LATIN AMERICA SOCIO-RELIGIOUS STUDIES PROGRAM (PROLADES)

A MINISTRY OF IN-DEPTH EVANGELISM ASSOCIATES (IDEA)

EXPANDED STATUS OF CHRISTIANITY

COUNTRY PROFILE: GUATEMALA, 1980

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I. COUNTRY SUMMARY 1980

More than half of Guatemalans are descendants of indigenous Mayan peoples. Westernized Mayans and *mestizos* (mixed Spanish and Amerindian ancestry) are known as *ladinos*. Most of Guatemala's population is rural, although urbanization is accelerating in the departmental capitals and in the national capital, Guatemala City.

The first colonial capital, Santiago de Guatemala, was ruined by floods and an earthquake in 1542. Survivors founded a second capital, now known as La Antigua Guatemala, in 1543. In the 17th century, Antigua Guatemala became one of the richest capitals in the New World. Always vulnerable to volcanic eruptions and earthquakes, Antigua was destroyed by two earthquakes in 1773, but the remnants of its Spanish colonial architecture have been preserved as a national monument. The third capital, modern Guatemala City, was founded in 1776, in the "Valle de Nuestra Señora de la Ermita."

On February 4, 1976, Guatemala City and most of the national territory (16 of 22 departments) was severely shaken by another major earthquake that registered 7.5 on the Richter scale, which caused massive destruction and loss of life. According to Roger Plant (1978:5), “Of a total population of approximately 5,500,000, over 22,000 were killed, more than 77,000 injured and over 1,000,000 made homeless; it was the severest natural catastrophe in Central America during the twentieth century.”

Although upper- and middle-class neighborhoods were only slightly damaged, many of the poorer districts of Guatemala City were devastated, along with poorly-constructed homes of the peasantry in the central highland provinces of Chimaltenango and Sacatepéquez and the lowland areas of Zacapa and El Progreso, where whole villages were flattened or virtually disappeared from the earth. The failure of the government to rebuild destroyed rural villages only added to already great misery among the Mayan communities who turned to international aid agencies and religious organizations for assistance.

For vast numbers of urban squatters, they were left with no place to live amidst the mass of rubble and fallen earth, where re-settlement was prohibited for safety reasons. In order to survive the harsh conditions, thousands of people improvised by setting up tents and huts in vacant lots, public parks or by the roadside in the major cities.

Although government agencies, religious groups and international relief organizations quickly responded to the crisis, the poor squatters who lived in the shanty towns of Guatemala City and other provincial capitals were some of the most vulnerable to deprivation and violence in the aftermath of the great earthquake. As production and reconstruction began for the wealthy, the business community and landowners, the poor working-class and the rural peasant communities did not fare so well.

The earthquake occurred at a time of growing labor unrest, when workers were taking advantage of a degree of support for labor union freedom professed by President Kjell

Laugerud (under his predecessor no independent trade union activity had been allowed). Labor organizing efforts had begun among many industrial establishments in an attempt to gain legal recognition for their labor unions. Union members were protected by law against unfair dismissal only after the union's legal status had been officially recognized by the Ministry of Labor, but in many cases organizing workers were dismissed by employers before this legal status was granted. This pattern was repeated over and over again before and after the earthquake as a means of holding down production costs by business owners and managers, who often used intimidation by the National Police and violence by hired thugs (sometimes off-duty security personnel) to control labor unrest (Plant 1978).

Today, Guatemalans are caught in the middle of many social conflicts, including power struggles between various political parties, military, business and social groups, which some Guatemalan leaders began to refer to as "mafias" (LaFeber 1984). Since 1960, the military-dominated government claims that it has been forced to employ "emergency measures" (read, "state terrorism") in order to maintain order in the face of an armed insurrection against a democratically-elected government by a Marxist-inspired guerrilla movement.[1] This civil conflict caused the deaths of an estimated 50,000 people between 1966 and 1976, according to LaFeber.[2] Polarization of opinion was the result. Right-wing leaders think that all such authoritarian measures are necessary for the preservation of traditional society. Left-wing leaders think that the government is stifling not only dissidents and revolutionaries, but also all expressions of opinion that are contrary to those in power. There seems to be too little sensitivity to the impact of government policies on the lives of tens of thousands of *campesinos* (rural peasants) who own very little land and on the plight of the large Indigenous population of subsistence farmers.

Conservatives tend to resist public discussion of social justice, human rights or equal opportunity programs for minority groups, including the large Indigenous population in the central mountain region. Leftist guerrilla groups have had a disruptive effect on the country's economy. Discrimination, persecution and assassination are often employed by government public security forces against those suspected of socialist and other subversive activity. Kidnappings and assassinations by government-sponsored "death squads" are commonplace, and the victims have included priests, pastors, journalists, lawyers and university professors who have tried to defend human rights (Plant 1978; PCUSA 1983).

In October 1982, Amnesty International reported that government military forces had been guilt of committing widespread massacres of civilians in rural areas, especially among the Indigenous population, during the 1970s and early 1980s; government forces had "destroyed whole villages, tortured and mutilated local people and carried out mass executions" of suspected guerrilla sympathizers, as well as burning their crops and killing their livestock. These tactics were called a "scorched-earth policy" designed to

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[1] Four principal left-wing guerrilla groups — the Guerrilla Army of the Poor (EGP), the Revolutionary Organization of Armed People (ORPA), the Rebel Armed Forces (FAR) and the Guatemalan Party of Labor (PGT) — conducted economic sabotage and targeted government installations and members of government security forces in armed attacks. These organizations combined to form the Guatemalan National Revolutionary Unity (URNG) in 1982. At the same time, extreme right-wing groups of self-appointed vigilantes, including the Secret Anti-Communist Army (ESA) and the White Hand (*La Mano Blanca*), tortured and murdered students, professionals and peasants suspected of involvement in leftist activities.

[2] LaFeber 1984:258

undermine and root out support for the guerrilla movement among the Indigenous population in the central highlands.

Christianity remains a strong and vital force in Guatemalan society, despite the current unrest. The predominant religion is Roman Catholicism, into which many Indigenous Guatemalans have incorporated traditional forms of worship. The Catholic Church as an institution tends to support the status quo fostered by conservative government policies that tend to favor *ladino* society over Indigenous groups, and that defend "national security" over human rights. However, a minority of Roman Catholic leaders (including bishops, priests and nuns) have opted to defend the interests of "the poor and oppressed" rather than support a repressive government and a submissive Catholic Church. Some of these priests and religious workers became martyrs for their faith during the armed struggle in Guatemala (Berryman [1] 1983).

Protestant denominations in Guatemala have experienced phenomenal church growth, especially in the northern lowlands, the Caribbean and Pacific regions, since the 1960s. Although Protestants only represented 2.8% of the national population in 1950, after three decades of explosive growth 14 out of 100 Guatemalans are now Protestants. Most of this growth has occurred among the *ladino* population, but several people movements have been reported among a few Amerindian groups.

In 1980, about 84.2% of the national population was estimated to be Roman Catholic, about 13.8% was Protestant (most of whom identified as evangelicals), and about 2% were identified with other religious groups (including traditional Mayan religions and Judaism) or had no religion (see Figure 2).

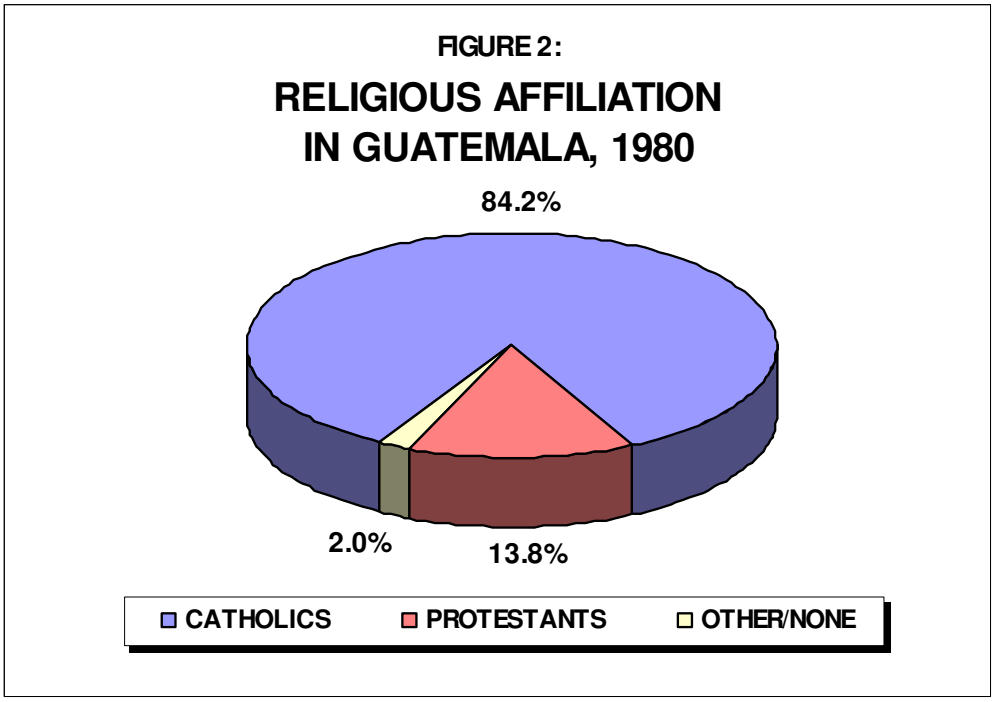
II. CURRENT STATUS OF CHRISTIANITY

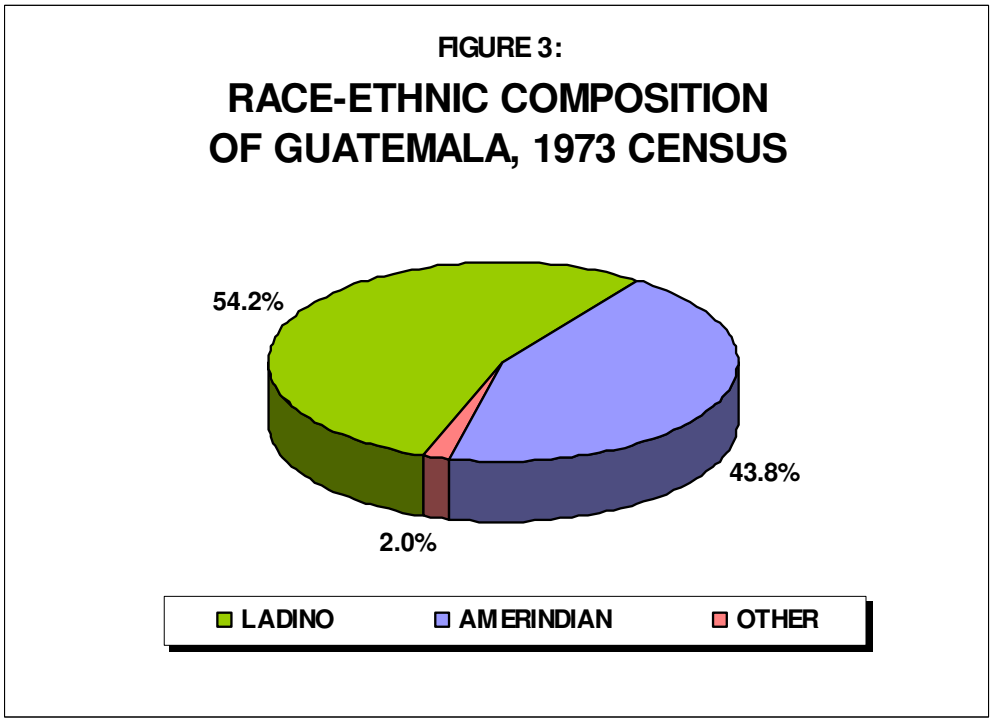
Guatemala has more so-called "Christo-pagans" (Madsen 1957; Wonderly 1967; Beekman 1967: "the integration of Christian and pagan religions in pagan configurations") than any other country in Central America. Many of the Indigenous peoples practice a religious syncretism, which combines their ancient animistic beliefs and practices with a Roman Catholicism imposed on them by civil and religious authorities during the Spanish colonial period (1521 to 1821). The result is a "popular Catholicism" that retains significant elements of Native Amerindian spirituality.

Animistic beliefs are strongest among the Amerindians who are the least acculturated to *ladino* society, and who live in the central highlands or the rainforests of the lowlands in the Petén region of northern Guatemala. A small population of Black Caribs, or Garifunas, lives along the Caribbean coast, near Livingston, and also are Christo-pagan.

The predominant *mestizo* population of Guatemala has strong ties to traditional Roman Catholicism brought to the Americas by Spanish missionaries, who themselves carried the cultural baggage of their Iberian homeland with its pre-Christian Celtic spirituality and Medieval Roman Catholicism. Consequently, the general religiosity of the *ladinos* of Guatemala contains elements of European as well as Amerindian "popular Catholicism," which includes animistic beliefs and practices such as magic, herbal healing (*curanderismo*) and shamanism (*bujería*).

A characteristic of most cities, towns and villages in Guatemala is that a Catholic church is situated on the central square or plaza. The Metropolitan Cathedral (original construction 1782–1815) in Guatemala City is a visible sign of the historical presence of the Catholic Church in the life of the nation.





Sacredness for Guatemalan Catholics revolves around the sacraments and images of the saints, the Virgin Mary and Christ on the Cross. People often maintain personal connections to particular saints in their home community or elsewhere, and some saints are considered to have healing powers or the ability to intervene in human affairs.

Throughout the year many Guatemalan Catholics make pilgrimages to certain sacred images, where they burn candles (the colors of which signify special needs), say prayers, and make vows and promises. Major townships throughout Guatemala have patron saints. Each year festivals are held for a week or so to commemorate the saint's day.

Besides the Mass and other rituals related to the liturgical calendar, the most important Catholic rituals in Guatemala are those related to the celebration of Holy Week (*Semana Santa,* the week before Easter) and to the annual pilgrimage to the shrine of the "Black Christ of Esquipulas" (also know as "El Señor de Esquipulas"), located near the Honduran border. This pilgrimage takes place around January 15, but the season extends through Holy Week. Images of "the Lord of Esquipulas" are found in many local sanctuaries as well as in other Central American countries.

Protestantism in Guatemala is a very diverse phenomenon, with a century of growth and development since the first missionaries arrived. A 1978-1981 survey of the Protestant movement in Guatemala conducted by a PROCADES research team revealed the presence of over 200 denominations and independent church associations with 334,453 baptized church members (15 years or older) in 1980[3]. Between 1960 and 1980, the national Protestant average annual growth rate was 11.8% (see Figure 5B). The total Protestant population of Guatemala was estimated by PROCADES to be 13.8% in 1980 (Figure 8), up significantly from 6.7% in 1973, 4.7% in 1965 and 2.8% in 1950 (see Figure 17).

With growing social strength in Guatemalan society, the Protestant community in general has taken more interest in the humanitarian problems and needs of the larger society and a more active role in community affairs, but not necessarily in politics. Traditionally, most evangelicals in Guatemala have been apolitical in keeping with the gospel tune, "this world is not my home, I'm just a-passing through." Their theology tends to be Pre-Millennial and their hope is that the Lord will "rapture" them out of this present evil world to escape the Great Tribulation.

Most Guatemalan evangelicals believe that politics are "dirty and sinful" and that it is dangerous to even discuss social problems in public out of fear of being labeled a "social activist" or a "subversive," which could have serious repercussions: someone might report them to the civil authorities and they could run the risk of being detained, threatened, beaten, tortured and/or disappeared. The "disappeared" are never seen again by their relatives and friends, the police have no record of their arrest or detention, and usually their bodies are never found. However, some dead bodies, usually with their head and hands cutoff to avoid identification, are found frequently along the roadside throughout the country, allegedly left by "death squads" as a warning to others who might be tempted to criticize the government, military, police, political party leaders, etc.,

[3] SEPAL-PROCADES. Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Guatemala. Guatemala City, Guatemala: SEPAL-PROCADES, 1981.

such as Indigenous leaders, labor union organizers, opposition political party members and human rights advocates.

Complicating this general situation is the case of former General José Efraín Rios Montt[4] who took over the government as part of a three-man junta in June 1982 with the support of the Guatemalan armed forces, and quickly identified himself as a "born-again" Christian and a member since 1979 of a local evangelical church in Guatemala City, known as *Iglesia Cristiana Verbo* (The Word Christian Church, related to a US-based missionary organization from Eureka, California, called Gospel Outreach)[5]. For about 18 months, Guatemala was ruled by this Protestant military dictator who gave orders for the army to brutally suppress the nation's guerrilla movement and its sympathizers, who in growing numbers were Mayans who lived in rural villages in the central highlands. Ríos Montt was strongly criticized by the general public, especially Roman Catholics, for his moralistic leadership style (while "President," he preached on the radio about the virtues of morality and good citizenship), his odd personality (weird, Quixotic), his religion (Protestant and Pentecostal) and his genocidal acts against the civilian population. During his rule, Guatemala experienced the most brutal and bloody stage of the entire civil war that began in 1960 with a revolt by young, reformist military officers.[6]

Although at first, some evangelical leaders rallied around Ríos Montt and enjoyed the notoriety of being seen with him, others more wisely decided to keep a safe distance from him and his government policies, fearing a backlash of resentment and repression against the Evangelical Church after he left power. Some commentators have argued that the identification of Ríos Montt with the evangelical movement helped the churches to grow, while others believe that the Ríos Montt melodrama harmed the evangelical public image and hindered Protestant church growth. Currently, it is too soon to tell which argument will hold up to the test of time.[7]

However, the new social concern among Protestants that resulted from the 1976 earthquake had a positive impact on society in general, because evangelicals and their neighbors were forced to deal with the emergency situation and with rebuilding efforts as part of the same local community. National and international evangelical relief and development efforts were directed at all those in need, and not just at the needs of local Protestant congregations and their adherents. Therefore, the Guatemalan population, in general, was favorably impressed by expressions of evangelical friendship and compassion through their local, national and international relief and development activities in the post-earthquake period, according to conversations that the author had with scores of local pastors, relief and development workers, and denominational officials between 1976 and 1980. This general situation produced a favorable climate for evangelical church growth after 1976, especially in areas hardest hit by the great earthquake.

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[4] On March 23, 1982, General Romeo Lucas García was removed from the Presidency of Guatemala by a military junta that denounced as fraudulent the March 7 election results that brought Lucas García to power. On June 9, 1982, retired General Ríos Montt dissolved the junta and appointed himself as President, while placing the two other junta members on his Cabinet. In July, Ríos Montt declared a "state of siege" in which all Constitutional rights were suspended, a military draft was implemented, the election results were annulled, all political parties were banned, and he named himself as "Supreme Governor." In August 1983, Ríos Montt was overthrown by a military coup and replace by General Oscar Humberto Mejía Víctores (Berryman [2] 1983).

[5] See Kietzman 1985

[6] See Berryman 1983

[7] Holland, Clifton L., personal interviews with evangelical leaders in Guatemala, 1982-1985.

III. UNREACHED PEOPLES

According to Lloret's (1975) survey of Protestants in Guatemala in 1973, about 36% of all Protestants were of Mayan descent, while 64% were listed as *ladino*. However, a recent "people movement" of conversion to Protestantism among the Quiché, the Cakchiquel and other Indigenous groups have significantly altered these statistics, according to the Rev. Stanley Wick in "Church Growth in Guatemala" (*Latin America Pulse*, January 1976).

2.1 Ladinos (58%)

In Guatemala, the term "ladino" is used instead of the standard term "latino" to refer to individuals who are bearers of Hispanic culture and language. Most *ladinos* are *mestizos*, although approximately 2% of the national population was classified as "white" of European ancestry. According to the 1973 and 1981 censuses, 56.2% and 58.1% of the population, respectively, was classified as *ladino,* although other sources claim that *ladinos* comprise between 42% and 60% of the total population.

The Indigenous peoples of Guatemala historically have been dominated by *ladinos* and generally have been excluded from the mainstream of social, economic and political activity. The *ladino* community, in general, has long regarded Indigenous people with disdain and has shown widespread intolerance of Mayan spirituality and traditional religious rituals. Reports of discrimination against traditional religious practices must be viewed in the context of this widespread *ladino* rejection of Indigenous culture.

According to Lloret (1975), the Protestant *ladino* population (estimated at 147,981 persons) worshipped in 1,445 congregations (churches and missions) among 28 denominations.

2.2 Amerindians (42%)

The actual number of Amerindians in Guatemala has never been determined scientifically, however various sources indicate that they comprise anywhere from 36% to 55% of the total population today. Officially, the Indigenous population accounted for 64.7% of the total in the 1893 census, 64.8% in the 1921 census, 53.6% in the 1950 census, 42.2% in the 1964 census, 43.8% in the 1973 census, and 41.9% in the 1981 census.

Practically all the Amerindians in Guatemala are descendents of the ancient Mayans, who inhabited a large region of southeastern Mexico (especially on the Yucatán Peninsula) and northern Central America (part of Guatemala, Belize, Honduras and El Salvador).

The Classic period in Mesoamerican history corresponds to the height of the Maya civilization (250-900 AD), and is represented by countless building sites throughout Guatemala although the largest concentration is in El Petén. This period is characterized by heavy city-building, the development of independent city-states, and contact with other Amerindian cultures. This period lasted until around 900 AD, when, for reasons not fully understood by archaeologists, the Mayan civilization declined and many cities in the northern lowlands were abandoned. The Post-Classic period (900-

1500 AD) is represented by regional kingdoms of Mayan-descendant peoples who inhabited Guatemala at the time of the Spanish conquest, beginning in 1518.

The Classic Mayan civilization, which was dominated by large city-states in the Valley of Guatemala (where Guatemala City is now located), Tikal in the lowlands of the Petén, Copán in northwestern Honduras, and Palanque in the Chiapas (Mexico) foothills, rapidly declined after 900 AD due to environmental changes (mainly drought), over-population, internal social and political disintegration, and competition with rival Amerindian empires (Toltec and Mixtec), according to many scholars. The center of Mayan civilization shifted from the previous city-states to new ceremonial centers in the central and northern Yucatán Peninsula in present-day Mexico, such as Chichén Itzá and Mayapán, during the period 600-1,500 AD.

By the time the Spanish *conquistadores,* colonists and Roman Catholic priests arrived in the early 1500s, the Mayan civilization in Guatemala was in disarray and engaged in bitter rivalry with other major Amerindian groups, which facilitated Spanish domination. By 1650, disease, war and exploitation had greatly reduced the size of the Amerindian population in Guatemala, from about one million in 1500 AD to about 200,000 in 1650.

The Spanish and Creole (American-born of pure Spanish blood) elite ruled over the growing *mestizo* population (mixed Spanish and Indian blood) and the dwindling Amerindian population, which declined from 80% of the total population in 1778 to 65% in 1893, to less than half the population in 1973, according to government sources.

