Calle Negreiros church, which enabled Ritchie to give more attention to the expansion of the work in other regions of Peru.

By 1916, churches linked to the Calle Negreiros church had been established in Huantán, Morochocha and Cedro de Pasco. After 1918, many new groups of believers started springing up but few trained pastors were available to assist them. It became clear to Ritchie and his associated national leaders that some form of organizational structure was needed for mutual support to these new congregations and preaching points scattered across the country. At the beginning of 1920, at least 25 congregations had been formed in the highlands in connection with the Calle Negreiros church, and by the middle of 1924 the number of congregations had increased to 44.

In 1919, the first synod was held in Lima with the participation of 11 delegates from local congregations associated with the work of the Calle Negreiros church. The second synod was held at Muquiyauyo in the central highlands with 11 churches represented and 19 delegates in

attendance. The name “Iglesia Evangélica Peruana” (IEP) was approved at the later synod, along with a simple constitution based on Presbyterian polity. The IEP later became a cooperative venture between the EUSA, the Christian and Missionary Alliance, and the Presbyterians.

Additional Protestant groups arrived in the 1890s, including **the SEVENTH-DAY ADVENTIST CHURCH**, which was successful among the Aymara people in the Lake Titicaca region of southern Peru. From there, the Adventists expanded their ministry north into Peru and southeast into Bolivia. In 1960, the Adventists reported 13 organized churches with 2,352 members and almost 6,000 adherents. In 1967, the Aymara people movement accounted for 50 percent of Adventist membership in Peru, which was reported to be about 30,000 members. A major contributing factor to its growth was the strong emphasis placed on education among its members and in the local communities, where a network of primary and secondary schools was established.

However, there have been several schismatic movements among the Seventh-Day Adventists. The largest of the independent groups is known as the Israelites of the New Universal Covenant, both in Peru and Bolivia, whose prophets wear long beards and white robes imitating the Aaronic priesthood of the Old Testament. Another group is called the Reformed Adventists.

Between 1900 and 1940, the following additional denominations and mission agencies began to operate in Peru: the Pilgrim Holiness Church (later affiliated with Wesleyan Church World Missions), the Seventh-Day Adventist Church (1906), the Church of the Nazarene (1914), the Free Church of Scotland (1915, Presbyterian), the Peruvian Inland Mission (1916), the Christian Church / Disciples of Christ (1917), the Young Men’s Christian Association (1921), the Christian and Missionary Alliance (1923), the South American Mission (1921), the Independent Peruvian Evangelical Church (1926, a split from the IEP, led by Alfonso Muñoz), the Canadian South American Mission (1926), the Inland South American Missionary Union (1928), the Association of Baptists for World Evangelization (1929), the Independent Board of Presbyterian Foreign Missions (1935), Baptist Faith Missions (1935), the Presbyterian Church in the United States of America (1936), and Baptist Mid-Missions.

In October 1915, Congress modified the Constitution by eliminating the phrase “the State protects [Roman Catholicism] and does not allow the public exercise of any other [religion],” which opened the door to allow freedom of religion and worship with certain restrictions. However, it was not until 1933 that the Constitution was revised to include: “other religions have the liberty to exercise their respective worship” (Article 232).

**Early independent Pentecostal work** began in Callao and Lima by Mr. and Mrs. Hubert W. Cragin who only stayed eight months. They worked in Ecuador and Bolivia until 1925 then they returned to Peru affiliated with the Assemblies of God. In 1919, the U.S. Assemblies of God first entered Peru with the arrival of Mr. and Mrs. Forrest Barker and J. Ramon Hurlburt who began missionary work in Macate de Ancash. In 1928, the first Pentecostal revival reportedly took place in Peru, at Caraz de Ancash, among Assemblies of God missionaries and Peruvian believers who “where baptized in the Holy Spirit and spoke with other tongues.” In 1929, the Rev. Willis Hoover of the Methodist Pentecostal Church of Chile led a **“successful revival crusade” in Callao-Lima**, with the immediate results that three new Pentecostal churches are established under national leadership. In 1960, the Assemblies of God reported 322 churches with 6,947 members; by 1970, there were 522 churches with an estimated 13,050 baptized church members in Peru. In 1991, this denomination reported 1,511 churches with 75,833 members and 204,750 adherents, served by 1,033 ordained ministers and 420 lay pastors. At that time, it was one of the largest Protestant and Free Church group in the country. Pentecostal growth was

accelerated in Peru by the arrival of other Pentecostal denominations from North America, Europe (Sweden), and other South American countries after 1940, as well as the formation of numerous national independent Pentecostal church bodies, such as the following:

- The Evangelical Church of Christ of Peru (1936)
- The Independent Evangelical Pentecostal Church (late 1930s)
- The Missionary Evangelical Pentecostal Church (1945)
- The Apostolic Pentecostal Church (1948)
- The Autonomous Pentecostal Church of Peru (1950)
- The Evangelical Pentecostal Church of Peru (1950)
- The Evangelical Pentecostal Church of Jesus Christ (1959)

In late 1940, facing the possibility that many missionaries might have to be withdrawn from Peru by their respective mission agencies due to the hostilities of World War II, the National Evangelical Council of Peru (CONEP) was founded, composed of the following groups: the Christian and Missionary Alliance, the Church of the Nazarene, the Evangelical Union of South America, the Peruvian Evangelical Church, the Methodist Church, the Free Church of Scotland, the Peruvian Inland Mission, the Irish Baptist Church, the Assemblies of God, the American Bible Society, and the British and Foreign Bible Society.

However, CONEP soon became the victim of a split between evangelicals who were predominately focused on missionary activity, and members of older Protestant denominations who were interested in building stronger ecumenical relationships. The Independent Board of Presbyterian Foreign Missions (IBPFM), which arrived in Peru in 1936 and cooperated with the IEP, decided not to join CONEP because of association with to Dr. Carl McIntire's International Council of Christian Churches (ICCC), a Fundamentalist organizations that was strongly opposed to the Liberal ecumenical movement and the founding of the World Council of Churches in 1948 in Amsterdam. The IBPFM severed its ties to the IEP in 1944 and began to work independently, and the Christian and Missionary Alliance did the same in 1954.

During the 1940s and 1950s, six additional mission boards began work in Peru and several new national denominations were formed: Mennonite Brethren Missions and Services (1944), the Missionary Evangelical Pentecostal Church (1945, an independent national church body), Wycliffe Bible Translators (1946), the Church of God World Missions (Cleveland, TN – 1947), the Southern Baptist Foreign Mission Board (1950), the Pentecostal Evangelical Church of Peru (1950, a national Pentecostal body), the Presbyterian Church in America's Mission to the World (1957), the Baptist Bible Fellowship (1958), and the Evangelical Pentecostal Church of Jesus Christ (1959). During the 1960s, seven North American mission agencies began work in Peru, four more during the 1970s, ten during the 1980s, and seven more during the 1990s.

In 1960, the estimated size of the Protestant community was 28,044 communicant members and 74,210 adherents, distributed among 1,127 churches and 679 preaching points. The largest Protestant denominations were the following: the Peruvian Evangelical Church (309 churches with 7,725 members and 23,175 adherents), the Evangelical Union of South America (302 churches with 5,240 members and 12,705 adherents), the Assemblies of God (134 churches with 4,054 members and 6,032 adherents), the Seventh-Day Adventist Church ( 13 churches and 106 groups with 2,352 members and 5,922 adherents), the Church of the Nazarene (89 churches with 2,010 members and 3,815 adherents), the Methodist Church (26 churches with 1,789 members

and 7,535 adherents), and the Pilgrim Holiness Church (23 churches and 22 groups with 1,108 members and 1,830 adherents).

In 1967, the total Protestant community was estimated at 60,000 baptized church members and 180,000 adherents. The largest denominations were the Seventh-day Adventist Church (almost 29,934 members), the Peruvian Evangelical Church (7,725), the Assemblies of God (4,613), the Pilgrim Holiness Church (2,140), other Pentecostal churches (1,851), all Baptist groups (1,739), the Methodist Church (1,685), the Christian and Missionary Alliance (1,138), and all other denominations and local churches (5,523).