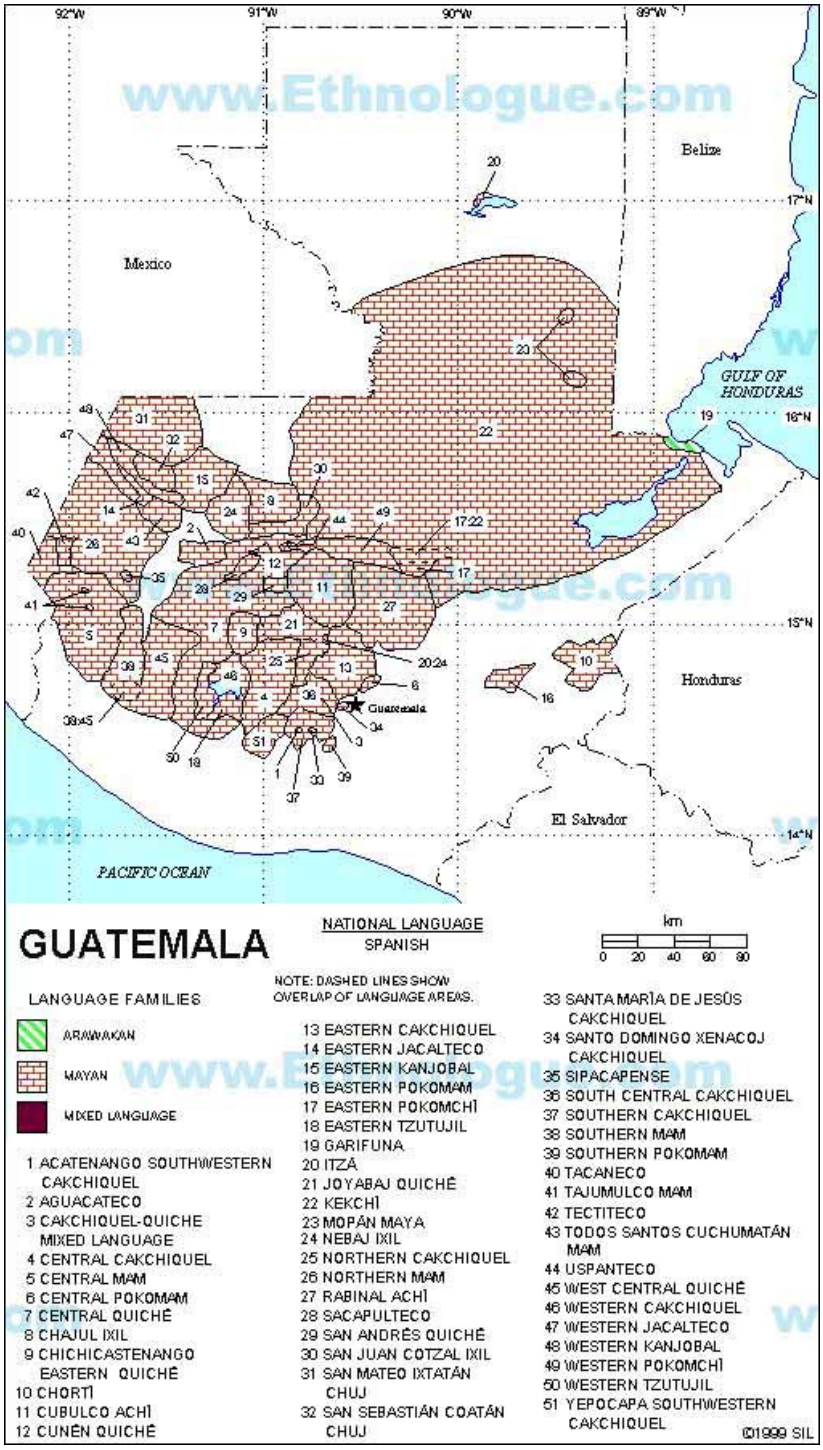
Approximately 40 Mayan dialects are still spoken in Guatemala today (see Figure 4: Map of Major Ethnolinguistical Groups in Guatemala). According to Coke (1978), the Quiché form the largest Amerindian group and represent about 22.5% of the Mayan descendants. Seven dialects are present among the Quiché who are scattered widely throughout the central highlands.

The Mam comprise about 16.7% of the Mayan descendants. There are significantly fewer Protestant believers among the Mam (2.7%) than among the Quiché (5.2%) or the Cakchiquel (5.7%). The latter is the third largest Amerindian group and comprises 13.6% of the Mayan population. Language differences present a major challenge since seven local dialects are spoken by the Mam alone. The only other sizeable group, with about 10% of the Mayan population, is the Kekchí (Protestant population is 5.7%). Other groups that each represent between 1% and 4% of the Mayan population are (Protestant population is given in parenthesis): Kanjobal (4.3%), Pocomam (0.8%), Chortí (2.1%), Tzutujil (8.4%), Ixil (0.9%), Pocomchí (1.8%), Achí (2.1%) and Chuj (13.8%). Several other Indigenous groups each comprise less than 1% of the Amerindian population (Protestant population is given in parenthesis): Uspantec (unknown), Jacaltec (1.6%), Aguacatec (15.1%), Mopan (2.4%), Itzá (unknown), Lacandón (16.1%), Xinca (non-Mayan, possibly Lenca dialect) and Garífuna (Black Caribs, an Afro-Caribbean group, Arawakan dialect). Coke (1978) is the source of information about the estimated Protestant population among these groups.

Lloret (1975) stated that the Central American Mission-related churches – 95 congregations (churches and missions) and 8,855 baptized members – represented 27.6% of the total Protestant Indigenous population, the Full Gospel Church of God (Cleveland, TN) with 14.3%, the Prince of Peace Evangelical Churches with 7.9%, the Assemblies of

God with 6.8%, and the Church of the Nazarene with 6.7%. The total Protestant Indigenous population was estimated by Lloret to be 83,836, which worshipped in 599 congregations (churches and missions) of 28 different denominations.

FIGURE 4: MAP OF MAJOR ETHNOLINGUISTICAL GROUPS IN GUATEMALA



Many Mayans distinguish themselves with their clothing. Mayan women wear a long *corte* (skirt) and *huipile* (blouse) with rich and colorful embroidered designs. Mayan men also may be seen wearing traditional clothing. The designs and colors have geographical, religious and other symbolic meanings.

Traditional Mayan religious leaders have expressed widespread disagreement with evangelical Protestants and to a lesser extent with charismatic Catholics. Many Catholic churches are built on sacred Mayan sites. Mayan religious leaders report that some Catholic priests, in a few areas of the country, have forbidden followers of Mayan spirituality access to these sites.

The leaders of Maya spirituality on the local level are shamans (also known as daykeepers, spiritual guides or Maya priests), who conduct traditional ceremonies and serve as focal points for Maya practices. They are primarily diviners who deal with a range of personal and community issues and have been the guardians of Maya religious traditions for generations.

Historically, Protestant churches have been less tolerant of syncretistic practices than the Catholic Church, which, although it formally does not accept the practice of Mayan religions, has generally tolerated traditional Mayan religious practices that do not directly conflict with Catholic dogma. Observers maintain that some indigenous members of evangelical churches also secretly practice traditional Mayan rituals.

While many members of evangelical congregations are Mayans, many *ladino* evangelical leaders often denounce traditional Mayan religious practices as "witchcraft" or "devil worship," and actively discourage their Indigenous members from being involved with Mayan spirituality.

2.3 Other Ethnolinguistical Groups

The **Afro-American population** in Guatemala is quite small. About 5,500 **Garífunas** (also known as Black Caribs), a few thousand **Creoles** (Negroes of British West Indies heritage who speak English as their native language), and a few hundred other Negroes who speak French or Spanish reside in Guatemala, mainly along the Caribbean coast in Izabal department. In 1925, the Anglican Church had work among these groups in Livingston, Puerto Barrios and nearby areas, and missionaries of the Protestant Episcopal Church in the USA and the Missouri Synod Lutheran Church began working there in the 1950s.

The 1978 edition of the *Ethnologue* stated that the New Testament in Garífuna, translated by Wycliffe-SIL workers in Guatemala with assistance from Nazarene missionaries in Guatemala and Belize, was about ready for publication, so we can assume that it is now available.

Garifiuna religion is a mixture of animistic and Christian beliefs and practices derived from the British and Spanish colonial periods in the Caribbean basin, when the original Black Caribs – a racial and cultural blending of the Amerindian Caribs and shipwrecked or escaped African slaves from nearby islands prior to the 1790s – inhabited the Island of St. Vincent in the Lesser Antilles. After decades of armed conflict against British colonial forces, the Black Caribs were finally dominated by the British in the mid-1790s and deported in 1797 to the Bay Islands off the northern coast of Honduras. Within

decades of their arrival on the Bay Islands, the Black Caribs migrated to the mainland and established settlements along the Caribbean coast of Honduras, Guatemala and British Honduras (now known as Belize); there is also a small population of Black Caribs in Nicaragua at Pearl Lagoon.

Prior to 1900, the Black Caribs, whose culture has a strong emphasis on music, dance and story-telling, had occasional contact with Anglican and Roman Catholic missionaries along the Caribbean coast of Central America and adopted elements of Christianity into their community and religious life. However, the Garifuna religion contains strong elements of their original Amerindian and African-derived beliefs and practices with a veneer of Christianity, and it has been classified as Christo-pagan by Protestant missionaries.[8]

The Afro-American population of Creoles on the Caribbean coast of Guatemala is largely composed of immigrants and their descendents from the British West Indies, who speak an English-based creole dialect and historically have been affiliated with the Anglican Church or with a few evangelical denominations (mainly Methodist or Baptist groups) in the Caribbean. However, some of the English-speaking Creoles have retained elements of the African-derived religions of their ancestors and may secretly practice Myalism or Obeah, whereas some of the French and Spanish-speaking Creoles (whose ancestors originally migrated from corresponding areas of the Caribbean basin) may have retained elements of Voudun or Santeria.

Small populations of North Americans, East Indians, Chinese, Middle Easterners, British, Germans and other Europeans live in Guatemala. The Chinese are descendants of farm workers and railroad laborers who came to Guatemala in the late 19th century and early 20th century, along with several thousand Middle Easterners – Lebanese, Palestinians, Syrians and Turks – who came to Guatemala mainly after World War I. Several thousand Salvadoran refugees settled in Guatemala during 1980-1981 in order to escape the turmoil of civil war in their homeland.

2.4 Other Religious Groups

There are several **Marginal Christian Groups** in Guatemala, with the Church of Jesus Christ of Latter-day Saints (Mormons) and the Watch Tower Bible and Tract Society (Jehovah's Witnesses) being the largest. In 1978, the Mormons reported 17,173 adherents in Guatemala (their largest concentration in Central America) and the Jehovah's Witnesses reported 5,176 adherents. Also, the Light of the World Church ("Iglesia Luz del Mundo") from Mexico and the Voice of the Cornerstone ("Voz de la Piedra Angular") – founded by William Soto Santiago (a disciple of William Branham) in Puerto Rico in 1974 – are present in Guatemala.

Other religions that exist among the previously mentioned immigrant groups and their descendents are: Eastern Orthodox Christianity among the Middle Easterners, Judaism among the Jews, Hinduism among the East Indians, and various traditional religions among the Chinese (ancestor worship, Taoism and Buddhism) as well as converts to Christianity.

For example, Guatemala has a lengthy and rich **Jewish culture** dating back to the late 1800s, when many German Jews immigrated in response to signs of anti-Semitism and

[8] See Taylor (1951) and Helms and Loveland (1976) for a detailed history of the Black Caribs.

a stagnating economy in their homeland. They represented a mix of professions, including doctors, writers, businessmen and farmers. Many of them could not find Jewish mates in Guatemala that time, so about 40% settled for mixed marriages. The community formed by these immigrants was small and isolated from the rest of the Jewish world, and its descendants are mostly no longer adherents of Judaism.

After World War I, there was another influx of Jews from Europe and the Middle East with Guatemala absorbing many who had been turned away from the US when its quotas for immigrants were filled. And some single Jews came when they were turned away by Cuba, because Cuba would only allow married couples to immigrate there.

The second generation of Jews began to contribute significantly to the economy of the country by managing textile mills and coffee plantations, and getting into real estate, construction and holding companies. During the nation's brutal civil war that began in 1960, many Jews left Guatemala, thereby depleting the resident Jewish population.

Guatemala was not favorably disposed to Jewish immigration, and it attempted to limit their arrival during the 1930s. Due to restrictive laws, the Jewish community was reduced to only about 800 people in 1939. Although never formally abolished, these laws have rarely been enforced since World War II, and after the war many Jewish refugees entered the country. The majority of the Jews live in Guatemala City, and the remainder largely in Quezaltenango and San Marcos. Today, the Jewish community comprises three main groups: the German, Sephardi and East European, each with its own institutions.

Regarding the **Chinese**, in 1897 a government decree was issued requiring all Chinese in Guatemala to register and take out residential permits, and forbidding any further immigration into the country by Chinese nationals. In December 1906, there were registered, under the decree of 1897, 604 Chinese citizens. Most of the early Chinese immigrants arrived in Guatemala between 1877 and 1908 during the construction of the national railroad system or to work in agriculture (coffee and banana plantations), whereas most of the newer arrivals came to Guatemala in the post-World War II period.

Palestinians arrived in Guatemala during the late 19th century and early 20th century, which coincided with their arrival in other countries of Central America. They arrived in small numbers, did not maintain a strong cultural identity, and few speak Arabic today; they consider themselves Guatemalans and, generally, are assimilated into the *ladino* culture. Some Palestinians in Guatemala have achieved economic success, mainly in commerce and the textile industry.

The total **Arab population** in Guatemala today is probably 3,000-5,000, composed of immigrants mainly from Lebanon, Syria, Jordan and Palestine who arrived after World War I or World War II. Many of them are merchants who have stores in the major *ladino* cities, particularly in Zone 1 of Guatemala City. Most of the Arab population arrived in Guatemala as Eastern Orthodox Christians, although a few were Muslims; some have become Roman Catholics or Protestants. This is also generally true of **Turkish immigrants,** who arrived in Guatemala after the fall of the Ottoman Empire (1299–1922); they speak the Turkish language (not Arabic) and descended from tribes originating in Central Asia who migrated to Asia Minor and became part of the modern nation of Turkey. The majority of the Turkish people today are at least nominal followers of Islam.

IV. OVERVIEW OF CHRISTIAN CHURCHES

4.1 Roman Catholic Church

Historically, the Roman Catholic Church has had a strong popular base among *ladinos* and Europeans but has met with more resistance in predominantly Amerindian areas of the country where indigenous beliefs and practices are maintained. Spanish missionaries playing a critical role by establishing new religious, social and economic structures in the colony; building monasteries, churches and schools with forced Indian labor; and helping to organize the Mayan labor force for the new cacao and indigo plantations.

Until after Independence from Spain in the early 1800s, the Catholic Church had no competition from Protestant groups, although there was a constant struggle to maintain its dominance in the Mayan communities where the ancient religious traditions prevailed. The resulting syncretism of Catholic and Mayan beliefs and practices produced the Guatemalan-brand of "popular religiosity" that prevails today among the Amerindian population. Thus, Christo-paganism flourished.

Independence from Spain in the 1820s and the emergence of a new economic class of coffee growers[9] in the later 19th century, which included many German immigrants, weakened the hegemony of the Catholic Church. Politically, Guatemala achieved its independence from Spain in 1821-1823, after nearly 300 years of Spanish colonial rule when the Captaincy-General of Guatemala became the United Provinces of Central America.

In 1838, the independent Republic of Guatemala was created under rebel leader Rafael Carrera (1814-1865). In 1852, Carrera signed a concordat with the Vatican, repealed the anti-clerical legislation established under the rule of Francisco Morazán (from 1829 to 1838), reinstated the Catholic religious orders, and allowed the Catholic clergy to operate the nation's few schools.

However, after the death of Carrera in 1865, the Liberal Justo Rufino Barrios came to power (ruled from 1873 to 1885) and the Catholic Church was again subjected to harsh legislation, the Jesuits were again expelled, the archbishop and bishops were exiled, tithes were eliminated, convents and monasteries were closed, church property was confiscated, priests were prohibited from wearing clerical garb and were barred from teaching, religious processions were proscribed, and civil marriage was declared obligatory. These anti-clerical laws so crippled the Catholic Church in Guatemala that it has never recovered its former influence.

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[9] Commercial coffee production did not start until the early 1800s in Guatemala and Costa Rica. While El Salvador, Nicaragua and Honduras started in the second half of the 19th century. German immigrants to Guatemala, Nicaragua and Costa Rica were the ones responsible of the industrialization that initiated the trial of the production, processing and commercialization of coffee in these countries in the second half of the 19th century. They were followed by local growers, as well as British and North Americans, who were attracted by the policy of donating lands to immigrants who would dedicate themselves to coffee production.

Also, President Barrios declared "religious freedom" and invited Protestant denominations to establish churches and schools in his country in an effort to counteract the dominance of the Roman Catholic clergy and their political influence. Also, in the 1870s, President Barrios invited German[10] immigrants to help develop the country.

In 1872, an official census of Catholic clergy provided information regarding 119 expatriate priests in Guatemala. Although the national population more than doubled in the 75 years following this census, the number of priests remained about the same; in 1946, there were only 126 priests (28 religious and 98 secular), most of whom were stationed in Guatemala City. This shortage of Catholic priests limited the extent of church ministries to people who lived in remote villages. Huehuetenango only had one priest per 88,000 inhabitants, and Quezaltenango had one priest per 45,000 (Coke 1978:203).

It was not until the 1930s that the Roman Catholic Church began to recover some of its former power and prestige in Guatemalan society. Under the dictatorship of General Jorge Ubico (ruled from 1931-1944), the Catholic Church was able to exercise more political influence, but when Ubico was overthrown in 1944 by a coalition of progressive army officers and civilians who were intent on modernizing Guatemala the Catholic Church felt that its own social and political power was being attacked.

During the 1940s and 1950s, the Catholic hierarchy and its lay organizations – the Society for the Propagation of the Faith and Catholic Action – joined forces with the Anti-Communist Party (PUA) and other rightwing organizations to counteract the liberalizing trends of the nation's democratically-elected, reformist civilian governments during the period of 1944-1954. President Juan José Arévalo Bermejo (1944-1949) was an idealistic university professor who proclaimed his belief in "spiritual socialism," which angered Catholic Church authorities by his progressive policies. Arévalo sponsored a new Constitution in 1945, modeled in part after the Mexican charter of 1917; he encouraged workers and peasants to organize themselves to achieve greater social equity, and he pushed education, social welfare and other reforms.

Mary Holleran (Coke 1978:203-204) described the Roman Catholic Church in Guatemala in 1946 and expounded on six major obstacles to an effective ministry: (1) The shortage of priests was so severe that many rural parishes were abandoned; (2) the majority of the clergy were foreigners (Spaniards, Italians, Germans, Mexicans, Costa Ricans and North Americans in that order) and the few native clergy were "often berated as being ignorant, or dirty, or greedy;" (3) the bishop and most of the priests only spoke Spanish and communication in Indian areas was ineffective; (4) the foreign priests failed to appreciate the basic psychology of the Mayans; (5) the mountainous terrain and a lack of suitable transportation made travel very difficult; and (6) the physical deterioration of church property symbolized the general deterioration of the Catholic Church's social, spiritual and political influence in Guatemalan society.

Around 1949, a new Catholic reform movement began in Guatemala, called ***Acción Católica*** (Catholic Action, also known as the catequista movement because it used

[10] Many German immigrants were awarded huge tracts of land in Alta Verapaz, which became the center of German influence in Central America. Most Germans established prosperous coffee plantations, while others opened silver mines or set up shops and hotels. They soon controlled almost all aspects of the economy in Alta Verapaz and made Cobán one of the most prosperous towns in Central America.

trained laymen to spread Catholic teaching through the use of a catechism), which was a militant lay Catholic organization engaged in the "re-conversion of Guatemalan Indians," among other things. Whereas the Catholic Church had long ago accommodated itself to "Christo-Paganism," according to Coke (1978:205), "the reform movement embraced a new iconoclasm that aimed at destroying the saints and idols worshipped in Indian churches." These tactics caused deep resentment in the traditional Mayan communities. This reform movement also produced renewed attacks by Catholics on the Protestants and on Bible reading.

In 1950, Colonel Jacobo Arbenz Guzmán won the presidency with support from a center-left coalition of political parties, and he accepted support from the clandestine Guatemalan Communist Party before and after the election. The new president convinced the legislature to approve the country's first income tax; he expanded public works and the exploitation of energy resources; he pushed a program of agrarian reform that led to the expropriation of the uncultivated portions of large, private plantations (including vast holdings of the US-owned United Fruit Company) and the redistribution of 1.5 million acres to 100,000 landless peasants; and he promoted the legalization of the Communist Party. Officials of the Catholic Church used anti-communist rhetoric to attack the Arbenz administration (1950-1954), which contributed to his loss of popular support among the general public and the triumph of the CIA-engineered, rightwing military coup led by Coronal Carlos Castillo Armas in 1954.[11]

Under President Castillo Armas (1955-1957), the expropriated lands were returned to their former owners, all unions were disbanded, and thousands of people were killed in a purge of Communists and radical nationalists. Also, in 1955, the Guatemalan Christian Democratic Party was established with strong support from the Roman Catholic Church. The new government removed restrictions on Church ownership of property, allowed for the entrance of foreign clergy and religious workers, and opened the public schools to Catholic religious instruction. In turn, the Catholic hierarchy "blessed the military government" and supported its anti-communist ideology and "cold-war" tactics.

According to Skidmore and Smith (1984), "The 1954 coup marked a turning point in Guatemalan history. It virtually eliminated the forces of the political center (as represented by Arévalo and Arbenz). So the country had only a left and a right, and the right was in control. Coffee planters, other landowners, and foreign investors and their subsidiaries regained their power under the protection of neo-conservative military regimes."

One characteristic of this entire modern period, especially after the mid-1960s, was the frightful abuse of human rights by repressive, rightwing military dictatorships with the tacit support of the conservative, anti-communist elements within the Catholic hierarchy. Military and paramilitary counterinsurgency operations, mostly in the countryside against the Indigenous population, led to the killing of tens of thousands of alleged "political dissidents and their supporters" between 1966 and 1982.

During the 1950s, the Catholic Church was revitalized by the arrival of many new foreign priests, nuns and other religious workers (mostly with a conservative political orientation), which provided needed resources for establishing new churches and schools and for expanded its social assistance efforts throughout the country.

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[11] See Bitter Fruit: The Untold Story of the American Coup in Guatemala (Doubleday, 1982).

Historically, reform within the Roman Catholic Church structure in Guatemala has been slow, and many nominal Mayan Catholics have chosen to participate in revitalization movements of Indigenous spirituality. Some Catholics have chosen to ignore formal religion altogether, while others have become involved in recent reform movements within the Catholic Church.

Since the 1960s, a new emphasis on individual and small group Bible study, coupled with the availability of the Scriptures in native languages, has provided impetus for the revitalization of Catholicism in Guatemala, following the decrees of the Second Vatican Council (1962-1965). Some of the reforms introduced by Vatican II had a significant impact on the Mayans because the language of the liturgy was changed from Latin to vernacular languages; the change to Spanish was immediate, but increasingly the Mayan languages were used in Indigenous areas. Also, the **Charismatic Renewal Movement (CRM)** within Catholic spheres, beginning in the early 1970s, gained popularity until official restrictions were implemented during the mid-1970s. As a result, many “spirit-filled” Catholics have chosen to leave the Catholic Church and join evangelical churches, especially in Guatemala City.

Currently, the Roman Catholic Church in Guatemala is undergoing a significant social and political revolution within its ranks. Propagation of “Liberation Theology” has polarized reformists from conservatives and has created a new group of progressives with a strong social consciousness under the banner of “the preferential option for the poor.” The military-dominated government of Guatemala views activist priests and nuns as “subversives” and treats them as such, along with lay-members of Catholic organizations that are involved with the urban poor, destitute rural peasants and victims of repression. Some observers believe that evangelical churches, because they tend to be more apolitical than many Mayan Catholic communities, became an attractive alternative for many Mayans who were seeking to escape from military repression against suspected guerrilla sympathizers (Berryman 1984[1]: Chapter 6).

The Catholic voice in Guatemala is often discordant as Catholics respond to a variety of social concerns. Individual Catholics frequently hold opinions that diverge from the hierarchy, and the hierarchy itself is not always unified. Within the Catholic Church in Guatemala social stances on issues such as abortion, ordination of women and divorce tend to mirror those of the Vatican. Abortion is illegal in the Guatemalan Penal Code, but family planning is available in much of the country.

Stung by the loss of hundreds of thousands of mainly nominal Catholics to evangelical churches during past decades, the Roman Catholic Church now is waging an intensive campaign to win back its “lost sheep” to the Catholic fold by denouncing evangelical pastors and missionaries of being "false shepherds" and of being funded by a “conspiracy” of the US government, the CIA and US multinational corporations to keep Guatemala and other Central American countries out of the hands of Marxist revolutionaries so that the US government does not loose its political and economic hold on the region.

In 1976, official Roman Catholic publications stated that 88% of the population of Guatemala was at least nominally Catholic. The hierarchical structure of the Church consisted of one archdiocese with eight dioceses. One archbishop, 15 bishops, 641 priests and 1,104 nuns served in 341 parishes. In 1975, there were 177 Catholic religious workers in Guatemala from the US and Canada (Coke 1978:203).

4.2 Protestant Churches

The growth of the Protestant movement in Guatemala has not come easy. The efforts of many Protestant denominations and independent churches to evangelize Guatemala has not been received favorably by many Catholics, but despite great hostility among the general population and by Roman Catholic authorities since the late 1880s the Evangelical Church as a whole has grown significantly.

According to the national census of 1902, the denominational statistics of the Republic of Guatemala were as follows: Roman Catholics, 1,422,933; Protestants, 2,254; professing other religions, 1,146 (Chinese religions, Eastern Orthodox, Judaism, etc.); and those of no religion, 5,113.

Between 1920 and 1980, the total Protestant membership in Guatemala grew from 3,704 to 334,453, and the total Protestant population increased from 14,816 in 1920 to 1,003,425 in 1980, according to the sources cited in Figure 5A below.

The highest rates of Protestant membership increase occurred between 1960 and 1964 and between 1973 to 1978, when the average annual growth rates (AAGR) were 18.3% and 17.5% respectively, according to research conducted by PROLADES (see Figure 5B). Whereas evangelical growth rates slumped in many Central American countries during the early 1960s, in Guatemala they rapidly increased and the number of Protestant members nearly doubled in five years (from 36,928 in 1960 to 72,507 in 1965), mainly due to the year-long Evangelism-in-Depth Campaign in 1962. Protestant membership growth slowed to 7.5% annually between 1967 and 1973, and then increased to 14.7% annually between 1973 and 1980. The accelerated church growth during the later period is no doubt related to the strong evangelical response to the 1976 earthquake, which is documented herein under **Social Concern (6.7).** For the decade of the 1970s, the average annual growth rate was 12.5%, and for the 20-year period 1960-1980 it was 11.8%, which were the highest church growth rates recorded for similar periods between 1910 and 1980. These were two of the highest Protestant church growth rates in Central America for the same periods.***

Most Protestant church growth took place among *ladinos*, although a few notable "people movements" were apparent among the Yucatec Maya, Mam, Tzutujil, Chuj and Aguatec indigenous groups, according to research carried out by Julian Lloret, Milton Coke and Hans Weerstra in the 1970s (see bibliography).

See Figure 6 for more information about the Major Traditions and Denominational Families within the Protestant movement worldwide; Figure 7 for a chronology of origins of Protestant missions and denominations in Guatemala; and Figure 8 for a Statistical Table of the Protestant Movement in Guatemala, 1980.

The seven largest denominations (see Figure 9) constituted 56% of the total Protestant population in 1980, according to the PROCADES church growth survey of Guatemala, 1978-1981. These were the Association of Central American Evangelical Churches, with 38,480 members; the Assemblies of God, 35,909; the Full Gospel Church of God (Cleveland, TN), 34,451; the Prince of Peace Evangelical Church, 29,130 members; the Seventh-day Adventists, 17,207; the National Presbyterian Church, 16,262; and the Elim Christian Mission, 15,290. The twenty-three largest denominations accounted for 89.4%

of all Protestant church members, while 187 denominations and independent churches comprised the remaining 10.6% of the total membership.

In 1935, approximately 97% of all communicant church members were related to non-Pentecostal churches. However, church growth among Pentecostals was more rapid than among other groups, so that by 1950 Pentecostals comprised 13% of the Protestant population. This trend continued from 1950 to 1980. In 1960, Pentecostals represented 19.6% of all Protestants in Guatemala, in 1970 this increased to 31.4%, and in 1980 it was 53.2% (Figure 10).

FIGURE 5A
TABLE OF ESTIMATED PROTESTANT MEMBERSHIP GROWTH: 1920-1980

DATE	TOTAL MEMBER-SHIP	NUMBER OF CONGRE-GATIONS	AVERAGE CONG. SIZE	SOURCES	ESTIMATED COMMUNITY	RATIO M:C	ESTIMATED % PROTES-TANT	TOTAL POPULATION
1920	3,704	185	20	HOLLAND	14,816	4	.74%	2,004,900
1925	6,238	351	18	HOLLAND	24,952	4	1.1%	2,089,214
1930	7,537	377	20	HOLLAND	30,148	4	1.4%	2,194,607
1935	15,943	638	25	GRUBB	63,772	4	2.8%	2,300,000
1940	16,926	677	25	HOLLAND	67,704	4	2.8%	2,400,000
1950	19,079	763	25	RMJ	78,208	4.1	2.8%	3,036,820
1955	25,976	866	30	RMJ	90,916	3.5	3.0%	3,540,370
1960	36,928	1,156	32	RMJ	129,248	3.5	3.2%	4,043,919
1965	72,507	1,611	45	RMJ	217,521	3	4.7%	4,589,352
1967	82,934	1,659	50	RMJ	248,802	3	5.1%	4,874,537
1970	102,942	2,059	50	HOLLAND	308,826	3	5.8%	5,302,314
1973	127,778	2,556	50	LLORET	383,334	3	6.7%	5,730,092
1974	150,139	3,003	50	HOLLAND	450,417	3	7.4%	6,053,502
1975	176,414	3,528	50	HOLLAND	529,242	3	8.5%	6,242,552
1978	286,130	5,723	50	PROCADES	858,390	3	12.6%	6,835,868
1980	334,453	6,448	52	PROCADES	1,003,425	3	13.8%	7,262,419

NOTES:
1. Congregations include churches and missions.
2. Ratio M:C = Membership to Community Ratio.
3. The information to the left of SOURCES is based on the SOURCE cited; the information to the right of SOURCES has been calculated by the author based on official census data for the Total Population on specific dates.

FIGURE 5B
TABLE OF ESTIMATED PROTESTANT MEMBERSHIP GROWTH RATES: 1910-1980

RANKING	GROWTH BY DECADES	AVERAGE ANNUAL GROWTH RATES (AAGR)
4	1910-1920	8.9
6	1920-1930	7.4
3	1925-1935	9.8
5	1930-1940	8.4
8	1940-1950	1.2
7	1950-1960	6.4
2	1960-1970	11.2
1	1970-1980	12.5
RANKING	**GROWTH BY HIGHEST GROWTH RATES**	**AAGR**
8	1920-1925	11.0
3	1930-1935	16.2
1	1960-1964	18.3
5	1960-1967	12.8
6	1967-1978	11.9
7	1967-1980	11.3
2	1973-1978	17.5
4	1973-1980	14.7
RANKING	**GROWTH BY 20-YEAR PERIODS**	**AAGR**
2	1910-1930	8.1
4	1930-1950	3.8
3	1940-1960	6.6
1	1960-1980	11.8

Only seven of the 15 largest Protestant denominations in Guatemala in 1980 were Pentecostals, however the four largest Pentecostal denominations accounted for 34% of the total Protestant membership. Of the 6,448 organized congregations (churches and missions) in 1980, approximately 3,445 were Pentecostal (53%).

Looking at Protestant membership by Major Traditions and Families of Denominations in Guatemala since 1935 (see Figure 10), there has been a gradual shift from the dominance of the Free Church Tradition (groups that separated from the older Liturgical denominations in Europe and America prior to the birth of the Pentecostal Movement in the early 1900s), which represented 96.7% of the total Protestant membership in 1935, 80.2% in 1950, 70% in 1960 and 60.4% in 1967, to the dominance of the Pentecostal Tradition by 1980, with 53.2% of the total Protestant membership.

Obviously, the Pentecostal Family of Churches grew significantly in Guatemala between 1967 and 1980, mainly as a result of the accelerated growth the Full Gospel Church of God (founded in 1932), the Assemblies of God (founded in 1937), Prince of Peace

Evangelical Churches (founded in 1956) and the Elim Christian Mission (founded in 1964). All of these Pentecostal denominations were ranked among the seven largest denominations in Guatemala in 1980 in the PROCADES study. The only three non-Pentecostal denominations ranked among the seven largest denominations in 1980 were the Central American Evangelical Churches (CAM-related), the Seventh-Day Adventists and the National Presbyterian Church. All of the top seven denominations had more than 15,000 members each in 1980 (Figure 11).

The Liturgical Tradition in Guatemala is represented by the Lutherans, Presbyterians and Anglican/Episcopal Church, all of which were present during the early pioneer period of Protestant history in Guatemala, from the 1830s to the 1930s. The Liturgical Tradition declined proportionally between 1935 and 1980, from ?% of the total Protestant membership in 1935 to ?% in 1980 (Figure 10). In 1980, the Lutheran and Episcopal membership was about the same size (1,000 to 1,780 members), whereas the total Presbyterian membership (5 denominations) was 20,717 (Figure 8). ***

The Adventist Tradition also was present in Guatemala during the period 1935-1980, but the size of the Adventist membership in comparison to the total Protestant membership in the country has remained at about 2% for this entire period.

FIGURE 6
A CLASSIFICATION SYSTEM OF THE PROTESTANT MOVEMENT BY MAJOR TRADITIONS AND DENOMINATIONAL FAMILIES

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

FIGURE 7
A CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS IN GUATEMALA

CLASCODE	TRADITION_FAMILY_DENOMINATION	DATE
B2.23011	Belizean Baptist Missionary Society (affiliated with London Baptist Missionary Society)	1824
B6.2	British Honduran Bible Society (founded in 1818)	1824
B1.2211	Presbyterian Church (USA) (merged 1983 = PCUSA + PCUS)	1882
B6.2	American Bible Society (1826)	1892
B6.2	British & Foreign Bible Society (1804, London)	1892
B2.403	Central American Mission-related churches (CAM-1890)	1899
B2.506	The Pentecostal Alliance / Mission (founded in 1898 by J. O. McClurken in Nashville, TN) – Holiness tradition (merged with the Church of the Nazarene in 1915)	1901
B2.1403	California Yearly Meeting of Friends - now part of the Friends United Meeting	1902
B3.101	Seventh-Day Adventist Church, General Conference (Israel Williams)	1908
B4.0205	Pentecostal Holiness Church (1912, Amos Bradley)	1913
B2.506	Church of the Nazarene (1895)	1915
B2.521	Pilgrim Holiness Church	1916
B4.0299	United Free Gospel and Missionary Society (1916, Turtle Creek, PA)	1916
B2.599	Emanuel National Evangelical Church – Evangelistic Faith Missions (Bedford, IN)	1917
B2.32013	Primitive Methodist Church (1811, 1829)	1922
B2.402	Plymouth Brethren Assemblies (Salas Evangélicas) – Closed Brethren heritage	1924
B4.0201	Full Gospel Church of God (Cleveland, TN) – José G. Minay	1932
B4.0401	Assemblies of God, General Conference (1914, Hot Springs, AR)	1937
B5.0	Union Church	1943
B2.513	World Gospel Mission	1945
B2.2305	Baptist Convention (related to Southern Baptist Foreign Mission Board)	1946
B2.503	Galilee Church of God (Anderson, Indiana) - 1880	1947
B1.102	Lutheran Church - Missouri Synod (St. Louis, 1847)	1947
B4.0212	Universal Church of God of Prophecy (Cleveland, TN) – Jorge Marero	1950
B4.0299	Bethesda Church of God (Felipe Muñoz)	1952
B2.7	United World Mission (Cireaco Chango) – St. Petersburg, FL	1953
B4.0408	Defenders of the Faith (Gonzálo Dávila)	1956
B1.109	German Lutheran Churches (Lutheran Church in Germany: German-speaking)	1956
B4.0407	International Church of the Foursquare Gospel (1923, Los Angeles, CA)	1956
B4.0501	International Evangelical Church of Soldiers of the Cross (Cuba, 1930s) - Gabriel Lara	1956
B4.11	Palestine Evangelical Pentecostal Mission (Tereso de Jesús Paredes)	1956
B4.0414	Prince of Peace Evangelical Church - Iglesia Príncipe de Paz (José María "Chema" Muñóz)	1956
B1.302	Protestant Episcopal Church in the USA (New York, 1607)	1956
B4.0299	Missionary Church of God (Houston, TX) – Víctor Hugo Matta	1957
B2.604	Christian Churches / Churches of Christ	1959
B4.0299	New Jerusalem Church of God (Gabriel de León Tun)	1960
B1.2207	Association of Fundamentalist Presbyterian Churches (Harold Ricker)	1962
B4.11	Evangelical Mission of the Holy Spirit (Santuary of Mt. Zion) – Noé Idelfonso Reyes del Aguila	1962
B1.2207	Fundamentalist Bible Presbyterian Church (Antonio Sandoval)	1962
B1.2299	Horeb Conservative Presbyterian Church (Eugenio Samayoa Dávila)	1962
B1.2299	Mt. Sinai Evangelical Presbyterian Church (José Santos García)	1962
B2.7	World Missions of Guatemala (Manuel Macal Marroquín)	1962
B4.02131	Assembly of Christian Churches - Asamblea de Iglesias Cristianas, Inc. (New York City)	1963
B4.0699	Door to Heaven Evangelical Church – Puerto al Cielo (Manuel Romeo Melgar)	1963
B4.0803	Calvary Evangelical Churches – Continential Missionary Crusade (Web City, Missouri) – was Baptist prior to 1964 (Norman Parish)	1964
B3.301	Church of God Seventh-day House of Prayer (Carlos Martínez)	1964
B2.1302	Conservative Mennonite Fellowship (Uniontown, Ohio)	1964

B2.1113	Eastern Mennonite Board of Missions and Charities (1914, Salunga, PA)	1964
B4.0699	Elim Christian Mission - Misión Cristiana Elim (1964, Guatemala; Otoniel Rios)	1964
B2.2399	Hispanic American Mission (Rubén Valladares Tolico (split from El Calvario in 1964)	1964
B2.2399	Guatemalan National Association of Baptist Churches (José Cordón Vargas)	1965
B4.02011	Iglesia de Dios Pentecostal, Mission Board (Puerto Rico) – Carlos Ramiro Lima	1965
B4.0404	Pentecostal Church of God of America (1916)	1965
B4.0299	Mt. Bashan Evangelical Pentecostal Church (Juan Humberto Galindo)	1968
B4.11	Voice of God Evangelical Mission (Ricardo Elías)	1968
B2.2311	World Baptist Fellowship (Frank Martín)	1968
B2.508	Christian and Missionary Alliance (1897)	1970
B4.0203	Pentecostal Free Will Baptist Church - Iglesia Bautista Pentecostal (1970, Nicaragua)	1970
B4.0899	Bethania Evangelical Church (Efraín Avelar, was National Presbyterian Church)	1972
B4.01021	Church of the Apostles and Prophets (1935, El Salvador) – Ramón Arturo Rivera	1972
B4.04061	Pentecostal Church of God of New York (Carmelo Várgas)	1972
B4.11	Springs of Living Water Evangelical Churches (Artemio Hernández Castillo)	1972
B2.2316	Baptist Bible Fellowship	1975
B2.2399	Cristianos Compartiendo a Cristo (Costa Rica)	1975
B2.1111	Church of God in Christ Mennonite, Mission Board	1976
B2.1199	Mennonite Air Missions	1976
B2.1199	Mennonite Messianic Mission – Eastern Pennsylvania Mennonite Church	1976
B2.502	Salvation Army (1878, England)	1976
B4.11	Word Evangelical Church (El Verbo, Gospel Outreach, Eureka, CA)	1976
B4.02131	Assembly of United Christian Churches (Fermín Carazo)	1977
B4.0410	Open Bible Standard Churches (1919, 1935 merger)	1977
B4.0899	Christian Fraternity – Fraternidad Cristiana (Jorge López)	1978
B4.031	Apostolic Church of Faith in Jesus Christ (Mexico) -	By 1980
B4.11	Association of Independent Evangelical Churches (Luis Cité)	By 1980
B2.2318	Baptist International Mission (Paulo Marsh)	By 1980
B2.2315	Baptist Missionary Association of America (Humberto Galindo)	By 1980
B4.11	Calvary Pentecostal Church – Iglesia El Camino Bíblico (Carlos Craft)	By 1980
B5.0	Christ the Counselor Evangelical Church (Rómulo Joel Martínez)	By 1980
B5.0	Christians in Action (Phillip Blankenship)	By 1980
B4.0211	Congregational Holiness Church (Venacio F. Pérez)	By 1980
B4.0499	Door to Heaven Evangelical Mission – Grace Gospel Churches (Waco, TX)	By 1980
B2.599	Emanuel Evangelical Association (Ramón Begnel)	By 1980
B2.599	Emanuel Evangelical Foundation (Fausto Cabiera)	By 1980
B2.7	Independent Evangelical Mission (Mardoqueo Mejía Noriega)	By 1980
B2.7	Interdenominational Evangelical Mission (Bernardo Salazar Méndez)	By 1980
B2.7	Interdenominational Filadelfia Evangelical Association (Juan González)	By 1980
B5.0	Jesus Christ in Calvary Evangelical Church (Basilio Barillas)	By 1980
B5.0	Macedonia Evangelical Association (Atitlio Contreras)	By 1980
B4.0899	Missionary Advance (Puerto Rico) – Arquimides Rivera	By 1980
B5.0	Road to Heaven Evangelical Church (Juan Juárez)	By 1980
B3.399	Seventh Trumpet Church of God (José Luis Lucas)	By 1980
B3.102	Seventh-day Adventist Reform Movement (Alfredo Gessner)	By 1980
B5.0	The Door is Christ Evangelical Mission (Pedro Ambrosio Guerra)	By 1980
B4.0321	United Pentecostal Church	By 1980
B4.0299	Way of Holiness Churches (Trindad Pérez Pineda)	By 1980
B4.11	World Gospel Extended Pentecostal Church (Thomas Joseph Jasso)	By 1980

NOTES:

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

FIGURE 8
STATISTICAL TABLE OF
THE PROTESTANT MOVEMENT IN GUATEMALA: 1980

TRADITIONS / DENOMINATIONS	NUMBER OF CONGRE-GATIONS	ESTI-MATED MEMBER-SHIP	MEMBER-SHIP AS % OF TOTAL
LITURGICAL TRADITION (Formerly were "Established Churches" or State Churches in Europe)	**372**	**23,555**	**7.0%**
1.1 LUTHERAN FAMILY	**20**	**1,782**	
Lutheran Church-Missouri Synod	16	1,481	
Other Lutheran churches (2 groups)	4	301	
1.2 REFORMED-PRESBYTERIAN FAMILY	**332**	**20,717**	
National Presbyterian Church (United Presbyterian Church USA)	295	16,263	
Mt. Sinai Evangelical Presbyterian Church (José Santos García)	8	935	
Fundamentalist Bible Presbyterian Church (Antonio Sandoval)	18	3,115	
Association of Fundamentalist Presbyterian Churches (Harold Ricker)	5	225	
Horeb Conservative Presbyterian Church (Eugenio Samayoa Dávila)	6	179	
1.3 ANGLICAN/EPISCOPAL FAMILY	**20**	**1,056**	
Episcopal/Anglican Church	20	1,056	
SEPARATIST TRADITION ("Free Church" Origin)	**2,233**	**105,733**	**31.6%**
2.1 MENNONITE FAMILY OF CHURCHES	**59**	**1,271**	
Evangelical Mennonite Church (Eastern Mennonite Board of Missions & Charities)	43	894	
Other Mennonite Churches (4 groups)	16	377	
2.2 BAPTIST FAMILY OF CHURCHES	**230**	**10,734**	
Baptist Convention (Southern Baptist Convention-related) – Isidro Hernández	168	7,178	
Guatemalan National Association of Baptist Churches – José Cordón Vargas	13	650	
Baptist International Mission-related churches – Paulo Marsh	3	350	
Baptist Missionary Association of America – Humberto Galindo	5	135	
Hispanic-American Mission (Spanish-American Inland Mission) – Rubén Valladares Tolico (split from Calvary Evangelical Churches in 1964)	20	1,022	
World Baptist Fellowship Churches – Frank Martín	3	165	

Other Baptist Churches (9 groups)	18	1,234	
2.3 PIETIST FAMILY OF CHURCHES (none exist in Guatemala)	--	--	
2.4 INDEPENDENT FUNDAMENTALIST CHURCHES	**1,059**	**50,980**	
Association of Central American Evangelical Churches (CAM-related)	809	38,480	
Christian Brethren / Free Brethren – Christian Missions in Many Lands related	250	12,500	
2.5 HOLINESS FAMILY OF CHURCHES	**699**	**34,428**	
Church of the Nazarene (Kansas City, Kansas) – Joel Benafé	129	11,349	
Christian & Missionary Alliance (Nyack, New York) – Marco A. Rodríguez	41	3,200	
Emanuel Evangelical Association (Ramón Begnel)	12	800	
Emanuel Evangelical Foundation (Fausto Cabiera)	5	225	
Emanuel National Evangelical Church - Evangelistic Faith Missions (Bedford, IN)	37	1,078	
Friends Church-Quakers (California Yearly Meeting of Friends Mission)	155	4,683	
Galilee Church of God (Anderson, Indiana) – Isaí Calderón	216	5,000	
Primitive Methodist Church (Lebanon, PA) – Marcos García	87	7,000	
The Salvation Army (Captain Stanley Melton)	2	82	
Other Holiness churches (3 groups)	15	1,011	
2.6 RESTORATION MOVEMENT CHURCHES	**140**	**4,870**	
Churches of Christ (a fellowship of autonomous local assemblies)	140	4,870	
2.7 OTHER SEPARATIST CHURCHES	**66**	**4,450**	
Independent Evangelical Mission (Mardoqueo Mejía Noriega)	17	1,300	
Interdenominational Evangelical Mission (Bernardo Salazar Méndez)	6	410	
Interdenominational Filadelfia Evangelical Association (Juan González)	2	330	
United World Mission (St. Petersburg, Florida) – Cireaco Chango)	11	700	
World Missions of Guatemala (Manuel Macal Marroquín)	30	1,710	
3.0 ADVENTIST TRADITION	**229**	**17,937**	**5.4%**
Seventh-Day Adventist Church (Israel Williams)	216	17,207	
Seventh-Day Adventist Reform Movement (Alfredo Gessner)	5	250	
Church of God Seventh-Day "House of Prayer" (Carlos Martínez)	5	400	
Seventh Trumpet Church of God (José Luis Lucas)	3	80	
4.0 PENTECOSTAL TRADITION	**3,445**	**177,841**	**53.2%**
4.1 APOSTOLIC FAITH FAMILY	**2**	**100**	
Apostles and Prophets Evangelical Church (Ramón Arturo Rivera)	2	100	
4.2 PENTECOSTAL HOLINESS FAMILY	**1,253**	**56,271**	

Assemblies of Christian Churches (New York City, NY) – Félix Ramos	22	1,103	
Assembly of United Christian Churches (Fermín Carazo)	15	340	
Bethesda Church of God (Felipe Muñoz)	24	2,220	
Congregational Holiness Church (Venacio F. Pérez)	7	232	
Full Gospel Church of God (Cleveland, TN) – José G. Minay	898	34,451	
Missionary Church of God (Houston, Texas) – Víctor Hugo Matta	58	3,758	
Mt. Bashan Evangelical Churches (President, Guillermo Galindo)	47	4,049	
New Jerusalem Church of God (Gabriel de León Tum)	51	4,591	
Universal Church of God of Prophecy (formerly, National Evangelical Mission) – Jorge Marero	99	3,901	
Way of Holiness Churches (Trinidad Pérez Pineda)	5	254	
Other Churches of God (9 groups)	27	1,372	
4.3 ONENESS PENTECOSTAL FAMILY	**46**	**2,672**	
Apostolic Church of Faith in Jesus Christ (Mexico)	41	2,422	
United Pentecostal Church	5	250	
4.4 FINISHED WORK OF CHRIST PENTECOSTAL FAMILY	**1,483**	**75,403**	
Defenders of the Faith Mission (Gonzálo Dávila)	12	600	
Door to Heaven Evangelical Mission – Grace Gospel Churches (Waco, Texas)	18	2,535	
International Church of the Foursquare Gospel	26	2,769	
National Council of the Assemblies of God (Springfield, Missouri)	748	35,909	
Pentecostal Church of God of America (Joplin, Missouri)	71	3,100	
Pentecostal Church of God, Mission Board (Puerto Rico) – Carlos Ramiro Lima	23	1,000	
Pentecostal Church of God of New York – Carmelo Vega	18	360	
Prince of Peace Evangelical Church (founded by José María Muñoz)	567	29,130	
4.5 SABATICAL PENTECOSTAL FAMILY	**1**	**20**	
International Evangelical Church Soldiers of the Cross of Christ (Gabriel Lara)	1	20	
4.6 HEALING / DELIVERANCE PENTECOSTAL FAMILY	**151**	**15,890**	
Door to Heaven Evangelical Church – "Puerto al Cielo" (Manuel Romeo Melgar)	4	600	
Elim Christian Mission (founded by Dr. Otoniel Rios Paredes)	147	15,290	
4.7 LATTER RAIN PENTECOSTAL FAMILY (none in Guatemala)	--	--	
4.8 CHARISMATIC- PENTECOSTAL FAMILY	**193**	**8,356**	
Bethania Evangelical Church (Efraín Avelar, was National Presbyterian)	41	1,611	
Calvary Evangelical Churches – Continental Missionary Crusade (Web City, Missouri; was Baptist prior to 1964)	148	6,450	
Christian Fraternity (Jorge López)	1	220	
Missionary Advance (Puerto Rico) – Arquimides Rivera	3	75	

OTHER PENTECOSTAL CHURCHES	**316**	**19,129**	
Association of Independent Evangelical Churches (Luis Cité)	20	1,000	
Calvary Pentecostal Church – Iglesia El Camino Bíblico (Carlos Craft)	18	757	
Evangelical Mission of the Holy Spirit (Sanctuary of Mt. Zion) – Noé Idelfonso Reyes del Aguila	50	2,542	
Palestine Evangelical Pentecostal Mission (Tereso de Jesús Paredes)	60	3,000	
Springs of Living Water Evangelical Churches (Artemio Hernández Castillo)	25	1,200	
Voice of God Evangelical Mission (President, Ricard Elías)	29	5,320	
Word Evangelical Church (El Verbo – Gospel Outreach: Eureka, CA)	1	175	
World Gospel Extended Pentecostal Church (Thomas Joseph Jasso)	21	815	
Other Pentecostal churches/independents	92	4,320	
5.0 OTHER PROTESTANT CHURCHES-UNCLASSIFIED	**149**	**8,409**	**2.8%**
Christians in Action (Phillip Blankenship)	10	500	
Christ The Counselor Evangelical Church (Rómulo Joel Martínez)	10	500	
Jesus Christ in Calvary Evangelical Church (Basilio Barillas)	10	500	
Macedonia Evangelical Association (Atitlio Contreras)	6	226	
Road to Heaven Evangelical Church (Juan Juárez)	16	600	
The Door is Christ Evangelical Mission (Pedro Ambrosio Guerra)	15	750	
Other Protestant churches	82	5,333	
TOTALS (Estimated for December 1980)	**6,448**	**334,453**	**100%**
TOTAL NATIONAL POPULATION: 7,262,419 (June 30, 1980)		**4.6%**	

SOURCES:

1. National Survey of the Protestant Movement in Guatemala, conducted by a team of interviewers under the supervision of John Durkovic (Lutheran missionary) and Clifton Holland of PROCADES during 1978-1980 (with data for year-end 1978); questionnaires were completed for most of the denominations, with only a few groups refusing to cooperate with the survey.