In 1993, a research team sponsored by AMANECER (DAWN Ministries) conducted a national survey of Evangelical churches in Peru and reported the following: 9,900 local congregations affiliated with 90 denominations and independent church associations, with an estimated total of 500,000 communicant members and 1.5 million adherents or 6.8 percent of the national population of 22.1 million in 1993. The largest reported denominations were the following:

- Assemblies of God (2,571 churches with an estimated 100,000 members)
- Seventh-Day Adventist Church (\_\_\_\_ churches with \_\_\_\_\_ members)
- Evangelical Pentecostal Church of Peru (630 churches with 29,200 members)
- Church of the Nazarene (709 churches with 24,500 members)
- Christian & Missionary Alliance (289 churches with 18,300 members)
- Evangelical Pentecostal Missionary Church (223 churches with 13,443 members)
- Worldwide Missionary Movement (230 churches with 10,000 members)
- Evangelical (Southern) Baptist Convention (258 churches with 8,887 members)
- Church of God of Prophecy (220 churches with 8,383 members)
- National Presbyterian Church (175 churches with 8,225 members)
- Baptist Union of Southern Peru – Irish Baptist Churches (150 churches with 7,042 members)
- Church of God of Peru (Cleveland, TN: 233 churches with 6,473 members)
- Plymouth / Christian Brethren (122 churches with 4,850 members)
- Pilgrim Holiness Church (194 churches with 4,213 members)
- Missionary Evangelical Movement - *Movimiento Evangélico Misionero* (95 churches with 4,200 members)
- Association of Baptist Churches - ABWE (115 churches with 4,000 members)
- Grace Pentecostal Churches (81 churches with 3,200 members)
- Association of Independent Pentecostal Churches, AIPA (158 churches with 2,975 members)
- Maranatha Evangelical Church (155 churches with 2,931 members)
- Maranatha National Churches (40 churches with 2,850 members)
- Bible Missionary Association (52 churches with 2,658 members)
- Peruvian Presbyterian Church (72 churches with 2,600 members)
- Evangelical Free Church Association (110 churches with 2,500 members)
- Association of Evangelical Churches of Northwest Peru - AIENOP (100 churches with 2,500 members)
- Union of Christian Communities (4 churches with 2,400 members)
- Friends Church of Peru (68 churches with 2,000 members)

Based on Brierly's (1997) estimates for 2005, the following denominations were projected to have the largest membership:

- Assemblies of God (2,140 churches with 301,000 members)
- Seventh-Day Adventist Church (665 churches with 292,000 members)
- Peruvian Evangelical Church (1,730 churches with 91,300 members)
- Worldwide Missionary Movement - MMM (180 churches with 36,300 members)
- Evangelical Pentecostal Church of Peru (\_\_\_ churches with \_\_\_\_\_ members)
- Christian & Missionary Alliance (315 churches with 31,500 members)
- Church of the Nazarene (435 churches with 28,200 members)
- Association of Independent Pentecostal Churches (150 churches with 15,100 members)
- Evangelical Presbyterian & Reformed Church (136 churches with 15,000 members)
- Evangelical Pentecostal Missionary Church (\_\_\_ churches with \_\_\_ members)
- Independent Baptist Churches (240 churches with 12,000 members)
- Evangelical (Southern) Baptist Convention (170 churches with 11,400 members)
- The Methodist Church of Peru (120 churches with 9,400 members)
- Church of God (Cleveland, TN – 200 churches with 9,170 members)
- Evangelical Pentecostal Church of Jesus Christ (185 churches with 9,150 members)
- Evangelical Church of Northeast Peru (150 churches with 8,300 members)
- Church of God of Prophecy (190 churches with 7,600 members)
- Plymouth Brethren / Christian Brethren (165 churches with 6,700 members)
- Evangelical Pentecostal Church of Christ (130 churches with 6,400 members)
- Evangelical Pentecostal Church (?) (270 churches with 5,350 members)

CONEP has expanded its membership since its founding in 1940 with eight members. Between 1941 and 1966, sixteen denominations and mission agencies joined CONEP; between 1966 and 1980 twenty-four additional groups were added to the membership; and between 1981 and 2007, sixty-seven groups joined. However, some of these organizations later withdrew from CONEP.