2. SEPAL-PROCADES, Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Guatemala. Guatemala City, Guatemala: SEPAL-PROCADES, 1981.

NOTES:

1. The average congregational size in 1980, based on the statistics presented above, was 51.9 members per congregation (includes both organized churches and missions).

2. In the 1980 Directory of the Protestant Movement in Guatemala, we calculated the Protestant Community (population) based on the formula "Protestant Membership X 4 = Protestant Community" (PM X 4 = PC), which gave us a PC of 18.4%; however, this has proven to be incorrect based on later public opinion polls (CID-Gallup, 1990-2001) that were used to retroactively calculate the PC for 1980 based on the formula PM X 3 = PC (334,453 X 3 = 1,003,359), which gives us an estimated PC of 13.8% (4.6% X 3 = 13.8%) in 1980.

FIGURE 9

LARGEST PROTESTANT DENOMINATIONS IN GUATEMALA, 1980

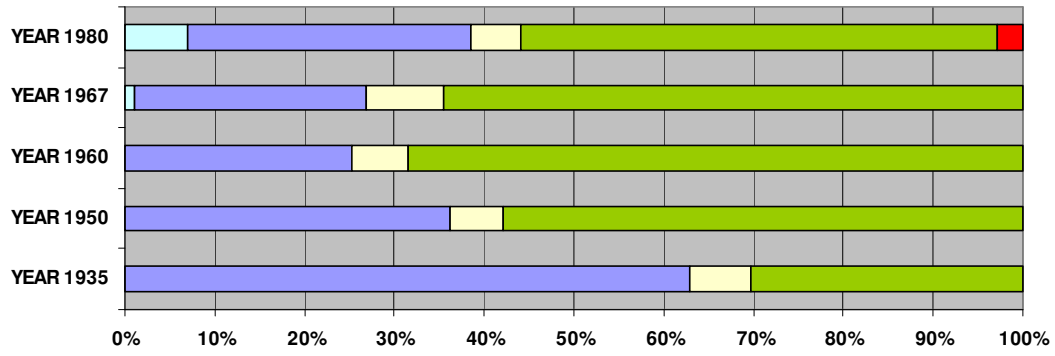
(More than 3,000 members nationally)

	NAME	MEMBERS	TRADITION / FAMILY
1	Central American Evangelical Churches	38,480	Separatist-Fundamentalist Family
2	Assemblies of God	35,909	Pentecostal-Finished Work
3	Full Gospel Church of God (Cleveland, TN)	34,451	Pentecostal-Holiness
4	Prince of Peace Evangelical Churches	29,130	Pentecostal-Finished Work
5	Seventh-day Adventist Church	17,207	Adventist-Sabbatical
6	National Presbyterian Church	16,263	Liturgical-Reformed/Presbyterian
7	Elim Christian Mission	15,290	Pentecostal-Deliverance
8	Church of the Nazarene	11,349	Separatist-Holiness
9	Plymouth Brethren Assemblies	8,750	Separatist-Fundamentalist Family
10	Baptist Convention (Southern Baptist)	7,178	Separatist-Baptist
11	Primitive Methodist Church	7,000	Separatist-Holiness
12	Calvary Church Association	6,450	Pentecostal-Charismatic
13	Voice of God Church Association	5,320	Pentecostal-unclassified
14	Galilee Church of God (Anderson, IN)	5,000	Separatist-Holiness
15	Friends Annual Meeting	4,683	Separatist-Holiness
16	New Jerusalem Church Association	4,591	Pentecostal-Holiness
17	Mt. Bashan Church Association	4,049	Pentecostal-Holiness
18	Church of God of Prophecy	3,901	Pentecostal-Holiness
19	Christian & Missionary Alliance	3,200	Separatist-Holiness
20	Fundamental Bible Presbyterian Church	3,115	Liturgical-Reformed/Presbyterian
21	Pentecostal Church of God of America	3,100	Pentecostal-Finished Work
22	Palestine Church Association	3,000	Pentecostal-unclassified

SOURCE: Figure 8

FIGURE 10:

PROPORTION OF PROTESTANT MEMBERSHIP IN GUATEMALA BY MAJOR TRADITIONS, 1935-1980



	YEAR 1935	YEAR 1950	YEAR 1960	YEAR 1967	YEAR 1980
UNCLASSIFIED	0.0%	0.0%	0.0%	0.0%	2.8%
PENTECOSTAL	30.3%	55.8%	68.5%	64.6%	53.2%
ADVENTIST	6.8%	5.8%	6.2%	8.5%	5.4%
SEPARATIST	63.0%	34.9%	25.3%	25.9%	31.6%
LITURGICAL	0.0%	0.0%	0.0%	1.0%	7.0%

FIGURE 11:

PROTESTANT MEMBERSHIP IN GUATEMALA BY MAJOR TRADITIONS, 1980

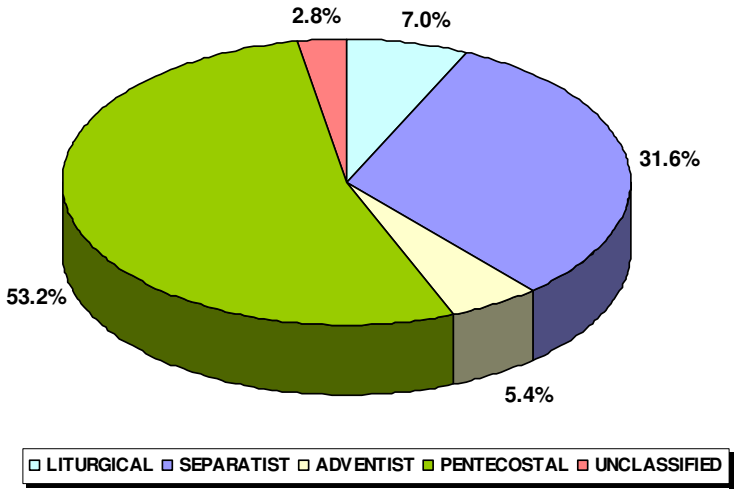


FIGURE 12A:

PROTESTANT SEPARATIST MEMBERSHIP IN GUATEMALA BY FAMILY TYPES, 1980

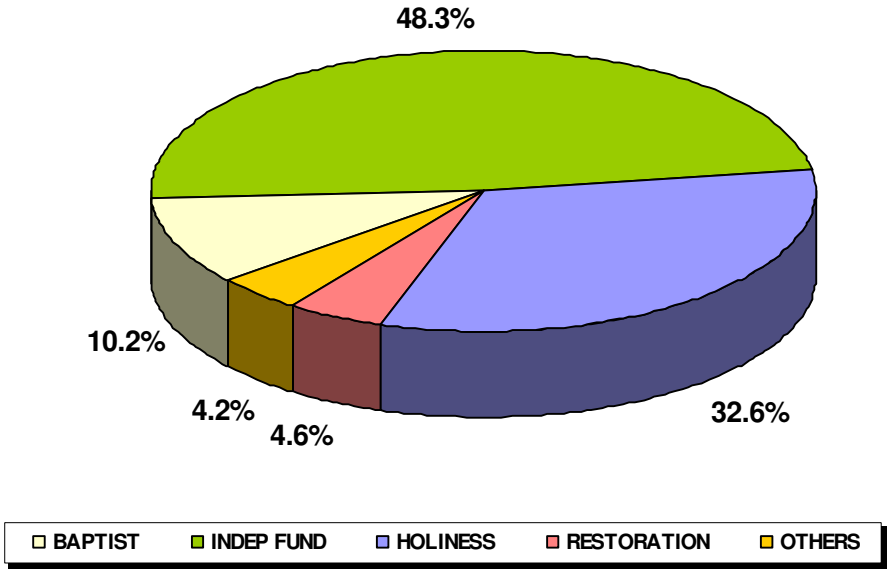


FIGURE 12B:

PENTECOSTAL MEMBERSHIP IN GUATEMALA BY FAMILY TYPES, 1980

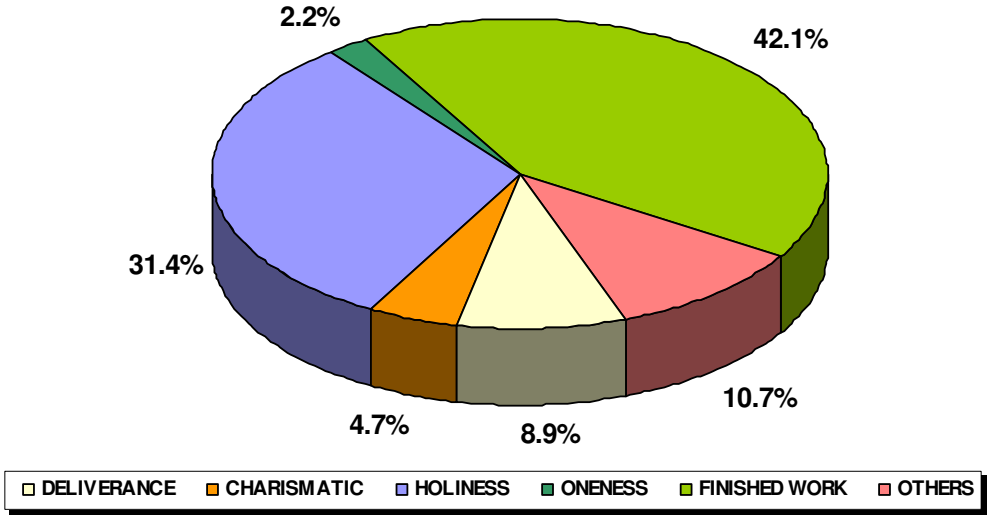
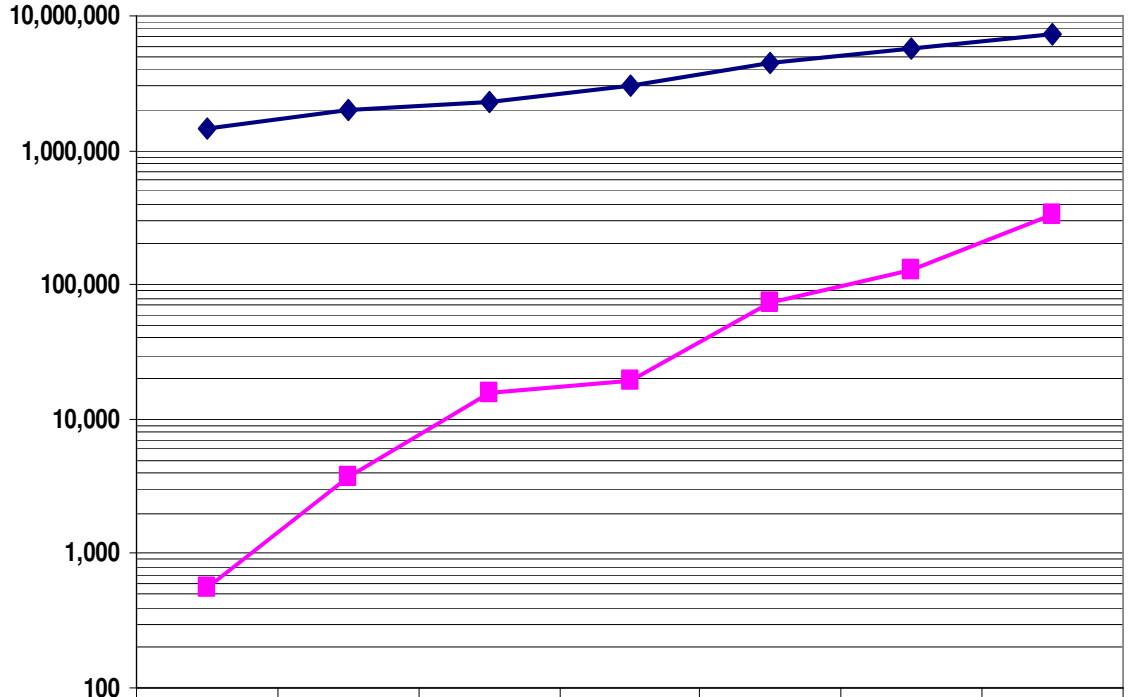


FIGURE 13

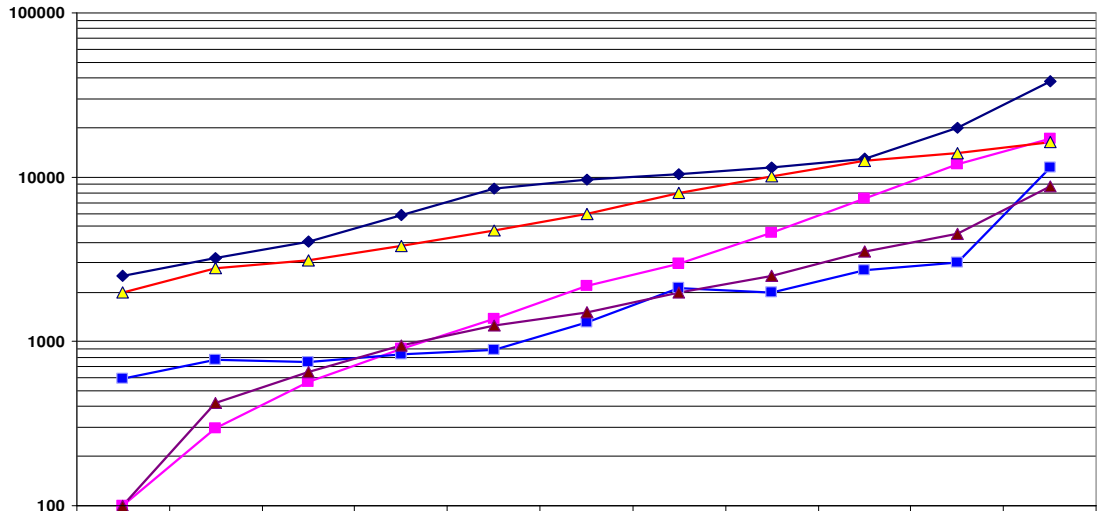
POPULATION GROWTH COMPARED TO PROTESTANT MEMBERSHIP GROWTH IN GUATEMALA, 1910-1980



	YEAR 1910	YEAR 1921	YEAR 1935	YEAR 1950	YEAR 1964	YEAR 1973	YEAR 1980
NATIONAL POP.	1,431,446	2,004,900	2,300,000	3,036,820	4,450,000	5,730,092	7,262,419
PROT. MEMB.	563	3,704	15,943	19,079	72,507	127,778	334,453

FIGURE 14A:

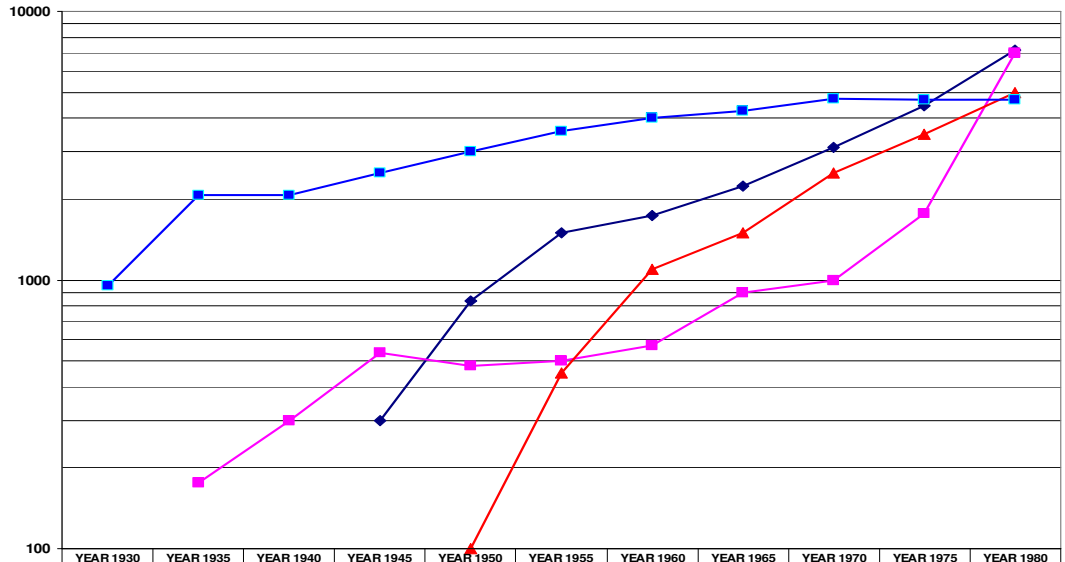
MEMBERSHIP GROWTH OF SELECTED PROTESTANT DENOMINATIONS IN GUATEMALA, 1930-1980



	YEAR 1930	YEAR 1935	YEAR 1940	YEAR 1945	YEAR 1950	YEAR 1955	YEAR 1960	YEAR 1965	YEAR 1970	YEAR 1975	YEAR 1980
CAM CHURCHES	2500	3200	4048	5900	8482	9643	10500	11500	13000	19862	38480
7-DAY ADVENTIST	100	296	565	900	1369	2179	2950	4597	7400	12000	17207
NATIONAL PRESBY.	2000	2798	3100	3800	4702	6000	8001	10050	12500	14000	16263
CHURCH-NAZARENE	595	774	750	833	893	1315	2123	2000	2700	3010	11349
BRETHREN ASSEMB.	100	425	650	950	1250	1500	2000	2500	3500	4500	8750

FIGURE 14B:

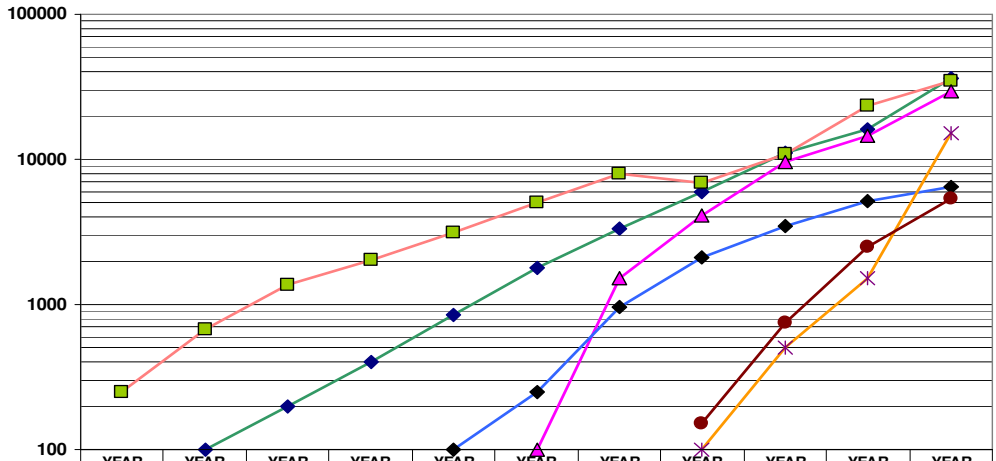
MEMBERSHIP GROWTH OF SELECTED PROTESTANT DENOMINATIONS IN GUATEMALA, 1930-1980



	YEAR 1930	YEAR 1935	YEAR 1940	YEAR 1945	YEAR 1950	YEAR 1955	YEAR 1960	YEAR 1965	YEAR 1970	YEAR 1975	YEAR 1980
BAPTIST CONV.				300	840	1503	1745	2239	3123	4453	7178
PRIMITIVE METH.		176	300	536	480	500	570	893	1000	1767	7000
CH. OF GOD-ANDERSON					100	450	1100	1500	2500	3500	5000
FRIENDS-QUAKERS	952	2060	2067	2500	3000	3569	4000	4250	4738	4700	4683

FIGURE 14C:

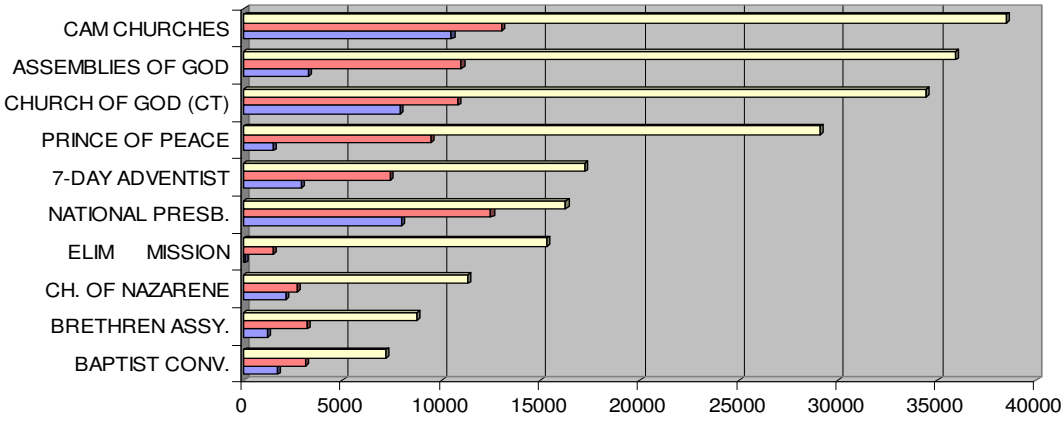
MEMBERSHIP GROWTH OF SELECTED PENTECOSTAL DENOMINATIONS IN GUATEMALA, 1930-1980



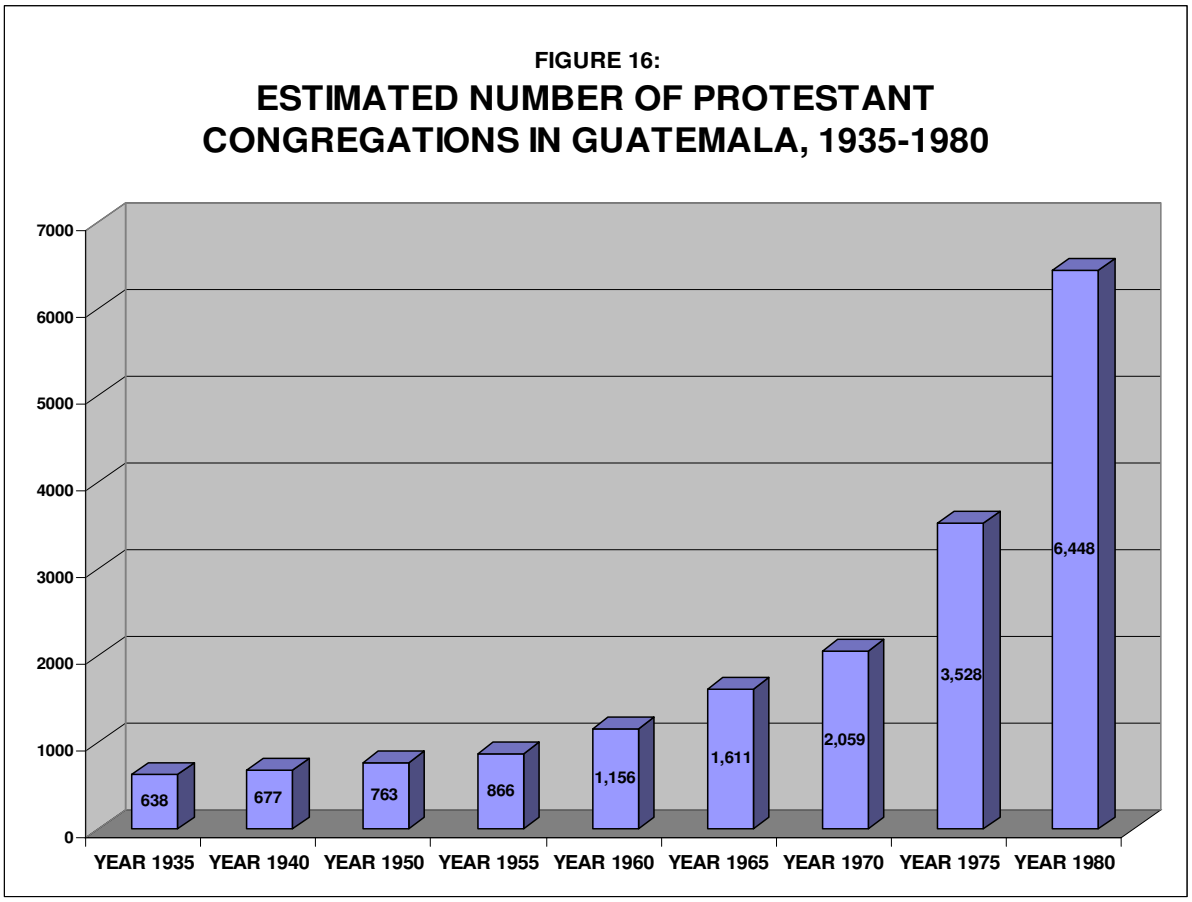
	YEAR 1930	YEAR 1935	YEAR 1940	YEAR 1945	YEAR 1950	YEAR 1955	YEAR 1960	YEAR 1965	YEAR 1970	YEAR 1975	YEAR 1980
ASSEMBLIES OF GOD		100	200	400	850	1800	3300	6000	11000	16021	35909
CHURCH OF GOD (CT)	250	679	1358	2016	3104	5045	7890	6923	10816	23525	34451
PRINCE OF PEACE						100	1500	4100	9500	14500	29130
CALVARY CHURCHES					100	250	950	2100	3500	5100	6450
ELIM MISSION								100	500	1500	15290
VOICE OF GOD CHURCHES								150	750	2500	5320

FIGURE 15:

MEMBERSHIP GROWTH: 10 LARGEST PROTESTANT DENOMINATIONS IN GUATEMALA, 1960-1970-1980

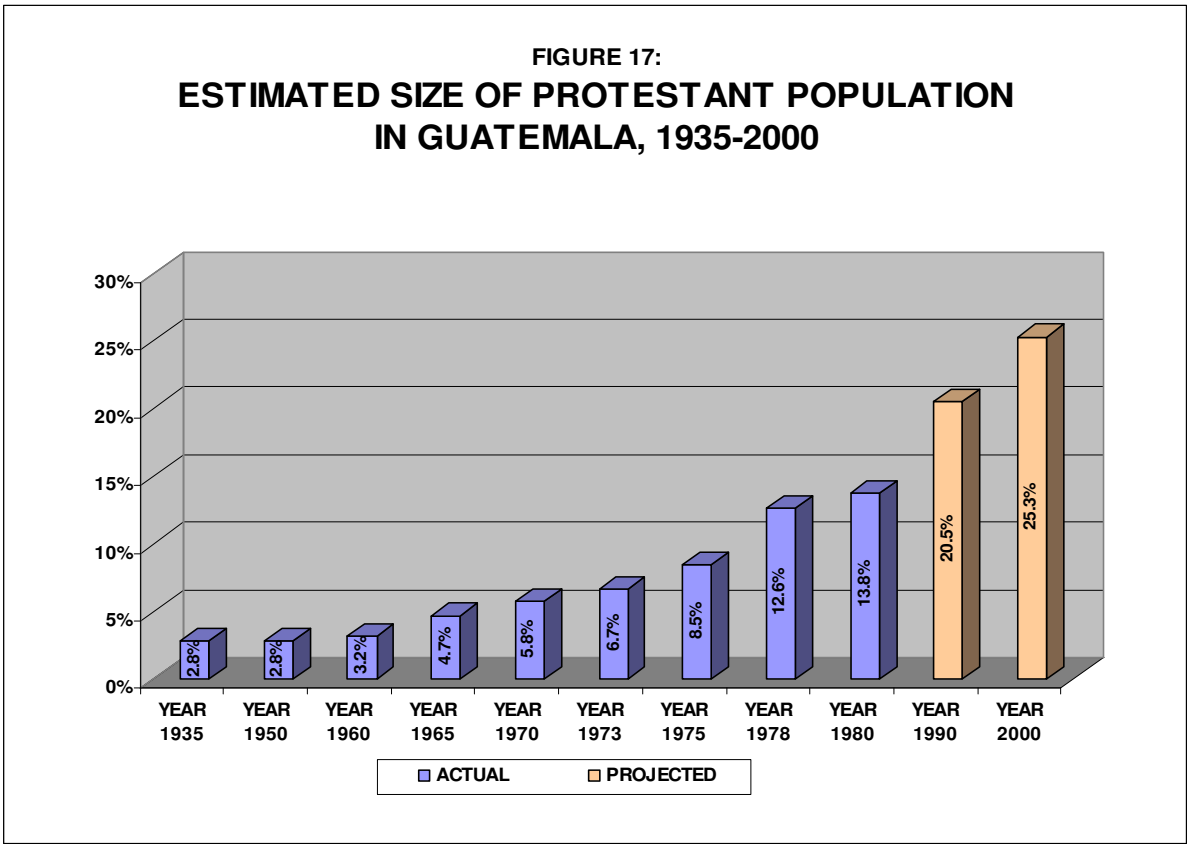


	BAPTIST CONV.	BRETHREN ASSY.	CH. OF NAZARENE	ELIM MISSION	NATIONAL PRESB.	7-DAY ADVENTIST	PRINCE OF PEACE	CHURCH OF GOD (CT)	ASSEMBLIES OF GOD	CAM CHURCHES
YEAR 1980	7178	8750	11349	15290	16263	17207	29130	34451	35909	38480
YEAR 1970	3123	3,200	2,700	1500	12500	7400	9500	10816	11000	13000
YEAR 1960	1745	1200	2123	100	8001	2950	1500	7890	3300	10500



NOTES:

1. The definition of "congregations" includes organized churches and missions.
2. The statistics are based on the PROCADES study of Guatemala, 1978-1981; see Figure 5A for more information.



NOTES:

1. In the 1980 Directory of the Protestant Movement in Guatemala, we calculated the Protestant Community (population) based on the formula "Protestant Membership X 4 = Protestant Community" (PM X 4 = PC), which gave us a PC of 18.4%; however, this has proven to be incorrect based on later public opinion polls (CID-Gallup, 1990-2001) that were used to retroactively calculate the PC for 1980 based on the formula PM X 3 = PC (334,453 X 3 = 1,003,359), which gives us an estimated PC of 13.8% (4.6% X 3 = 13.8%) in 1980.
2. The statistics for 1935-1980 are based on the PROCADES study of Guatemala, 1978-1981; the statistics for 1990-2000 are based on CID-Gallup public opinion polls for those dates.
3. See Figure 5A for more information.

FIGURA 18A:

DISTRIBUTION OF POPULATION IN GUATEMALA BY REGIONS, 1980

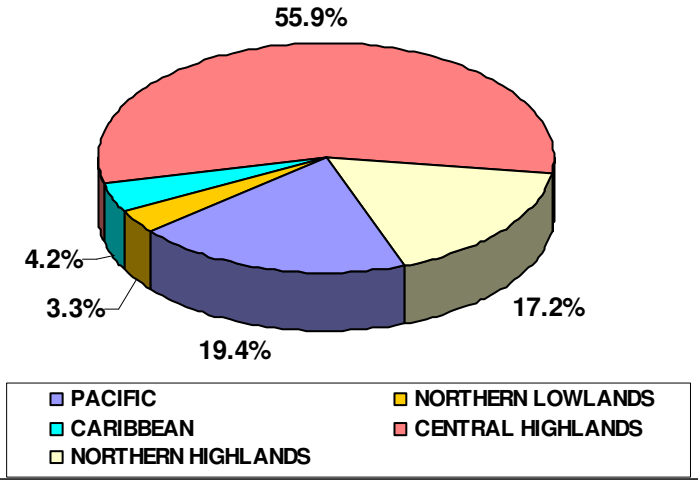


FIGURE 18B:

DISTRIBUTION OF PROT. CONGREGATIONS IN GUATEMALA BY REGIONS, 1980

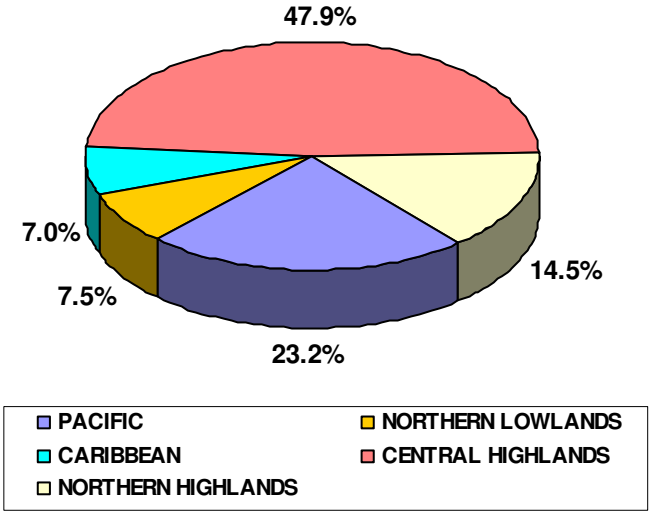


FIGURE 19

NUMBER AND PROPORTION OF PROTESTANT CONGREGATIONS (CHURCHES & MISSIONS) IN GUATEMALA BY REGIONS AND DEPARTMENTS, 1980

REGION & DEPARTMENT	POP. 1980[12]	# CONG	CONG/POP.
PACIFIC REGION	**1,411,859**	**1,170**	**1:1,207**
San Marcos: San Rafael Pie de la Cuesta, Nuevo Progreso, El Tumbador, El Rodeo, Malacatán, Catarina, Ayutla, Ocos, San Pablo, El Quetzal, La Reforma, Pajapita	212,633	243	1:0,875
Quezaltenango: Colomba, El Palmar, Coatepeque, Génova, Flores Costa Cuca	143,563	111	1:1,293
Retalhuleu: all municipalities	192,891	177	1:1,090
Suchitetequez: all municipalities	290,189	223	1:1,301
Escuintla: Escuintla, Santa Lucia Cotzumalguapa, La Democracia, Siquinalá, Masagua, Tiquisate, La Gomera, Guanagazapa, San José, Iztapa, Nueva Concepción	426,030	314	1:1,357
Santa Rosa: San Juan Tecuoco, Chiquimulilla, Taxisco, Guazacapán	79,770	65	1:1,227
Jutiapa: Jalpatagua, Conguaco, Moyuta, Pasaco	66,783	37	1:1,805
CENTRAL HIGHLAND REGION	**4,062,148**	**2,426**	**1:1.675**
San Marcos: San Marcos, San Pedro Sacatepéquez, San Antonio Sacate-péquez, Comitancillo, San Miguel Ixtahuacán, Concepción Tutuapa, Tacaná, Sibinal, Tajumulco, Tejuela, Ixchiguán, San José Ojetenam, San Cristóbal Cucho, Sicapa, Esquipulas Palo Gordo, Río Blanco, San Lorenzo	315,020	227	1:1,388
Quezaltenango: Quezaltenango, Salcajá, Olintepeque, San Carlos Sija, Sibilia, Cabricán, Cajolá, San Miguel Siguilá, Ostuncalco, San Mateo, Concepción Chiquirichampa San Martín Sacatepéquez, Almolonga, Cantel, Hitán, Zunil, San Francisco La Unión, La Esperanza, Palestina de Los Altos	284,171	263	1:1,080
Totonicapán: all municipios	227,531	85	1:2,677
Sololá: all municipios	167,864	147	1:1,142
Chimaltenango: all municipios	256,377	237	1:4,082
Sacatepequez: all municipios	130,966	69	1:1,898
Escuintla: Palin, San Vicente Pacaya	29,018	8	1:3,627
Guatemala: all municipios	1,626,953	683	1:2,382
Santa Rosa: Cuilapa, Barberena, Santa Rosa de Lima, Casillas, San Rafael Las Flores, Oratorio, Santa María Ixhuatán, Santa Cruz Naranjo, Pueblo Nuevo Viñas, Nueva Santa Rosa	161,567	55	1:2,938
El Progreso: all municipalities	97,968	70	1:1,400
Zacapa: all municipalities	145,129	179	1:0,811
Chiquimula: all municipalities	212,181	95	1:2,233
Jalapa: all municipalities	157,260	111	1:1,417
Jutiapa: Jutiapa, El Progreso, Santa Catarina Mita, Agua Blanca, Asunción Mita, Yupiltepeque, Atescatempa, Jeréz, El Adelanto, Zapotitlán, Comapa, San José Acatempa, Quezada	250,143	197	1:1,270
NORTHERN HIGHLAND REGION	**1,248,442**	**732**	**1:1,758**
Huehuetenango: all municipalities	495,554	346	1:1,432
El Quiché: all municipalities	410,186	237	1:1,731
Baja Verapaz: all municipalities	147,017	47	1:4,324
Alta Verapaz: Santa Cruz Verapaz, San Cristóbal Verapaz, Tactic, Tamahú, Tucurú, Senahú, San Pedro Carchá, San Juan Chamelco	195,685	102	1:1,918

[12] *Guatemala: Población estimada por departamentos y municipios, años 1974-1985.* Dirección General de Estadística, Ministerio de Economía, República de Guatemala (julio de 1979), Cuadro #1, pp. 14-15.

NORTHERN LOWLAND REGION	**237,698**	**380**	**1:0,626**
Alta Verapaz: Cobán, Lanquín, Cahabón, Chisec, Chahal, Fray Bartolomé de Las Casas	144,067	104	1:1,385
El Petén: all municipalities	93,631	276	1:0,339
CARIBBEAN REGION	**302,272**	**354**	**1:0,854**
Alta Verapaz: Panzós	36,415	38	1:0,958
Izabal: all municipalities	265,857	316	1:0,841
TOTAL GEOGRAPHICAL SAMPLE	**7,262,419**	**5,052**[13]	**1:1,438**
COUNTRY TOTAL	**7,262,419**	**6,448**[14]	**1:1,126**

COMMENTARY: This table not only shows the geographical distribution of Protestant congregations (churches and missions) by regions, but also the regions with the highest proportion of Protestant congregations (churches and missions) to population as well as those regions with the lowest proportion of Protestant congregations (churches and missions) to population. For example, the **NORTHERN LOWLAND REGION** is the **MOST** "evangelized" or "reached" with the Gospel of Jesus Christ based on the ratio of one Protestant congregation for every 626 inhabitants (1:0,626), whereas the **NORTHERN MOUNTAIN REGION** is the **LEAST** "evangelized" or "reached" with the Gospel of Jesus Christ based on the ratio of one Protestant congregation for every 1,758 inhabitants (1:1,758).

[13] The geographical sample of Protestant congregations represents 78.5% of the churches and missions reported to exist by the various denominational offices, according to the national church growth study conducted by PROCADES during 1978-1980.

[14] The total number of congregations (churches and missions) reported to exist by all known Protestant denominations and independent church associations in Guatemala, according to the national church growth study conducted by PROCADES during 1978-1980.

Figure 20

MAP OF GUATEMALA BY DEPARTMENTS

Guatemala is divided into 22 departments (*departamentos*) and sub-divided into about 332 municipalities (*municipios*). The departments in alphabetical order are:

1. Alta Verapaz
2. Baja Verapaz
3. Chimaltenango
4. Chiquimula
5. Petén
6. El Progreso
7. El Quiché
8. Escuintla
9. Guatemala
10. Huehuetenango
11. Izabal
12. Jalapa
13. Jutiapa
14. Quetzaltenango
15. Retalhuleu
16. Sacatepéquez
17. San Marcos
18. Santa Rosa
19. Sololá
20. Suchitepéquez
21. Totonicapán
22. Zacapa

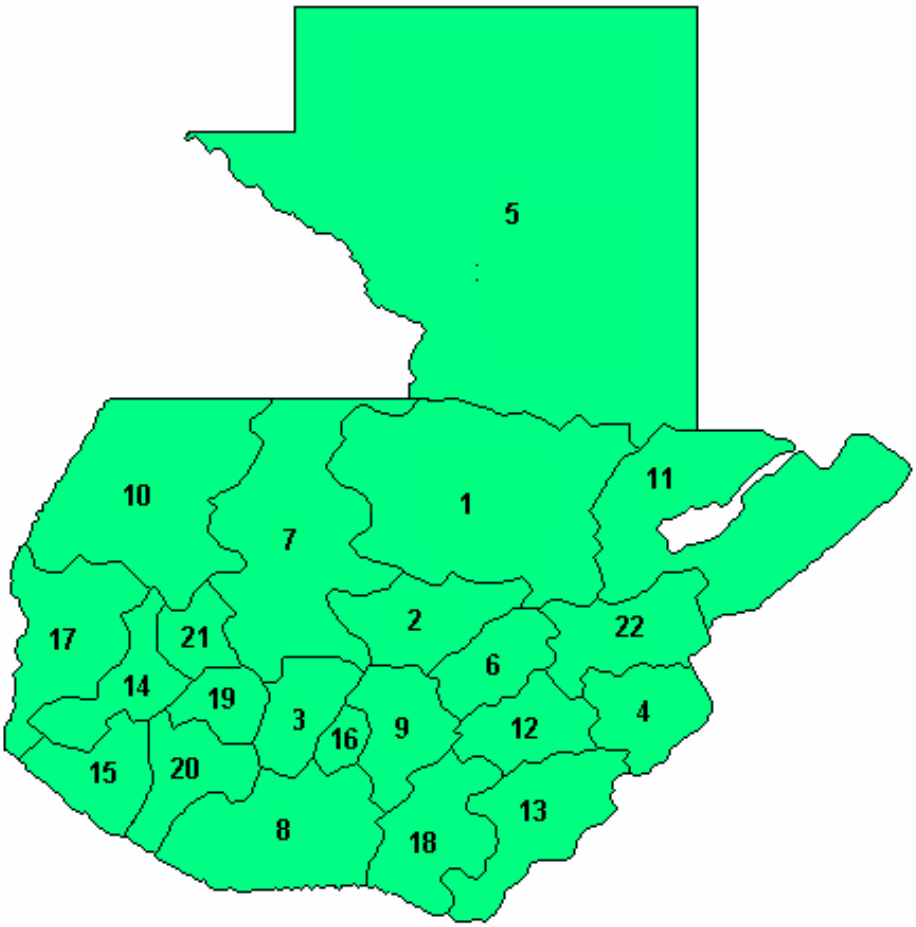


FIGURE 21

DISTRIBUTION OF PROTESTANT CONGREGATIONS IN GUATEMALA BY DEPARTMENTS, 1980

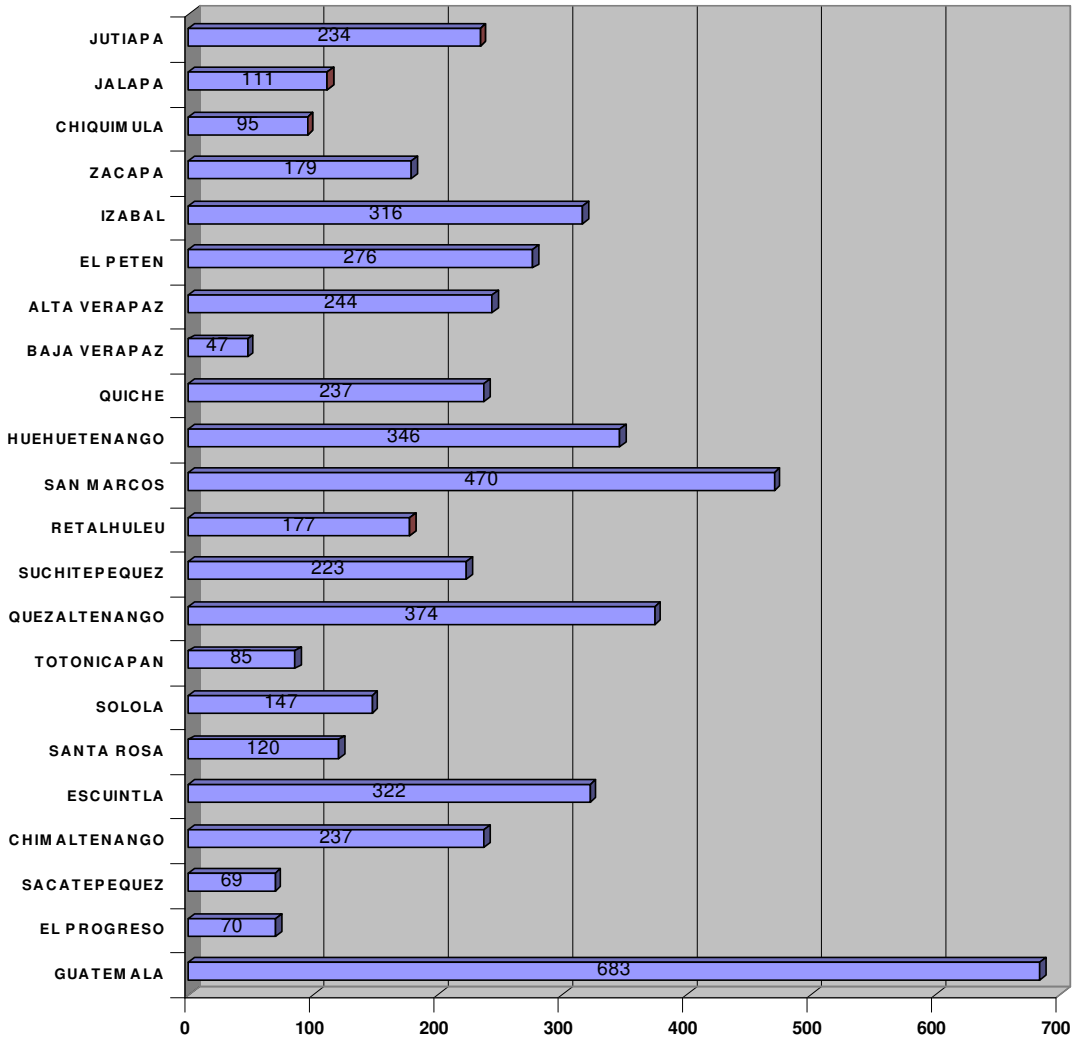


FIGURE 22-A

NUMBER AND PROPORTION OF PROTESTANT CONGREGATIONS (CHURCHES & MISSIONS) IN GUATEMALA BY DEPARTMENTS, 1980

(SORTED BY DGE DEPARTMENTAL ENUMERATION)

DEPARTMENT	POP. 1980[15]	# CONG	CONG/POP.
1. Guatemala	1,626,953	683	1:2,382
2. El Progreso	97,968	70	1:1,400
3. Sacatepéquez	130,966	69	1:1,898
4. Chimaltenango	256,377	237	1:4,082
5. Escuintla	455,048	322	1:1,413
6. Santa Rosa	241,337	120	1:2,011
7. Sololá	167,864	147	1:1,142
8. Totonicapán	227,531	85	1:2,677
9. Quezaltenango	427,734	374	1:1,144
10. Suchitepéquez	290,189	223	1:1,301
11. Retalhuleu	192,891	177	1:1,090
12. San Marcos	527,653	470	1:1,123
13. Huehuetenango	495,554	346	1:1,432
14. Quiché	410,186	237	1:1,731
15. Baja Verapaz	147,017	47	1:3,128
16. Alta Verapaz	376,167	244	1:1,542
17. El Petén	93,631	276	1:0,339
18. Izabal	265,857	316	1:0,841
19. Zacapa	145,129	179	1:0,811
20. Chiquimula	212,181	95	1:2,233
21. Jalapa	157,260	111	1:1,417
22. Jutiapa	316,926	234	1:1,354
TOTAL GEOGRAPHICAL SAMPLE	**7,262,419**	**5,052[16]**	**1:1,438**
COUNTRY TOTAL	**7,262,419**	**6,448[17]**	**1:1,126**

[15] *Guatemala: Población estimada por departamentos y municipios, años 1974-1985.* Dirección General de Estadística (DGE), Ministerio de Economía, República de Guatemala (julio de 1979), Cuadro #1, pp. 14-15.