During the military regime of Velasco Alvarado (1968-1972), legislation was passed that required foreign missionaries and local congregations to be affiliated with a legally incorporated religious organization in Peru. CONEP was able to provide this kind of legal coverage, which explains most of the organization's membership growth during this period. CONELA also assisted missionaries in obtaining legal residence to work in the country, exoneration from paying taxes on donations received from foreign sources, and letters of presentation that certified their membership in CONEP. The stated purposes of CONELA are: (1) To promote evangelization, missionary work, education at all levels and modalities, and Christian culture and social values; (2) To promote from a Christian perspective community development and social transformation; (3) To exercise the role of pastor and teacher in relationship to the nation's economic, social political and moral life; and (4) To strengthen unity, integration and cooperation between its members and with the larger Christian community.

Many pastors and lay leaders of organizations that are members of CONEP are affiliated with the Latin American Confraternity of Evangelicals (CONELA), which is associated with the World Evangelical Fellowship (WEF). A small group of independent churches in Peru are

members of the Confederation of Fundamentalist Evangelical Churches of Peru (CIEF-Peru), presided by the Rev. Daniel Cueva Medina, pastor of the Bible Presbyterian Church of Barrio La Perla, Callao; this organization is affiliated regionally with the Latin American Alliance of Christian Churches (ALADIC), which is associated with International Council of Christian Churches (ICCC), founded by Dr. Carl McIntire.

The Union of Evangelical Christian Churches of Peru – *Unión de Iglesias Cristianas Evangélicas del Perú* (UNICEP) – was founded in April 2003 by a group of denominations, independent churches and service agencies that were opposed to wording in the proposed reform to Article 2 of the 1993 Constitution regarding “religious liberty and equality of all churches,” because it conceded primacy to the Roman Catholic Church. The religious entities affiliated with UNICEP are not members of CONEP but are open to dialog with CONEP members and other evangelicals regarding this issue. The proposed reform of the Constitution is still pending in Congress.

The Methodist Church of Peru is the only denomination headquartered in Peru that is a member of the World Council of Churches (WCC). However, the membership of the **Latin American Council of Churches (CLAI)**, which is affiliated with the WCC, includes the following organizations in Peru: Iglesia Evangélica de los Peregrinos del Perú (Pilgrim Holiness), Diócesis Anglicana del Perú, Iglesia Evangélica Luterana de Habla Alemana, Iglesia Luterana Evangélica Peruana, and the Iglesia Metodista del Perú.

## **Other Religions**

The only known Eastern Orthodox jurisdiction in Peru is the Greek Orthodox Church (*Iglesia Ortodoxa de la Santísima Trinidad*) in Pueblo Libre de Lima, which is affiliated with the *Arquidiócesis Ortodoxa Griega de Buenos Aires y Exarca de Sudamérica*, with headquarters in Buenos Aires, Argentina. This archdiocese covers Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru and Uruguay. The Orthodox community in Peru includes immigrants from Greece, Russia, Romania and Palestine, as well as Peruvian converts to Eastern Orthodoxy.

Also present in Peru are priests and religious workers of the **Anglican Orthodox Church** (AOC, founded in 1963 under the leadership of Bishop James Parker Dees, formerly of the U.S. Protestant Episcopal Church), which operates mission parishes as well as branches of Don Casidoro de Reina Seminary in Lima and Arequipa. The work in Peru is under the jurisdiction of the AOC’s Hispanic Diocese, administered by Bishop Garth Richard Neel, who previously served in Peru, where he was pastor of the Misión de San Mateo in Lima. The current presiding bishop of the AOC in the USA is The Most Rev. Jerry L. Ogles, who succeeded Bishop Dees in 2003; its international headquarters are in Statesville, North Carolina.