[16] The geographical sample of Protestant congregations represents 78.5% of the churches and missions reported to exist by the various denominational offices, according to the national church growth study conducted by PROCADES during 1978-1980.

[17] The total number of congregations (churches and missions) reported to exist by all known Protestant denominations and independent church associations in Guatemala, according to the national church growth study conducted by PROCADES during 1978-1980.

FIGURE 22-B

NUMBER AND PROPORTION OF PROTESTANT CONGREGATIONS (CHURCHES & MISSIONS) IN GUATEMALA BY DEPARTMENTS, 1980

(SORTED BY CONGREGATION-TO-POPULATION RATIO)

DEPARTMENT	POP. 1980[18]	# CONG	CONG/POP.
17. El Petén	93,631	276	1:0,339
19. Zacapa	145,129	179	1:0,811
18. Izabal	265,857	316	1:0,841
11. Retalhuleu	192,891	177	1:1,090
12. San Marcos	527,653	470	1:1,123
7. Sololá	167,864	147	1:1,142
9. Quezaltenango	427,734	374	1:1,144
10. Suchitepéquez	290,189	223	1:1,301
22. Jutiapa	316,926	234	1:1,354
2. El Progreso	97,968	70	1:1,400
5. Escuintla	455,048	322	1:1,413
21. Jalapa	157,260	111	1:1,417
13. Huehuetenango	495,554	346	1:1,432
16. Alta Verapaz	376,167	244	1:1,542
14. Quiché	410,186	237	1:1,731
3. Sacatepéquez	130,966	69	1:1,898
6. Santa Rosa	241,337	120	1:2,011
20. Chiquimula	212,181	95	1:2,233
1. Guatemala	1,626,953	683	1:2,382
8. Totonicapán	227,531	85	1:2,677
15. Baja Verapaz	147,017	47	1:3,128
4. Chimaltenango	256,377	237	1:4,082
TOTAL GEOGRAPHICAL SAMPLE	**7,262,419**	**5,052[19]**	**1:1,438**
COUNTRY TOTAL	**7,262,419**	**6,448[20]**	**1:1,126**

COMMENTARY: This table shows the departments with the highest proportion of Protestant congregations (churches and missions) to population (top of table) as well as those departments with the lowest proportion of Protestant congregations (churches and missions) to population (bottom of table). For example, the department of El Petén is the **MOST** "evangelized" or "reached" with the Gospel of Jesus Christ based on the ratio of one Protestant congregation for every 339 inhabitants (1:0,339), whereas the department of Chimaltenango is the **LEAST** "evangelized" or "reached" with the Gospel of Jesus Christ based on the ratio of one Protestant congregation for every 4,082 inhabitants (1:4,082).

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[18] *Guatemala: Población estimada por departamentos y municipios, años 1974-1985.* Dirección General de Estadística, Ministerio de Economía, República de Guatemala (julio de 1979), Cuadro #1, pp. 14-15.

[19] The geographical sample of Protestant congregations represents 78.5% of the churches and missions reported to exist by the various denominational offices, according to the national church growth study conducted by PROCADES during 1978-1980.

[20] The total number of congregations (churches and missions) reported to exist by all known Protestant denominations and independent church associations in Guatemala, according to the national church growth study conducted by PROCADES during 1978-1980.

V. HISTORICAL DEVELOPMENT OF CHRISTIANITY

5.1 Roman Catholic Missions

Conquistador Pedro de Alvarado y Contreras (1495-1541) and his army invaded Guatemala during 1523-1527 and subjugated many of the Amerindian peoples with even more than the customary atrocities. The Amerindians rapidly declined under the imposed system of slavery and heavy tribute. Alvarado was subsequently appointed governor of Guatemala by Charles I of Spain and remained governor of Guatemala until his death.

Even before the conquest was complete, the Dominican friars Pontaz and de Torres had taken up their residence among the Quiché and begun the work of the converting the Mayans to the Roman Catholic Church. In 1530, Father Francisco Marroquín (1535-1563) arrived from Spain to organize the Catholic Church in Guatemala, and in 1533 was confirmed as the country's first bishop. He gave special attention to the Indians and their languages, becoming particularly proficient in Quiché, into which language he translated the catechism. These early Catholic missionaries were reinforced two years later by Fathers Zambrano and Dardon of the Order of Mercy (Mercedarians), who established a convent of that order in Santiago de Guatemala, which became the capital city of the Spanish colony.

Beginning in 1536-1537, Spanish Dominican friar Bartolomé de las Casas (1484-1566) established at Santiago de Guatemala a convent of Dominicans for the conversion of the natives and applied methods of peaceful evangelization in the region of Alta Verapaz. Las Casas became well-known for his advocacy of the rights of Indigenous peoples of the Americas, whose cultures he described with great care. His descriptions of the *caciques* (chiefs or princes), *bohiques* (shamans or clerics), *ni-taínos* (noblemen), and *naborias* (common folk) in the Caribbean clearly showed a feudal structure. His book *A Brief Account of the Destruction of the Indies* (original title in Spanish: *Brevísima relación de la destrucción de las Indias*), published in 1552, gave a vivid description of the atrocities committed by the conquistadors in the Americas – particularly in the Caribbean, Central America and what is now Mexico – including many events to which he was a witness, as well as some events he includes from others' eyewitness accounts.

Under these two religious orders, working in harmony together with the Franciscans who entered the field in 1541, the general "conversion of the Indians" was gradually accomplished. By 1545 these religious orders had implemented a program of instruction and conversion in which the Indians were forcibly gathered into towns and around their respective mission compounds. Priests visited a few outlying areas at different times, but the geography prevented extensive contact with remote Amerindian groups.

In the early years of Spanish colonization, the Catholic clergy protected Indigenous peoples who lived near the missions. Laws were passed in 1542 at the instigation of Catholic missionaries that attempted to eliminate some of the harsher practices of exploitation that had been imposed on Amerindians living in remote areas.

During the colonial period the Catholic Church was an agency of the Spanish crown, although the friar's evangelization methods sometimes occasioned conflicted with the civil authorities. Catholicism in Guatemala developed around the veneration of the saints; local lay religious associations, called *cofradías,* were charged with caring for the

saint's images in local communities. *Cofradías* in Guatemala are a mix of Spanish and Amerindian practices.

Santiago de Guatemala was made a diocese by Pope Paul III on December 18, 1534; the Diocese of Guatemala was raised to Metropolitan See by Pope Benedict XIV on December 16, 1743, with the Dioceses of Nicaragua and Comayagua (Honduras) being assigned to it as suffragans. By 1750, more than 424 Catholic churches and 23 missions had been established in Guatemala.

In the early 18th century the Dominican friar Francisco Ximénez (1666–1729) discovered a copy of the *Popol Vuh,* the sacred book of the Quiché Maya—sometimes referred to as the Mayan Bible—in the town of Chichicastenango in the central highlands. The manuscript, a compendium of ancient Mayan traditions handed down from before the Conquest, was evidently a copy from an older record; it was written in the Quiché language, apparently shortly after the Conquest. Ximénez made a copy of the manuscript and then translated it into Spanish about 1725.

Cuban-born Bishop Luis Ignatius Peñalver y Cardenas (1749-1810), formerly Bishop of New Orleans (Lousiana), was promoted to the Archiepiscopal See of Guatemala on July 20, 1801. Archbishop Peñalver soon attained prominence through the interest he manifested in questions that concerned education and the public good. At his own expense he built a hospital and various schools. He resigned his See on March 1, 1806, and, returning to Havana, devoted the last years of his life to charitable works. At his death he bequeathed $200,000 to the poor and several important legacies to educational institutions.

The Diocese of San Salvador, erected by Pope Gregory XVI on September 28, 1842, and that of San José de Costa Rica, erected in 1850, also became part of the Metropolitan Church of Santiago de Guatemala. With the Archdiocese of Guatemala, these four suffragan dioceses (Nicaragua, Honduras, El Salvador and Costa Rica) constituted the ecclesiastical Province of Central America.

In 1871, the Liberal government of Justo Rufino Barrios (ruled from 1871-1885) instituted a series of anti-clerical laws, which mandated that all monastic orders were prohibited and foreign clergy were deported. Church property was confiscated and civil marriage was required of all citizens. However, the government that imposed such restrictions was overthrown and the Catholic Church was granted access to property and rights of entry. Expatriate clergy were permitted to teach in public schools, and priests were granted rights to officiate at weddings.

Prior to 1908, there existed in the Archdiocese of Guatemala communities of Dominicans, Minor Observantines of St. Francis (Franciscans), Recollect and Capuchin Missionaries, Jesuits, the Oratory of St. Philip Neri, and priests of the Mission of St. Vincent de Paul. There were also religious communities of the following female orders: Poor Clares, Capuchins, Conceptionists, Catarinas, Belemites, Rosas, and Dominicans, besides the Religious of the Institute of St. Vincent de Paul engaged in the service of hospitals and the teaching of poor children; these Sisters are employed in the hospitals of the city of Guatemala, Quezaltenango and Antigua Guatemala.

The Catholic Church generally supported succeeding conservative governments until dictator Jorge Ubico was overthrown in 1944. When this revolution ended in a 1954 coup, the Church lent its support to those who had ousted the elected but left-leaning government of Jacobo Arbenz, who was overthrown with help from the US' Central Intelligence Agency (CIA).

The modernization of the Catholic Church that came with the Second Vatican Council (1962–1965) dove-tailed with aspects of the older Catholic Action movement's agenda; there was a push for more direct pastoral involvement with social concerns. In Guatemala this resulted in a wave of cooperative and social organizing. Catholic Action's "Christian Base Communities" stressed education and consciousness-raising, and cooperated with one another throughout the highlands. They presented an alternative to both the guerrillas and the government, and, in many cases, peacefully supported the political goals of the guerrillas. This movement was attacked in the late 1960s and again in the late 1970s and early 1980s, when many priests and religious workers were killed or threatened. All religious workers were pulled from the Diocese of El Quiché in 1980 due to the wide-spread violence in which 13 priests had been killed. Some exiled priests and nuns formed the "Guatemalan Church in Exile" and continued to try to draw international attention to the bloody civil conflict between repressive government armed forces and the "popular insurrection" led by leftist guerrilla rebels.

During the 1970s, the Catholic religious orders began an intensive missionary effort in isolated areas where the Indigenous groups practices Christo-paganism. A school was established to train expatriate missionaries in the cultural practices of the Indigenous groups, and in language acquisition, politics and social concerns.

The majority of the members of male Catholic religious orders in Guatemala have always been expatriates, primarily from Spain, Italy and North America. Indigenous leaders were seldom trained. Native languages, values and music were usually ignored and sometimes repudiated.

According to Stahlke (1966), Roman Catholic sources reported 459 priests – 128 diocesan priests and 331 religious priests – of which 346 were foreign-born, serving in 213 parishes throughout the country in 1966 under Archbishop Monsignor Mario Casariego. In addition, there were 417 male religious and 604 female religious serving in their respective religious orders in a variety of ministries. Catholic institutions included three seminaries for preparing local clergy, 115 primary schools, 47 secondary schools, six agricultural schools, one university, seven hospitals, 50 medical clinics and 18 dental clinics.

In 1970, less than 15% of all Catholic clergy and religious workers in Guatemala were nationals. According to a 1969-1970 study by CLAR (Confederación Latinoamericana de Religiosos), only 13% of the members of male religious orders in Guatemala were native born, 6% were born in other Latin American countries, and 81% were foreign born (outside of Latin America); regarding members of female religious orders, 14% were native born, 66% were born in other Latin American countries, and 22% were foreign born (CLAR 1971).

In 1979, there were 95 priests and nuns from the USA working in Guatemala, in addition to 38 priests and nuns from Canada. These missionaries represented approximately 35 different Catholic religious orders in North America.

5.2 Protestant Missions and Denominations

5.2.1 Early British Baptist efforts. The first Protestant missionary efforts in Guatemala were made by Baptist missionaries and layman between 1824 and 1840 from British Honduras (now known as Belize), which included the distribution of the Scriptures and evangelistic tracts. In 1824, Joseph Bourne, a Baptist missionary, visited the Lake Izabal area of Guatemala and the port of Omoa in Honduras; in 1825, two Baptist laymen, R. J. Andrew and James Wilson of Angus & Company, traveled for four months in Guatemalan territory (Crowe 1850:326-331). A similar effort was made by Henry Dunn (an Anglican) for 12 months during 1827-1828 in Guatemala City, where he establish the Lancasterian system of education[21] in public schools under a contract with the Guatemalan Government (Zapata 1982:9-10).

Alexander Henderson, who arrived in British Honduras in 1834 as a missionary with the **Baptist Missionary Society of London,** reorganized the **Honduras Auxiliary of the British and Foreign Bible Society** in 1836, which had been founded by Anglican Chaplain John Armstrong in Belize City in 1818. Between 1836 and 1840, Henderson and his colporteurs distributed the Scriptures among the inhabitants of the Yucatán Peninsula of Mexico and the Caribbean coast of Guatemala, Honduras and Nicaragua. It is believed that Bourne's and Henderson's efforts included the inhabitants of the small English colony of New Liverpool (founded in the 1830s) in the Polochic Valley, located near Lake Izabal on Guatemala's Caribbean coast (Grubb 1937:516-517; Zapata 1982:9-11). The English colony was chartered by the "Eastern Coast of Central America Commercial and Agricultural Company" (with headquarters in London), and was legally charted by the Guatemalan government on April 9, 1834, under the administration of Dr. Mariano Gálvez.[22]

In 1841, Frederick Crowe (born in Belgium of British parents in 1819) relocated from Belize City to Abbottsville (the second English colony, founded in the early 1840s, in territory of La Verapaz), where he resided for two years as a missionary, chaplain and school teacher. During 1842, Crowe distributed over 200 Spanish Bibles, in addition to Scripture portions and tracts, among the Spanish-speaking inhabitants (*ladinos* and Amerindians) in neighboring towns. This young Baptist colporteur (age 22), who was under contract with the **British and Foreign Bible Society,** began to make plans to travel to Guatemala City by way of Salamá, the capital city of Verapaz department, a journey that he accomplished in September 1843 with a mule-cargo of Bibles and other evangelical literature. However, after several days in Salamá, the local Catholic clergy tried to expel him from the city (Crowe 1850:525-538).

Crowe continued his journey to Guatemala City on mule-back and began to fulfill his dream of preaching the Gospel among Spanish-speaking Guatemalans in the nation's capital, which he did for nine months amidst severe restrictions imposed by a government edict that prohibited the reading and possession of the Holy Scriptures in

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[21] Joseph Lancaster (1778-1838) led a movement in England to establish schools that used what he called the Monitorial System, or the "Lancasterian" System, in which more advanced students taught less advanced ones, enabling a small number of adult masters to educate large numbers of students at low cost in basic and often advanced skills.

[22] http://www.lahora.com.gt/notas.php?key=32358&fch=2008-06-20

Spanish. Nevertheless, Crowe established friendships with many Liberal families, some of whom expressed an interest in having Crowe return to teach their children English. Also, Crowe was able to further develop his reading, writing and speaking skills in Spanish. In May 1844, Crowe returned to Abbotsville on horseback with a desire to return to Guatemala City in the near future (Crowe 1850:538-545; Berberian 1995:12-16).

In August 1844, Crowe relocated from Abbotsville to Guatemala City with his French wife, where he opened a small school in rented facilities and taught English and French. Although he was supported in his educational and missionary efforts in Guatemala City by a few Liberal Guatemalans, Crowe was opposed by the Catholic clergy and Conservative politicians who supported the despotic rule of Gen. José Rafael Carrera (1844-1848). Because of political pressure, the government closed Crowe's school in September 1845, and the Catholic Archbishop had him expelled from Guatemala in April 1846 (Crowe 1850:545-586; Escobar 1984; Berberian 1995:16-34). Apparently, Crowe never returned to Guatemala, but in 1850 he published in London an account of his missionary experiences in Guatemala, entitled The Gospel in Central America (London: Charles Gipin, 1850).

Although no permanent organizational structure was established by Crowe, the British Baptists have the distinction of being the first known Protestants to work among the Spanish-speaking population of the Republic of Guatemala.

5.2.2 The National Presbyterian Church (Reformed-Presbyterian Family of Churches). It was President Justo Rufino Barrios (1873-1885) who established freedom of speech and worship in Guatemala in 1873, and who was responsible for the official introduction of Protestantism into the country by inviting the **Presbyterian Church in the USA** to send missionaries to Guatemala in 1882, allegedly "to counteract the influence of the Catholic clergy" in its opposition to his Liberal reform movement (Zapata 1982:25-32).

The Rev. John Clark Hill arrived on November 2, 1882 to begin Presbyterian work in Guatemala, although Hill did not speak Spanish upon his arrival and his first activities were among 30-40 distinguished English-speaking foreigners who were already Protestants. Nevertheless, Hill and his successors succeeded in establishing Presbyterian churches and schools in a country that had expelled the first Protestant missionary to arrive in Guatemala City in the 1840s, the Bible colporteur and school teacher Frederick Crowe from British Honduras.

By late 1885 Hill and his assistant Luis Canales had begun to preach and teach in Spanish, and had initiated a process that led to the formal establishment of the Central Presbyterian Church, under the ministry of the Rev. Edward M. Haymaker, in 1888, although the first sanctuary at the present site was not built until 1894, adjacent to the National Palace. Haymaker's ministry in Guatemala began in 1887 and did not end with his retirement in 1936 but with his death in 1944, at age 89. In addition to planting churches, the Presbyterians founded the American School in 1883, a bulletin called *El Mensajero Evangélico* in 1889, a medical ministry in 1889, a hospital (*Hospital Americano*) and nursing school in 1912, a boy's school called *Colegio La Patria* in 1912, a bookstore (*Librería Evangélico*) in 1915, a girl's school in 1918, and an industrial training center in 1919.

Young Paul Burgess (1886-1958) – university and seminary educated in the USA and Germany – and his wife Dora (also a university graduate) arrived in Guatemala in 1913 and began their missionary career in remote Quezaltenango, with a population of 20,000 (about 12,000 Quiché Indians and 8,000 Spanish-speaking *ladinos*), located in the western highlands. The Presbyterian mission station, located next to Bethel Presbyterian Church, had been opened by Haymaker in 1898 but abandoned in 1902 after a strong earthquake and the eruption of Volcano Santa María, which dominates the skyline of this Spanish colonial city, surrounded by coffee plantations – many of which were owned by German immigrants who "keep the Indians in virtual slavery" (Dahlquist 1985).

According to Jordon (1926), "In Guatemala, the Indian is oppressed and degraded to such a degree that his human dignity is no longer recognized and his service costs less than does that of the pack-animal with which he competes…these burdens were so packed as to average in weight a hundred and twenty-five pounds each and were held in place and partially supported by a broad leather strap over the forehead. I came to look upon this strap as the distinctive symbol of Guatemala serfdom."

During the early years of missionary work, Paul Burgess walked or rode on horseback from village to village to share the gospel and preach in Spanish among the *ladinos* and some German families; by August 1914, Burgess had organized a German congregation in Quezaltenango. By 1916, Paul was preaching up to 12 times a week in Spanish, overseeing growing congregations (25 churches and missions), baptizing new converts, managing the bookstore he set up in a corner of Bethel Church, and editing *El Noticiero Evangélico*. Soon he had acquired a small printing press to publish needed Christian literature (books, tracts and Sunday school lessons) that was sold in the bookstore, and the profits were used to support local evangelists and Bible colporteurs (Dahlquist 1985). Dora Burgess engaged in visitation and itineration work; she also taught and served as principal of *Colegio La Patria*, the Presbyterian girls' school in Quezaltenango. Paul Burgess served as pastor of the Bethel Presbyterian Church in addition to his itineration work in the mountain villages.

Persecution against Protestants was strong in those days from both Roman Catholics and Mayan priests who believed that it was their duty to defend their religion and culture from foreign preachers (called "Protestant devils" by some), as well as from some of the German ranchers who did not want the American preacher stirring up trouble among their native workers.

Beginning in 1915, Bethel Presbyterian Church began missionary work among the Quiché by supporting the evangelistic efforts of Pedro Poz, who was fluent in Spanish and Quiché. Poz established several congregations among the Quiché, which became the first truly Mayan work in the area by evangelicals. In 1919, Burgess was able to establish one of Poz' Quiché congregations as a fully-organized Presbyterian church, although many mission leaders were opposed to reaching the Mayans in their own language, saying: "Why can't the Indians learn Spanish and fit into our Spanish-speaking churches!" (Dahlquist 1985).

The **Protestant Indian League** was established, in principal, on January 22, 1921, in Chichicastenango for the purpose of planning an interdenominational strategy for reaching the Mayans with the Gospel of Christ. The participants in this planning conference were: Paul and Dora Burgess of the Presbyterian Mission; Cameron and

Elvira Townsend, W. E. Robinson and Mrs. and Mrs. A. B. Treichler of the Central American Mission; along with two guest speakers, the Rev. Howard Dinwiddie (a Baptist pastor from Virginia) and the Rev. Leonard L. Legters (a former Dutch Reformed Church missionary to the Indians of Oklahoma and California and at that time the pastor of a Southern Presbyterian Church in South Carolina), who shared their thoughts about the "Victorious Life in Christ."

Dinwiddie and Legters took on the task of raising support for the newly-organized Protestant Indian League from folks in the USA, while Burgess, Townsend and Robinson were commissioned to begin translation work in several Mayan languages, Townsend-Robinson in Cakchiquel and Burgess in Quiché. In early 1922, Burgess began the task of learning the Quiché language while walking the trails between villages and talking with local informants. Meanwhile, CAM missionaries Townsend and Robinson were making progress in learning the Cakchiquel language.

Despite periodic health problems and furloughs as well as two arrests (the charges were dropped), Burgess supported Dora (he said it was her "baby") and a team of Quiché assistants (including Patricio Xec Cuc, Abelino Suchí and Francisco Abel Matul) on the translation of the New Testament from Greek and Hebrew into Quiché, starting with the Gospel of John (followed by the Acts of the Apostles and the Gospel of Matthew), the compilation of a Quiché dictionary and the composition of Quiché hymns. By 1925, Burgess reported 124 congregations (churches, missions and preaching points) under his supervision, with new evangelists and pastors assuming more leadership than ever before. In 1941, the Quiché Bible Institute opened its doors, near the City of Quezaltenango, to train Indigenous leaders for the growing number of Quiché churches and related ministries as a joint project of the Presbyterian Mission and the Primitive Methodist Church; since 1947, it has been located in San Cristóbal, Totonicapán. However, it was not until 1943 that the Quiché New Testament was finally completed, revised and published by the American Bible Society in New York (Dahlquist 1985). Missionary Stanley Wick became the director of the Quiché Bible Institute in 1951, and he was joined by Loren and Helen Anderson of the Primitive Methodist Church in 1960.

As Presbyterian work grew, the territory of Guatemala was organized into separate presbyteries: the Western Presbytery in 1923 (Ciudad de Quezaltenango), the Central Presbytery in 1927 (Ciudad de Guatemala City), the Suchitepéquez Presbytery in 1939 (Ciudad de Mazatenango), the Pacific Presbytery in 1946 (Ciudad de Retalhuleu), and the North-Central Presbytery in 1950 (Ciudad de El Progreso).

In 1959, a separate presbytery was formed among the Maya-Quiché, with headquarters in Quezaltenango. Previously, the Mam Center was opened in 1922 at San Juan Ostunalco to provide training in industrial arts, health, education and literacy. The Mam New Testament was published in 1939 after 17 years of translation work by a number of missionaries who represented different mission agencies.

Eventually, it was recognized that displacing Indigenous leaders for higher education was detrimental to the welfare of the community fellowship. Therefore, a program of Theological Education by Extension (TEE) was developed by Presbyterian missionaries during the 1960s, based at the **Presbyterian Theological Seminary** (founded in 1940 in Guatemala City), located now in San Felipe, Retalhuleu. Since the 1960s, the

concept of TEE has been widely accepted in every continent of the world for training national leadership.

The Presbyterian Church of Guatemala was the first Protestant denomination in Central America to become an autonomous national body, independent of missionary control. Full integration of the Presbyterian Mission and the National Presbyteries was accomplished in 1961-1962. Since then, all expatriates have served under the ecclesiastical jurisdiction of the **National Presbyterian Church** as "fraternal workers" at the invitation of the national church. In the process of nationalization, some Presbyterian property was sold so that most of the existing ministries would be self-supporting. Close cooperation has been maintained with the **Program Agency of the United Presbyterian Church in the USA.**

In 1921, Burgess reported he was in charge of 70 Spanish-speaking congregations (churches and missions), nine schools and six *ladino* evangelists, in addition to 12 Mayan congregations and two Mayan evangelists: Pedro Poz and Marcelino Vásquez (Dahlquist 1985). However, in 1935, the Presbyterian Mission reported only 22 organized churches (?) and 198 preaching points (maybe some of the previously reported "congregations" were now considered to be "preaching points") with 2,805 baptized members in Guatemala. Total Presbyterian membership totaled 4,702 in 1951, 8,001 in 1960 and 11,500 in 1967. The National Presbyterian Church reported 131 churches, 164 missions and 16,263 communicant members in 1980, which made it the sixth largest Protestant denomination in Guatemala. The average annual growth rate for membership between 1951 and 1978 was only 4.5%, which was much lower than other major denominations (see Figure 14A).

However, several local churches separated from the National Presbytery during the 1960s and 1970s and became independent denominations. The **Horeb Conservative Presbyterian Church** was formed in 1962 with six congregations and 180 members. **The Evangelical Church of the Holy Spirit, Sanctuaries of Mount Zion** (Pentecostal, unclassified) also was founded in 1962, when a group led by Noé Ildefonso Reyes del Aguila left the National Presbyterian Church in Quezaltenango and established an independent movement. Its central church, called the "Santuary of the Holy Spirit," is located on Calzada La Pradera. In 1982, this denomination reported 107 churches, 35 missions and 35 preaching points, with a total membership of about 14,000 according to Zapata (1982), located in the departments of Quezaltenango, Suchitepéquez, El Quiché, Huehuetenango, San Marcos, Totonicapán and Retalhuleu, in addition to 12 churches in the Mexican State of Chiapas. Attempts have been made by this denomination to evangelize and plant churches among the Mam, Quiché, Aguacateco, Kanjobal and Kekchí.

The **Bethlehem Bible Presbyterian Church** in Guatemala City, under the Rev. Antonio Sandoval, became independent in 1962. Also, in 1962, the **Fundamentalist Bible Presbyterian Church** founded by Dr. Carl McIntire in New Jersey, USA, sent the Rev. Harold Ricker and his wife to Guatemala. This denomination is well-known for its extreme Fundamentalist and anti-ecumenical stance, which created problems among Presbyterians in Guatemala after Ricker began to denounce other Protestant denominations as being "ecumenical" and "inclusive," according to his own doctrinal perspective. This was a rehash of the Fundamentalist vs. Modernist debate of the early part of the 20th century in the USA.

For a few years, Sandoval and Ricker joined forces in the **Fundamentalist Bible Presbyterian Church,** and they were joined by a few other Presbyterian pastors that previously belonged to the **National Presbyterian Church**. In 1981, this new denomination reported 3,115 members in 13 congregations and five missions (Zapata 1982).

After Sandoval and Ricker separated, the **Bible Presbyterian Church Independent Board for Foreign Missions** (with headquarters in Philadelphia, PA) continued to support Ricker, who became the overseer of five churches and about 225 members. This denomination is also strongly anti-Pentecostal.

In 1972, the **Bethania Presbyterian Church** in Quezaltenango became involved in the Pentecostal movement, through the preaching of Dr. Otoniel Ríos Paredes of the Elim Christian Mission, and broke away from the National Presbytery. In 1979, an independent Bethania Church, pastored by Rev. Efraín Avelar, reported 33 affiliated churches and missions with 1,435 baptized members. In 1981, this organization reported 29 churches and more than a dozen missions, with a total of 3,100 members; the central church in Quezaltenango alone has about 1,000 members, which made it the largest Protestant church in that departmental capital.

5.2.3 Union Church. The English worship services in Guatemala City, begun by Hill in 1882, were continued by James R. Hosmer and a succession of other pastors. Today, the nondenominational **Union Church**, located in Plazuela España, traces its founding to that date. This is the oldest Protestant congregation in Guatemala.

5.2.4 The third Protestant missionary organization to begin work in Guatemala was the Fundamentalist-Dispensationalist[23], nondenominational **Central American Mission** (CAM, now known as CAM International). This Mission was founded in 1890 with headquarters in Dallas, TX, under the leadership of Dr. Cyrus Ingerson Scofield, pastor of a Congregational church in Dallas and, later, author of the famous or infamous *Scofield Reference Bible*, published in 1909.

CAM sent Mr. & Mrs. Edward Bishop to Guatemala City in 1899, a city of about 70,000 inhabitants in 1900. The first CAM church established was located at a major intersection of five streets in the capital city and named the "Cinco Calles" Central American Evangelical Church, built in 1903 and pastored by Bishop. This became the “mother church” to hundreds of CAM congregations throughout the country, as well as to many independent churches and denominations because of leadership conflicts between missionaries and national pastors, which allegedly was caused by “missionary paternalism” (see 5.2.11, **National Evangelical Mission,** and 5.2.16, **Interdenominational Evangelical Mission**). In 1940, CAM reported 63 organized churches and 185 preaching points with 4,048 baptized members and 13,224 adherents in CAM-supported work.

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[23] Dispensationalism divides the entirety of history into seven dispensations, or epochs, beginning with the age of innocence, or Adam. We are now in the sixth dispensation, the age of the Church, and are preparing to enter the seventh time period, or the Millennial Kingdom -- a 1,000 year reign of Christ on earth. Darby is said to have originated the "secret rapture" theory wherein Christ will snatch away his true believers from this world without warning. *The Scofield Reference Bible* (first published in 1909), edited by Dr. C. I. Scofield, popularized “dispensationalism” in the USA and around the world.

During the 1920s and 1930s, CAM began to develop ministries both among *ladinos* and among the Mayan peoples, particularly in the central highlands. Evangelization of the Mayans began in earnest in 1919. Colegio Nimayá was founded in 1919 in Sacatepéquez for Amerindian students. Indigenous languages and dialects were utilized, and training of Indigenous pastors and teachers was initiated when the Robinson Bible Institute was established in Panajachel in 1923. By 1978, CAM-related churches had the largest number of Amerindian members of any Protestant denomination in Guatemala, according to Coke (1978).

The number of CAM missionaries who have worked among the Amerindians of Guatemala is second only to that of **Wycliffe Bible Translators (WBT)** and its partner organization, the **Summer Institute of Linguistics (SIL).** The first New Testament for an indigenous group (Cakchiquel) was translated between 1919-1929 with the help of native informants and published in 1931 by William Cameron Townsend (1896-1982), a former American Bible Society colporteur (1917-1918) and CAM missionary (1919-1934) and who founded SIL in 1934 and co-founded WBT in 1942.

As Cameron and his wife Elvira (he married Miss Elvira Malmstrom, a Presbyterian missionary working in Guatemala City, in 1919) progressed with learning the Cakchiquel language, they created an alphabet for it, analyzed the grammar, and translated the New Testament into Cakchiquel in only ten years. Unfortunately, one of his co-workers, W. E. Robinson, drowned in Lake Atitlán in June 1922, which delayed the translation work somewhat. In addition, Townsend began to develop the cultural and practical implications of his missionary calling. He devised an alphabet for the Cakchiquel language adapted to the Spanish alphabet. He developed a special technique for teaching people to read, called the Psychophonemic Method, and made primers designed to teach people to read and write. In order to publish these primer materials, Townsend acquired a small printing press; and, to teach reading, he instituted literacy campaigns for adults as well as for children in cooperation with local educators. Also, he founded several schools for Mayan children, helped to establish a small medical clinic and a coffee cooperative, helped construct small dams for irrigation, and introduced improved seed and farming methods among the Cakchiquel.

During the mid-1920s, the CAM mission station in San Antonio, Aguascalientes, included “a small chapel, a day-school building, a house for the missionary in charge [the Townsends], a home for the fifty boarding pupils from surrounding Indian villages, and a hospital building” (Jordon 1926). Due to the Townsends emersion in the Indian community and their love and compassion for the Mayan people (along with their fellow-missionaries), the number of Cakchiquel converts began to grow as well as the number of local preachers who assisted the missionaries in the work of evangelization, church planting and Christian education. However, the early Mayan converts to evangelical Christianity suffered great persecution from their unconverted relatives and fellow-villagers. This experience was repeated time and again in other Mayan villages in the central highlands and elsewhere by other CAM missionaries.

Not only has the CAM-related **Central American Evangelical Church Association,** founded in 1927, become one of the largest Protestant denominations in Guatemala, but CAM also has had an important role in training pastors and lay leaders for conservative, non-Pentecostal evangelical churches. Although strong believers in Dispensationalism, CAM missionaries often worked with missionaries and pastors of other denominations in

matters of common interest, except with Pentecostals who were considered to be "heretical" and "demonic" by CAM doctrinal standards. Theological education was a major concern of many CAM missionaries. Four Bible institutes were founded to provide training in church leadership and theology. The Central American Bible Institute, founded in 1926 in Guatemala City, later became the **Central American Theological Seminary** (known as SETECA), created in 1965 by upgrading the Bible Institute program to a university-level program. Also, CAM founded evangelical radio station TGN in 1950 on the mission compound that also housed the CAM headquarters, missionary housing and SETECA.

CAM-related membership growth between 1935 and 1980 was significant. In 1935, CAM reported 63 churches and 185 preaching points with 3,200 members, and by 1960 the total membership had increased to 10,500. The country-wide Evangelism-in-Depth program initiated in 1961-1962, sponsored by the Latin America Mission of Costa Rica under the leadership of an interdenominational group of local evangelical leaders, inspired growth and vitality among many CAM churches, according to the personal testimonies of many CAM leaders. **Church growth among CAM-related churches increased to 7.3% (average annual growth rate, or AAGR) during 1960-1967 and to 9.5% during 1967-1980 (check these %).** Whereas the total membership only increased from 10,500 in 1960 to about 13,000 in 1970, between 1970 and 1980 the total membership nearly tripled to 38,480 members in 333 churches, 474 missions (called "congregations") and 989 preaching points, which made this denomination the largest in Guatemala (see Figure 14A). In 1973, approximately 43% of CAM-related church members were *ladinos* and 57% were Mayans.

5.2.5 The Church of the Nazarene traces its origins to work begun during 1901-1915 by missionaries affiliated with **The Pentecostal Alliance** (later renamed **The Pentecostal Mission**) of Nashville, Tennessee, a nondenominational mission in the Holiness tradition, founded in 1898 by the Rev. J. O. McClurkan, a Cumberland Presbyterian evangelist and pastor. The Pentecostal Mission merged with the Church of the Nazarene in 1915, also a Holiness (non-Pentecostal) denomination, and the pioneer mission work in Guatemala came under the care of the Nazarene Board of Missions.

The Pentecostal Mission sent its first missionary to Guatemala in 1901, Miss Eula Fay Watson, who began her work in Cobán, Alta Verapaz. Soon thereafter in 1901, The Pentecostal Mission sent Mr. & Mrs. John Thomas Butler and Miss Emma Goodwin to Guatemala, who began their work at El Rancho in the Motagua River Valley, department of El Progreso. However, the Butlers and Goodwin soon relocated to the town of Zacapa in the department of Zacapa, where they were joined in 1902 by the Rev. Charles G. Anderson and Miss Daisy Iferto, who later married. However, the Butlers and the Andersons contracted "a terrible tropical disease" (probably malaria), which resulted in the death of Mrs. Butler and the return of Mr. Butler, the Andersons and Miss Goodwin to the USA. Although John T. Butler survived his illness and returned to Guatemala in 1903 with his second wife (Mary Magdelene Hertenstein), the Andersons both died of their illness.[24]

Miss Effie May Glover joined the Butlers in Zacapa in 1906 under the auspices of The Pentecostal Mission. She stayed for two years and then returned to the USA for a short

[24] Zapata 1982:88-89.

furlough in 1908; at that time, she and Amos Bradley made plans to be married in Guatemala the following year. Amos went to Guatemala in 1908 as an independent Holiness missionary (supported by Mrs. Frank Nabors, a physician's wife in Birmingham, Alabama) and established missions in San Jerónimo and Salamá in northern Guatemala, while evangelizing the surrounding territory.[25]

Amos married Miss Glover in Zacapa, Guatemala (field headquarters of The Pentecostal Mission), on June 26, 1909; and they settled in San Jerónimo, department of El Progreso, for three years. They turned to the USA in 1912 on furlough and settled in Greenville, SC. While on furlough, the Bradleys became Pentecostals (both were baptized in the Holy Spirit and spoke in tongues) as a result of the Pentecostal revival taking place at Holmes' Bible and Missionary Training School (where both had studied previously). Subsequently, they joined the newly-organized **Pentecostal Holiness Church** in 1912**,** and returned to Central America in 1913 as that denomination's first missionaries to Guatemala.[26]

Some of the early missionaries, after attempting to establish churches in several areas (Zacapa, Chiquimula, Puerto Barrios, Livingson, etc.), finally settled in Cobán, department of Alta Verapaz, in 1905 under the leadership of the Butlers and Richard S. Anderson (the nephew of Charles G. Anderson) and his wife Ana Maude, where a girls' school was begun by Miss Watson in 1912. Initially, the various ministries were conducted in Spanish, but many Mayans began to respond to the preaching and teaching of the early missionaries who began to learn the Indigenous languages. Work among the Kekchi expanded rapidly after the Kekchi New Testament became available.

Between 1903 and 1915, 13 missionaries served in Guatemala with The Pentecostal Mission, which in 1915 united with the **Church of the Nazarene.** Whereas the Andersons affiliated with the Church of the Nazarene, the Butlers joined the Central American Mission, and both families remained in Guatemala. However, nine other Pentecostal Mission workers left Guatemala.[27] In 1917, three new Nazarene missionaries arrived in Guatemala: Eugenia Phillips in Cobán and Mr. & Mrs. John D. Franklin in Salamá. During the 1920s, eight addition missionaries arrived, although the Franklins left Guatemala in 1921. The Nazarene Health Clinic was established in Cobán in 1926 by Miss Bessie Branstine.

There was a growth plateau in the Nazarene work during the 1930s, which was probably due to a general entrenchment during the Great Depression when funds and missionary personnel were difficult to obtain. Nevertheless, Nazarene Bible School was founded in Cobán in 1932 under the direction of Miss Sara Cox, which was renamed the Williamson Bible Institute in 1952.

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[25] "Biography of Rev. and Mrs. Amos Bradley," by Lutie Bradley Pruitte (no date, pp. 1-4).
[26] Ibid
[27] Zapata 1982: 90.

In 1944, the Nazarenes organized the National Assembly of pastors and workers to govern church affairs, with the missionaries having the right to speak but not to vote, thereby laying the foundation for the development of the national church. During the 1940s and 1950s, Dr. William Sadat and his wife dedicated themselves to translating the Bible into several Mayan languages, mainly Kekchi and Pokomchi. In 1963, pastor Federico Guillermo became the first Guatemalan district superintendent, under the leadership of the general superintendent, Dr. Hardy C. Powers. In 1965, the Nazarenes reported 17 missionaries and 30 national workers.

By 1980 the Church of the Nazarene had become the seventh-largest Protestant denomination in Guatemala. Beginning with only 417 church members in 1920, the Nazarenes grew to 774 members in 1935; 893 in 1950; 2,123 members in 38 congregations in 1960; 2,700 members in 1970; and 11,349 members in 1980 among 75 congregations (see Figure 14A). The average annual growth rate for Nazarene membership between 1950 and 1980 was 8.3%. Of the 3,000 church members reported in 1973, 61.8% were Mayans and 38.2% were *ladinos*.

5.2.6 In 1902, the **California Yearly Meeting of Friends (Quakers)** began its ministry in the southeastern part of the country, near the border with Honduras and El Salvador, with headquarters in the department of Chiquimula. The first two pioneer missionaries, Thomas J. Kelly and Clark J. Buckley from southern California, imported a ton of Bibles in Spanish and began to distribute them in the towns and villages of the border region. After the arrival of new personnel in 1904, the missionaries conducted intensive evangelism and training of national leaders, which eventually led to the establishment of an indigenous Friends Meeting in the border region of the three countries.

Starting in 1906, the **Board of Missions of the California Yearly Meeting of Friends** adopted the Guatemalan Mission and took over the support of the two remaining missionaries, Esther Bond and Alice Zimmer, who survived the death of several of their colleagues due to malaria. A new missionary, Ruth Esther Smith, joined them in late 1906. At that time there were only eight believers in Chiquimula and four in Zacapa. Miss Smith was a capable administrator and tireless worker who contributed the most to the establishment of solid mission work, according to Enyart (1970). She led the Friends Guatemala Mission for over 40 years and saw the Friends Church grow from 12 believers in 1906 to nearly 5,000 at the time of her death in 1947.

It was not until 1913 that these pioneer missionaries were able to organize a **Monthly Meeting of Quakers in Chiquimula** and several congregations of believers in outlying districts, including across the border in Honduras. As early as 1912, several congregations of believers had been established in Honduras, near the Mayan ruins of Copán. Beginning in 1915, a base of operations was established in Ocotepeque under missionaries Cora Wildman and Maude Burns. This field has always been a part of the **Chiquimula Friends Mission**. Eventually, several congregations were established across the border in El Salvador at San Ignacio and La Reina. In 1919, the **Annual Meeting of Friends** was organized in Chiquimula with several districts. However, it was not until 1932 that a General Council was organized among national church leaders, and not until 1963 that the first full-time national superintendent, the Rev. Ignacio Landaverde.

To provide further training for church leaders, an informal Bible School was begun in 1910, however a formal program of education was not established until 1921, called Berea Bible Institute, in Chiquimula. Primary education was established in Chiquimula for girls in 1908 and for boys in 1912. A secondary school, offering three years of pre-vocational training, was added in 1959.

By 1925, the Guatemala Friends Mission reported over 2,000 adherents; and in 1935, 4,325 were reported. In 1947, work was begun among the Chortí Indians. Between 1940 and 1955, the number of Quaker adherents grew from 4,340 to 7,494, and by 1971 there were approximately 10,000 adherents in the tri-country region. Many members of the Friends Meetings in Guatemala were actually Salvadorans who were displaced by the hostilities that resulted from the brief "Soccer War" of 1969 between Honduras and El Salvador. In 1969, the Guatemala district alone reported 4,738 members, Honduras reported 698 members and El Salvador only 180 members, for a total of 5,616 baptized members.

According to Enyart (1970), the periods of greatest church growth for the Friends Mission in Guatemala was between 1910-1921, 1931-1935 and 1953-1968. He believes that the chief reason for rapid growth between 1910 and 1912 was the revival of 1918, "when the power of the Holy Spirit descended upon His people." In 1952, the churches experienced another general revival, which was one of the main factors contributing to a resurgence of growth in the period 1953-1968. See Figure 14A for statistics on member-ship growth between 1930 and 1980.

5.2.7 The **Seventh-Day Adventists** arrived in 1908 and began work in Guatemala City where an English-language school was purchased as a missionary enterprise by E. L. Cardey and C. A. Nowlen. The Guatemalan Mission was organized in 1913 with J. B. Stuyvesant as its first president with ministries in Guatemala and Quezaltenango, the nation's second-largest city. Work among the Quiché was begun in 1940, and by 1964 there were six churches and 16 organized groups or preaching points among the Indigenous peoples.

By 1965, the Adventists had established several educational and medical ministries, including three primary schools (locations unknown) and a large medical clinic in San Cristóbal Totonicapán, as well as several other clinics in the department of Huehue-tenango (Stahlke 1966).

However, the Adventists, historically, have set themselves apart from other Protestant denominations because of their particular doctrinal beliefs, which include Sabbath (Saturday) worship and other doctrines that many evangelicals have considered to be "sectarian" and out of the Protestant mainstream.

An overview of Adventist church growth reveals 296 members in six churches and 18 preaching points in 1934. By 1960, there were 21 churches, 48 preaching points, and 2,950 communicant members among a community of 5,624 adherents. Member-ship increased rapidly to 4,597 in 1965 (with 30 churches and 80 preaching points), and to 17,207 in 1980 among 68 churches and 148 preaching points (see Figure 14A). In 1980, this was the fifth largest Protestant denomination in Guatemala. Between 1960 and 1980, the average annual growth rate for membership was 10.3%.

5.2.8 The **Christian Brethren**, known in Guatemala as the **Free Brethren ("Hermanos Libres"), Plymouth Brethren or Brethren Assemblies**, were established in 1924 through the ministry of Carlos Kramer, a Guatemalan of German ancestry, in Quezaltenango. Kramer had been converted to Christ at age 18 at Bethel Presbyterian Church in Quezaltenango, and later became a Bible colporteur and traveled throughout Central America. Eventually, he traveled to the USA where he met and married an American girl.

When Carlos Kramer returned to Guatemala in 1924, it was with anti-Presbyterian doctrinal views (Dahlquist 1985). Kramer's new theology was based on the teachings of John Nelson Darby (an Anglican priest from 1825-1828) in Plymouth, England, who first espoused the controversial doctrine known as "dispensationalism" in the 1830s as part of his Calvinist, Pre-Millenarian views. The so-called Darbyites, a faction of the Plymouth Brethren, are known for their anti-clericalism and "exclusiveness" (the "closed brethren" refuse to have Christian fellowship with those outside their own group), which has led one commentator to state: "They appear to regard themselves as the sole representatives in these latter days of the true Church of Christ" (the Rev. James Wood in *The Nuttall Encyclopædia of General Knowledge*, 1907).

Kramer became "a thorn in the flesh" to Paul Burgess of the Presbyterian Mission after Kramer began calling Burgess a "heretic" and a "hireling" because he received a salary and owned a car. Kramer visited Presbyterian churches founded by Burgess and caused splits wherever he could, claiming that "true believers" would not allow women to cut their hair, that women should be silent in church, and that the Lord's Supper (Communion) should be served from a common cup and not from individual cups, which he claimed was unscriptural. Kramer also wrote and printed tracts denouncing the Presbyterians and other denominations as believing and practicing false doctrines, calling other Protestant leaders "heretics" (Dahlquist 1985).

In 1934, Kramer reported the existence of 14 assemblies (known as "Salas Evangélicas" or Gospel Halls) and 20 preaching points with 425 members. By 1965 there were 102 assemblies with 2,500 members; and, by 1975, 160 assemblies with 4,500 members among a community (adherents) of 9,000 were reported. Specifically, among the Cakchiquel, Mam and Quiché there were 63 churches, 1,770 members and a community of 3,540 adherents in 1974. In 1980, the *Salas Evangélicas* had an estimated 8,750 active participants in 250 assemblies.

5.2.9 The Primitive Methodist Church. In 1916, Thomas A. Pullin and Charles T. Furman of the **United Free Gospel and Missionary Society** of Turtle Creek, PA (organized in 1916 as a Pentecostal denomination in the Holiness tradition)[28] arrived in Guatemala to begin an itinerant evangelistic ministry in El Quiché, Totonicapán and other western departments, where they founded five small churches by 1921, mostly in the department of Totonicapán. In 1919, Furman married Miss Corrie Smith, a young independent missionary whom he met in San Cristóbal, Totonicapán, but they returned to the USA in 1920 to strengthen their base of support, leaving Pullin in charge of the work. During the Furmans' absence, Pullin and his native workers established four new missions in Santa Cruz de El Quiché, Patzité, San Pedro Jocopilas and Chinique.