A variety of **non-Protestant Christian** groups exists in Peru today, including the following: the Church of Jesus Christ of Latter-day Saints (Mormons, founded in 1956; reported one temple and 751 churches with 462,353 adherents in 2008), Jehovah's Witnesses (1,136 churches with 105,422 members and 314,735 adherents in 2008), the Worldwide Church of God, the Philadelphia Church of God, the Light of the World Church (from Mexico), the Voice of the Corner Stone (from Puerto Rico), and Growing in Grace International Ministries (Miami, FL).

In addition, the Evangelical Association of the Israelite Mission of the New Universal Covenant (AEMINPU) is considered a New Religious Movement; it was officially founded in 1968 by Ezekiel Ataucusi Gamonal in Lima, and there was some initial influence on the founder while an active member of the Seventh-Day Adventist Church, although the beliefs and practices of this new movement is more in harmony with Pentecostalism, with an emphasis on signs and

wonders, speaking in tongues, prophecy, faith healing, and ecstatic experiences. In 1985, there were an estimated 80,000 AEMINPU adherents in Peru. Also, there are several offshoots of this movement in various parts of Peru and Bolivia.

**Non-Christian religions** include: Judaism, Baha'is, Muslims, Hindus and Buddhism (especially among the Chinese and Japanese population). The Jewish community of Peru can be traced to Marranos who immigrated to Peru from Spain, but only in the last century did a visible Jewish community come into existence. It includes both Sephardic and Ashkanazi traditions. Most of the approximately 5,000 Peruvian Jews live in Lima, where there are orthodox synagogues for the Ashkanazim, the Sephardic, and for LUBAVITCH HASSIDISM, and are associated together in the Chabad-Lubavitch Synagogue and Communal Center. There is also a small Jewish population in Cuzco.

The BAHA'I FAITH found its early success in the Cuzco area and in the 1970s expanded rapidly among the Quechua people in the central highlands. The small Muslim community (about 400) gathers at the Islamic Association of Peru in Lima; the Muslim community in Lima is mostly of Palestinian origin), and in Tacna it is mostly of Pakistani origin. The Subud Association also exists in Peru.

The primary Chinese migration to Peru took place under the "coolie" system of contract-workers, between 1849 and 1874. Many of the original Chinese immigrants (about 100,000) were shipped to Peru via San Francisco. The main reason for importing Chinese workers was due to a labor shortage in Peru; the Chinese worked in the processing of guano (fertilizer) along the coast, as farm workers on the sugar plantations, as laborers in railroad construction and as miners, mainly under deplorable conditions. However, many of the Chinese immigrants decided to remain in Peru after their labor contracts ended; some became small farmers and shopkeepers, and some Chinese families moved into the middle-class economically despite strong discrimination and racism against them. Lima's Chinatown, located next to the city's Historic Center and the Central Market, is centered along Capon Street and has population of about Lima has the largest Chinese population of any city in South America. It has restaurants, banks, shops and casinos along its narrow streets; small shops and sidewalk booths offer a variety of Chinese products and religious paraphernalia, and advertise horoscope readings and **Fengshui consultations**. Feng Shui is a Chinese folk science about buildings and burial sites, their surroundings and the affect on lives, careers and businesses. Feng Shui is widely used by the Chinese to improve luck, wealth, health and harmony by both business and individuals.

Among Chinese immigrants and their descendants (an estimated 870,000 in 2008) there are adherents of Traditional Chinese Religions (including Ancestor Worship, Taoism and Buddhism), and there are also Buddhist adherents among the Japanese immigrants and their descendants (an estimated 90,000 in 2008). In addition, some Peruvians and people of other nationalities also practice Buddhism: DIAMOND WAY BUDDHISM, Reiyukai America, Kagyu Dak Shang Choling, the Buddhist Center of Lima, Sakya Tashi Ling Buddhist Retreat Center (Sakya Tibetan Tradition), and the Buddhist Community of Seita Jodo-Shinshu Honpa-Honganji. Japanese immigrants also established SOKA GAKKAI INTERNATIONAL and the Church of Perfect Liberty, which have also engaged in proselytizing outside the Japanese community.

**Hinduism:** the International Society of Krishna Consciousness (ISKON), the International Sri Sathya Sai Baba Organizations, the Path of Light and Sound-Sant Thaker Singh-Surat Shadd Yoga (Sant Mat Tradition), the SAWAN RUHANI MISSION-SCIENCE OF SPIRITUALITY (Sant Mat tradition), Transcendental Meditation (known as TM), and the Vaisnava Mission in Lima.

**The Ancient Wisdom tradition** is represented by numerous Freemasonry orders: La Gran Logia Occidental del Peru (Ancient & Acceptable Scottish Rite), founded in Callao in 1817, now

with eight lodges; The Great Northern Lodge of Peru, founded in Trujillo in 1883; The Grand Lodge of Central Peru, founded in Huancayo in 1885 (four lodges); The Grand Lodge of Southern Peru, founded in 1971 in Arequipa (seven lodges). Also present are the following groups: the ANCIENT AND MYSTICAL ORDER OF THE ROSAE CRUCIS (AMORC); the Grand Universal Fraternity, Order of Aquarius (from Venezuela); the Christian Gnostic Movement (from Colombia and Mexico); and Illuminati Order of Peru (*Gran Oriente Illuminati*), with headquarters in Lima, founded in 2009 by Víctor Flores Tantaleán; and followers of Wicca-Peru.

**The Psychic-Spiritualist-New Age** movements are represented by: the St. Francis of Assisi Spiritist Brotherhood Center in Lima; the Spiritist Association; the ANTHROPOSOPIHICAL SOCIETY of Peru; New Acropolis Cultural Centers; Ishaya Techniques; the Silvan Method; UNIVERSAL LIFE—THE INNER RELIGION; and various UFO-related groups: Alfa and Omega Divine Revelation, the Peruvian Institute of Inter-Planetary Relations, the Rahma Mission, the Guimal Institute, the Suddha Dharma Mandalam, and the Raelian Movement.

**The traditional Amerindian religions** (animist) have survived in Peru, especially in the more remote areas of the country. Many of the indigenous communities practice various forms of their traditional animistic systems, while others practice “popular Catholicism” (syncretistic) that blends Catholic and pre-Colombian beliefs, especially in the Andean highlands (Quechuas, Aymaras and other groups) whereas the tribal peoples in the remote eastern tropical rainforests continue to practice traditional animistic belief systems. Ninety Indigenous languages are spoken in Peru. *Mestizo* folk healers (*curanderos*) and others have discovered the ritual use of hallucinogenic substances that some practitioners of traditional animistic religions have utilized for centuries in the Amazonian lowlands.

Those indigenous groups who wish to resist efforts to convert them to Christianity have received massive support from Europeans and North Americans who have discovered and placed their own overlay of belief onto ancient Peruvian sites. In particular, the ruins of Machu Picchu near Cusco have become a pilgrimage spot for New Age believers who see it as a power spot of great significance. The so-called Nasca lines in the Peruvian desert, along with a variety of other Peruvian archeological sites and artifacts, are believed to be indicators of visitations to Earth by extraterrestrials, according to UFO enthusiasts who believe in regular contact with Earth by humanoid beings from outer space.

For millennium, Lake Titicaca has held great religious and economic significance for the Amerindian peoples. The pre-Incan peoples believed the Sun deity and the sun itself had originally emerged from the lake; for the sun-worshipping Incas, it was considered the birthplace of mankind, beginning with the mythical founder of the Inca Kingdom, Manco Cápac.

According to Incan mythology, Manco Cápac was a son of the sun god Inti and Mama Quilla (the moon goddess), the brother of Pacha Kamaq (the creator of the world) and the husband of Pacha Mama (mother earth). Manco Cápac himself was worshipped as a fire and a sun god. According to legend, Manco Cápac and his siblings were sent up to the earth by the sun god and emerged from the cave of Pacaritambo carrying a golden staff, called “tapac-yauri.” They were instructed to create a Temple of the Sun in the spot where the staff sank into the earth; they traveled to Cuzco via underground caves and there built a temple in honor of their father, the sun god Inti. The Indigenous religion centered in Pachamama is practiced currently in parallel with Catholicism, to the point that many people are simultaneously Catholic and pachamamistas (syncretism).

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