[28] See: http://www.fgbi.org/Missions/MissionsFr.html

When Mr. & Mrs. Furman returned to Guatemala in 1922, they had become affiliated with another society, the **Primitive Methodist Church** (PMC), also with headquarters in Pennsylvania (Wesleyan Pietist tradition). In May 1922, the PMC absorbed the work begun by independent Pentecostal missionaries Mr. & Mrs. Albert Hines[29] in Totonicapán in 1910, which was under the supervision of the Rev. Amos Bradley who served with the PMC from 1922 to 1930. Bradley reportedly helped to translate portions of the Scriptures (the Gospels of John and Matthew) into Quiché and taught national workers how to read and write.[30] Bradley first arrived in Guatemala in 1908 as an independent Holiness missionary, married Miss Effie Glover (a missionary with The Pentecostal Mission) in 1909 in Zacapa, and they served together in Guatemala and El Salvador (1913-1916) until 1918, when they returned to the USA because Mrs. Bradley had become seriously ill. The Bradleys, who were affiliated with the **Pentecostal Holiness Church** from 1912 to 1919, returned to Guatemala in 1922 under the auspices of the PMC.[31]

The Society of the Primitive Methodists was born in England in 1812 and was brought to the USA by immigrants during the next few decades. Between 1829 and 1840, the PMC was organized as a mission district of the Primitive Methodist Society in England; however, in 1840 the various American societies decided to organize themselves "distinct from, and unconnected with the English Conference." Organized PMC foreign mission work began in 1897 with the **Primitive Methodist General Conference** authorizing monies to be received and sent to the Primitive Methodist Missionary Society in England for mission work in Africa. In 1921 the Conference in session at Hazleton, Pennsylvania, voted to begin mission work in Guatemala, in January 1922 the first PMC service was held in Guatemala, and in 1938 the first PMC National Conference was organized in Guatemala (see Margaret N. Hays and Helen Johnson Anderson, *Guatemala, Central America*: *An Outline History of Fifty Years, 1922-1972.* Johnson City, NY: Primitive Methodist International Mission Board, 1994).

In 1923, Pullin returned to the USA on furlough where he met and married Miss Flora Waterman; they returned to Guatemala as missionaries with the PMC in 1923 to work with the Furmans in Santa Cruz de El Quiché before relocating to Nebaj. In 1928, the PMC acquired the property owned by an independent Plymouth Brethren medical missionary, Dr. C. F. Secord, in Chichicastenango, who had begun work there in 1900. When Secord retired in 1928, his missionary legacy was continued by Mr. and Mrs. Amos Bradley under the auspices of the PMC until 1930, when they returned to the USA due to Mrs. Bradley's illness.[32]

In September 1934, due to doctrinal differences with the PMC, Furman was fired by the PMC Board of Missions because of his professed Pentecostal beliefs, which were strongly manifested in April of 1932 during a Pentecostal revival at the PMC in

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[29] The Hines were believed to be the first known Pentecostal missionaries to arrive in Guatemala, according to Dennis Smith: http://www.wacc-al.net/eventos/aler/ponencia_dennis.pdf; apparently Smith had no knowledge of the previous ministry of Mr. & Mrs. Amos Bradley between 1913 and 1918 in Guatemala with the Pentecostal Holiness Church.

[30] *Trailblazers for Translators: The Chichicastenango Twelve* by Anna Marie Dahlquist. Pasadena, CA: William Carey Library, 1995, pp. 118-120.

[31] "Biography of Rev. and Mrs. Amos Bradley," by Lutie Bradley Pruitte (no date, pp. 3-5).

[32] Pruitte (no date), p. 7.

Totonicapán.[33] According to Zapata (1982:126-127), this was the first known occurrence of the "baptism in the Holy Spirit" and "speaking in tongues" (called glossalalia) in Guatemala. However, if Furman and Pullin were Pentecostals when they arrived in Guatemala in 1916 as missionaries with the **United Free Gospel and Missionary Society**, it is very likely that both they and some of their converts had demonstrated Pentecostal characteristics prior to 1932, such as glossalalia. This needs to be investigated further. Zapata quotes a statement made by Furman that appears in Charles W. Conn's *Where The Saints Have Trod* (1959:136), in which he says that the Primitive Methodist Board of Missions knew that he and Pullin were Pentecostals at the time of their appointment as missionaries with the PMC.[34]

Furman and his wife subsequently joined the **Church of God (Cleveland, TN)** in October 1934, were commissioned by the Church of God Board of Missions, and returned to Guatemala as that denomination's first missionaries to this nation.

As a result of Furman's recruitment activities among PMC pastors and congregations, 14 churches disaffiliated with the PMC and became the nucleus of the Full Gospel Church of God in Guatemala. In 1944, Pullin and his wife also left the PMC and joined the Furmans as missionaries with the Church of God (Cleveland, TN).

In 1930, Amos Bradley returned alone (his wife was still an invalid) to Guatemala as an independent missionary (and a representative of a plow company in an effort to support himself) and worked in the Central Highlands among various Amerindian groups who had no written language. In 1936, when Bradley relocated to Costa Rica, he allegedly turned over his mission work in Guatemala to Pullin.[35]

However, despite these setbacks, the work of the PMC continued in Guatemala, mainly among the Quiché and Ixil Mayan groups in the western highlands. Several PMC missionaries cooperated with the Presbyterians in the Quiché Bible Institute (near Quezaltenango) and in the production of the Quiché New Testament in 1946. However, most of the PMC's activities were conducted in Spanish and most of their pastors were *ladinos*.

In 1980, the Primitive Methodists were responsible for five clinics, a hospital, a primary school, a secondary school, two literacy centers and five weekly radio programs. Their total membership was about 7,000 among 33 churches in 1980.

5.2.10 In 1917, Mr. and Mrs. Alfred Higgs came to Guatemala as independent Holiness missionaries and began work in the departments of Izabal and El Progreso, but in 1940 they became affiliated with the **Emanuel Association** of Colorado Springs, CO (founded by Ralph G. Finch in 1937, a former member of the Pilgrim Holiness Church). The Emanuel Association, assisted by the Higgs, entered Guatemala in 1941 and established a mission station at La Colina, Valle de Ermita, near Guatemala City (now part of Zone 8), under the leadership of the Roy Trotzke family. By 1965, their work had expanded to the departments of El Progreso and Sacatepéquez and included 12 churches with about 800 members. At their headquarters in Zone 8, this denomination

[33] Zapata 1982:127.
[34] Zapata 1982:102, 126-127.
[35] Pruitte (no date), pp. 7-8.

has established a Bible Institute for the preparation of pastors and workers, as well as a primary and secondary school. The current director is Ramón Begnel.

When the Higgs returned to Guatemala in 1945, they began a new ministry in Jalapa that became known as the **Emanuel National Evangelical Church (or Emanuel Mission)** in 1967. In 1950, the Higgs returned to the US for retirement, leaving the Rev. Dionisio Reiff in charge of the work. Since 1960, this denomination has been associated with the **Evangelistic Faith Mission of Bedford, Indiana,** of the Wesleyan Holiness tradition. There is now a Bible Institute and a primary school in Jalapa administered by this Mission, along with a bookstore and print shop. In 1980, this denomination reported 17 churches and 20 missions with 1,078 members located in the departments of Guatemala, Jalapa, Jutiapa, Retalhuleu and El Progreso.

In 1960, the **Emanuel Foundation** was established in Zone 9 of Guatemala City by Christian businessman Fautso Ceveira, but this group is unrelated to the other Emanuel groups. This foundation sponsors Colegio Alfa y Omega in Colonia La Florida, Zone 19, which provides primary and secondary education for poor families. In 1980, this denomination reported five churches and 225 members; in 1982, there were 11 churches and 400 members, mainly located in the metropolitan area of Guatemala City (Zapata 1982).

5.2.11 The National Evangelical Mission (NEM) was founded in 1923 by a group of 20 families who had left the **"Cinco Calles" Central American Evangelical Church** (founded in 1903 by missionary Edward Bishop and affiliated with the Central American Mission), allegedly due to squabbles regarding missionary paternalism. Prior to the NEM's founding, there were only two Protestant churches in Guatemala City: the Central Presbyterian Church and the CAM-related "Cinco Calles" Church. The NEM was founded by Guatemalan leaders who wanted to be their own bosses without any missionary involvement.

According to Zapata (1982:116), it was through the ministry of Phineas D. Hoggatt that the Pentecostal doctrine was introduced in 1941-1942, which was the first time that the Baptism in the Holy Spirit and "speaking in tongues" had occurred in Guatemala City. Consequently, the NEM became part of the early Pentecostal movement in Guatemala.

One of the principal NEM pastors during the 1930s-1940s was Ramón Ruano Peña, who began to lead the NEM into fraternal relationships with the **Church of God of Prophecy, COGP** (with headquarters in Cleveland, TN), because of the need for international support for his new denomination. In 1951, the NEM officially united with the COGP and changed its name to **Universal Church of God of Prophecy (UCGP)**. Pastor Ruano served as the national supervisor of this denomination from 1950 to 1967, with assistance provided by the COGP in terms of missionary personnel and financial support.

By 1965, the UCGP (Pentecostal Holiness Family of Churches) had established 38 churches in different locations -- principally in the departments of Guatemala, Esquintla, Retalhuleu, Santa Rosa, Jutiapa, Quiché, Zacapa and Izabal – with a total church community of about 3,000 adherents. In 1980, the UCGP had grown to 99 churches and 75 missions, with a baptized membership of 3,901 and a church community of about 12,000 adherents, under the supervision of Bishop Jorge Marrero.

In 1975, the elderly Ruano decided to discontinue his affiliation with the COGP and to establish a new church, named **National Church of God of Prophecy**, without any support from the international body. After the death of Ruano in 1977, this small church ceased to exist, according to Zapata (1982:117).

5.2.12 Baptist denominations in Guatemala trace their origins to the beginning of an independent evangelical ministry in Zacapa, led by pastor José Cordón Vargas and missionary George Russell Collmer (formally with CAM) during the 1920s and 1930s, that adopted Baptist policies and practices as well as maintained contacts with other Baptist churches in Central America. According to Zapata (1982:124-125), the **Convention of Independent Evangelical Churches** met annually, from 1939 to 1946.

In 1946, six Baptist congregations from the department of Zacapa became founding members of the **Guatemalan Baptist Convention**, which was organized with 10 churches and 64 preaching points, with about 700 baptized members. This denomination later became affiliated with the **Southern Baptist Convention** in the USA, after the arrival of missionary William Web of the Southern Baptist Foreign Mission Board (SBFMB) in 1948. With the financial support of the SBFMB, several new ministries were developed: the Baptist Bookstore (1948), the Baptist Theological Institute (1948, which later became the Baptist Seminary of Guatemala), the Pablo C. Bell Bible Institute in Santiago Atitlán (1961), and the construction of many new church buildings (Zapata 1982:145-149).

In 1960, the Guatemalan Baptist Convention reported 20 churches and 40 missions (includes preaching points) with 1,745 baptized members; by 1965 there were 28 churches and 35 missions with 2,239 members. The 1970 annual report shows 37 churches and 72 missions, with 3,123 members; in 1975, there were 54 churches and 83 missions with 4,453 members; and, in 1980, 69 churches and 161 missions with a total of 7,178 members were reported. Between 1960 and 1980, the number of SBFMB missionaries in Guatemala increased from eight to 32. Between 1970 and 1980, the average annual growth rate for new churches (6.4%), missions (8.4%), baptisms (8.8%) and membership (8.4%) was lower than other major denominations, especially compared to Pentecostal and Adventist growth, but was similar to Nazarene growth (8.3% for the period 1950-1978).

In 1965, the Baptist churches affiliated with Collmer and his associates, from Puerto Barrios to Chiquimula (mainly in rural areas), organized themselves as the **Guatemalan National Association of Baptist Churches (known as ANGIB),** with headquarters in Zacapa. In 1976, ANGIB reported a total of 25 churches and missions with 1,125 members; in 1978, there were 13 churches and missions with 650 members; in 1982, there were 15 churches and five missions with approximately 800 baptized members and a total community of 2,800 adherents. Zapata (1982:125) stated that this decline was because some of the ANGIB-related churches and missions had become affiliated with the **Guatemalan Baptist Convention**, or with another church association, between 1976 and 1982.

5.2.13 Lutheran Churches. The first known German Lutheran to work in Guatemala was the Rev. Rudolph W. Krause, who served as chaplain to the small English colony in Abbotsville (located in the Polochic valley of Verapaz department) in 1840, according to Frederick Crowe; Krause left Abbotsville at the end of 1840 and Crowe took his place in

1841 (Crowe 1850:355, 525). The first wave of German immigration to Guatemala dates from 1834, the year in which the Eastern Coast of Central America Commercial and Agricultural Company of London obtained a concession to colonize Verapaz, Livingston, and Santo Tomás. A second wave of German immigration took place in the 1870s, which was centered in Guatemala City and the northern and southwestern regions of the country.[36]

Lutheran immigrants from Germany began arriving in Guatemala after the Liberal reforms of 1875. According to Zapata (1982:151), when Presbyterian missionary Edward M. Haymaker arrived in Guatemala in 1887, he found a large colony of German immigrants; he was subsequently requested to officiate at baptisms, weddings and funerals for Lutheran families because they had no pastor (1887-1920).

Although attempts were made as early as 1907 to establish a Lutheran congregation in Guatemala City, it was not until 1929 that the German-speaking **"La Epifania" Lutheran Church** was organized. The first German Lutheran pastor, the Rev. Otto Laugman, arrived in 1930 and served the congregation until 1935 (Zapata 1982:151). Since this church depended upon pastors from Germany, the small congregation ceased meeting in 1942 during World War II because of a lack of pastoral leadership. This perhaps was due to a round-up of German[37] civilians by Guatemala authorities at the request of the US government, who detained an estimated 4,000 German immigrants and their families (called non-combatant "enemy" aliens) who were living in Latin America and held them without hearings or legal recourse in detention camps in Texas, Louisiana and elsewhere during the war due to national and hemispheric security concerns.

The **Lutheran Church-Missouri Synod** responded to requests from English, German and Spanish-speaking groups in 1947 to begin work in Guatemala by sending the Rev. Robert f. Gussick, who organized a central church in Guatemala City, *Iglesia Luterana de Cristo Rey* (with services in English, Spanish and German) in Zone 1, and outreach ministries were directed to Zacapa and Puerto Barrios. By 1960, there were four organized churches and nine preaching points, with 813 members, under the auspices of the **Lutheran Church of Guatemala**, administered by German missionary Jorge Kuechle. In 1965, under the missionary leadership of the Rev. Leonard E. Stahlke, Lutheran work had grown to 1,157 baptized members (adults and children), with 478 communicant members (adults); there was one church (*Cristo Rey*, in a new building in Zone 9) and two preaching points in Guatemala City, one in Antigua at the Lutheran Center (used for business meetings, retreats and theological education classes), one church and four preaching points in Zacapa, and one church and six preaching points in Puerto Barrios (Stahlke 1966:49-52). In 1977, six churches and 15 preaching points were reported nationally, with a total of 1,040 communicant members; however, by 1980, there were 1,481 members among 16 churches and several preaching points. At

[36] See: http://www.mesoamericarevista.org/publicacion13.htm

[37] Although German families became an important economic force in Guatemala, many never abandoned their ethnicity. Each generation retained German citizenship and continued to speak German in day-to-day life. This led to a series of problems for them during the 1930s and 1940s. For example, most of the Germans in Alta Verapaz supported Hitler's government. They decorated their houses and clubs with swastikas and the phrase "Heil Hitler!" became common in the streets of Cobán. In 1941, Guatemala followed the US' lead and declared war on Germany. All the Germans in Guatemala who had retained their German citizenship were kicked out of the country and their property was confiscated.

that time, the Rev. John Durkovic was the missionary pastor of *Iglesia Luterana de Cristo Rey* (with services in English, Spanish and German) in Guatemala City and served as the regional coordinator for Guatemala, Honduras and El Salvador of the PROCADES study of Central America, from 1977-1981.

5.2.14 The Church of God (Cleveland, TN). In 1934, while on furlough in the USA, Charles T. Furman was dismissed by the Primitive Methodist Church (PMC) because of his Pentecostal beliefs, which prompted him to join the **Church of God of Cleveland, Tennessee** (Pentecostal Holiness Family of Churches**).** He returned to Guatemala in late 1934 to become that denomination's first missionary in the country, and he was later joined by his PMC colleague, Thomas Pullin. Furman and Pullin proceeded to visit the PMC churches they had helped to establish and to encourage the leaders to join them in the ranks of the Church of God (COGCT), which resulted in 14 PMC churches voting to switch their affiliation to the COGCT. In 1945, the COGCT reported 48 churches with 2,016 baptized members nationally.

COGCT ministry in Guatemala City began in 1941-1942 as the result of a Pentecostal revival in the **National Evangelical Mission (NEM)**, founded in 1923. Several COGCT missionaries participated in activities sponsored by the NEM, until such time that they founded their own church in “El Cerrito de Carmen” in Guatemala City.

The Church of God Mission Board responded to the increasing need for more missionaries in Guatemala and began to send new workers to work exclusively in the field of evangelism and church planting. National leaders also began to emerge who were directly responsible for the rapid growth experienced during the period 1945-1955.

In 1955, 123 churches and 36 missions had been organized nationally, with 5,045 baptized members, which made it difficult to supervise the work from one central office. Consequently, three distinct and administratively autonomous regional divisions – Central, Western and Northern – were created, each with its own missionary overseer. By 1965, there were 217 churches and 231 missions with a total of 6,923 baptized members, which is evidence of significant church growth between 1955 and 1965.

In 1966, the General Superintendent for Central America was the Rev. William R. McCall, with offices in Guatemala City; the territorial supervisors for Guatemala were the Rev. Denzell Teague in Guatemala City, Central District; the Rev. Oscar R. Castillo in El Quiché, Northern District (mainly Mayan believers); and the Rev. Vergil E. Wolf in Quezaltenango, Western District.

In 1970, the three districts reported a combined membership of 10,816 among 275 churches and 278 missions. By 1980, this denomination had grown to 695 churches and 365 missions with 34,451 members, which made it the third largest Protestant denomination in Guatemala. According to Richard Waldrop (1981), the periods with the greatest decadal membership growth rates were 1930-1940 (473.25%) and 1970-1980 (217.9%). The average annual growth rate for membership between 1950 and 1978 was 12.5% (see Figure 14C).

Much of the success of the COGCT in Guatemala has been due to its emphasis on training and empowering national leadership in two Bible Institutes, one in Guatemala City and one in Quezaltenango (founded in 1962), and to delegating administrative and

evangelistic responsibilities to national pastors and workers in the COGCT's three autonomous districts (formed in 1955), which are accountable directly to the denominational headquarters in Cleveland, TN. In 1959, the COGCT became incorporated in Guatemala under the name **"Full Gospel Church of God."**

According to Zapata (1982:128-129), the COGCT has had great success in its evangelistic efforts among the various Mayan groups, making it the second-largest denomination among the Amerindians after CAM.

However, the COGCT also has experienced several divisions. During the 1940s, a group of churches in Santa María Chiquimula, Totonicapán, separated from the COGCT and formed the **New Jerusalem Church of God** under the leadership of Indigenous pastor Gabriel de León Tum. In 1980, this denomination reported 51 churches and 140 missions with 4,591 baptized members and a church community of 18,000 adherents.

5.2.15 The Assemblies of God (Finished Work of Christ Pentecostal Family) began work in the Department of Jutiapa in 1937, as an extension of its missionary work in El Salvador (founded in 1929), under the leadership of John and Ellen Franklin. By 1938, five small churches had been established in the region of Jutiapa by Franklin and his native workers. The Central Bible Institute was established in Jutiapa in 1943 by Franklin but was relocated to Guatemala City in 1950. By 1980 there were Assembly of God fellowships in nearly every department of the country. The official name of this denomination is **National Council of the Assemblies of God in Guatemala** (Zapata 1982:133).

Following a healing campaign by Pentecostal evangelist T. L. Osborn in Guatemala City in 1953, the work began to grow more rapidly in the central highlands, and by 1980 churches and local radio broadcasts had been established throughout Guatemala.

The John Franklin Bible Institute was established in Panajachel to train leaders to minister among the Amerindian groups, specifically the Cakchiquel, Tzutujil and Quiché. In 1975, Mayan believers comprised about 14% of the total Assembly of God constituency in Guatemala. Later, additional Bible Institutes were founded in El Petén and Cobán for training local Christian workers.

Starting with three churches and four preaching points with 100 members in 1937, the Assemblies of God grew to 95 churches and 3,300 members in 1960; in 1970, to 315 churches and 11,000 members; and in 1980, to 674 churches and 74 missions with a total of 35,909 baptized members, which made it the second largest Protestant denomination in Guatemala. The average annual growth rate for membership between 1960 and 1978 was 13.4%, which is higher than most major denominations (see Figure 14C).

5.2.16 The Interdenominational Evangelical Mission (IEM) was founded in 1948 by Miss Bessie Estella Zimmerman Hormel and her associates in Guatemala City, who saw the need to establish an interdenominational association of churches where Pentecostals and non-Pentecostals could work together to further the cause of Christ in Guatemala.

Previously, Miss Zimmerman had been a missionary with CAM from 1913 to 1944 and worked in Huehuetenango, San Marcos, Guatemala City and Chiquimula in a variety of educational and evangelistic pursuits with her CAM-colleague Amelia Firm Hausser. Following the devastating earthquakes in 1917-1918 that seriously damaged many buildings in Guatemala City and elsewhere, Zimmerman and her associates, in 1920, reestablished their orphanage and educational ministries in Zone 8 of Guatemala City, on property that became known as "The Garden of Roses," thanks to an inheritance that Miss Zimmerman received from her parents in Pennsylvania.

Because of her financial independence and entrepreneurial abilities, Miss Zimmerman gained the respect and support of many missionaries of different denominations in Guatemala City, including John Franklin of the Assemblies of God with whom she cooperated in many evangelistic and church planting activities, which were often financed by Miss Zimmerman. However, due to her close cooperation with "Pentecostals," which was contrary to established CAM policies (based on Fundamentalist and Dispensational thinking that rejected Pentecostalism as "demonic"), the leadership of CAM asked her to resign, which she refused to do. Consequently, in 1944, she was dismissed from CAM and prohibited from participating in CAM-related ministries.

Due to her financial independence, Miss Zimmerman was able to continue as an independent missionary in Guatemala and to work with Pentecostals and non-Pentecostals alike, with her base of operations at "The Garden of Roses." To further her work, she organized the **Council of Interdenominational Evangelical Churches**, which in 1948 became the **Interdenominational Evangelical Mission**, with the support of a local group of pastors and laymen. Prior to her death in 1958, the IEM had established at least 33 churches in the departments of Guatemala, Chimaltenango, Sacatepéquez, Escuintal, Santa Rosa, Sololá, Suchitepéquez, Jutiapa and Jalapa, according to Zapata (1982:140-142).

After the death of Zimmerman, the IEM went through several years of organizational uncertainty, which eventually led to the formation of four new denominations:

(1) **World Missions of Guatemala** under the leadership of Pastor Manuel Macal Marroquín, founded in 1962, which reported 30 churches and 30 missions (mainly in rural areas) with 1,710 baptized members in 1980. This denomination was affiliated with the nondenominational Worldwide Missions of California from 1962 to 1978, but it is now independent.

(2) **Interdenominational Filadelfia Evangelical Association**, founded in 1969. In 1980, this group, led by Juan González, reported with two churches and two preaching points with 330 members.

(3) **The Christian and Missionary Alliance** (Wesleyan Holiness tradition), founded in 1970 by Pastor Felipe Ibáñez and affiliated with a denomination of the same name in Nyack, New York. In 1980, the Guatemala field included 37 churches and four missions with 3,200 members and a church community of about 10,000 adherents under the leadership of Marco A. Rodríguez.

(4) **The Mission of the Interdenominational Evangelical Churches of Guatemala**, under the leadership of Pastor Bernardo Salazar Méndez, reported six churches and 20

preaching points with 410 baptized members in 1980. This denomination was incorporated in 1971.

5.2.17 The first missionaries – Mr. & Mrs. Herman Turner, later affiliated with **United World Mission** (a nondenominational mission of Baptist tendencies was founded in 1946 in St. Petersburg, Florida) – arrived in Guatemala in 1949 as independent workers, but became affiliated with Norman Parish, Sr., in the Calvary Church Association for three years until taking a furlough in 1952. In order to strengthen their base of support, the Turners joined the United World Mission in 1953 and returned to Guatemala.

The first church established was "El Eden" in Quinta Samayoa in Zone 7 of Guatemala City, which became the central church of this new Baptist denomination with Fundamentalist-Dispensational beliefs (similar to those espoused by CAM and its related churches). In 1965, Turner reported 10 congregations in the departments of Guatemala, Santa Rosa and Escuintla, under the direction of three missionaries, six national pastors and various lay-workers, according to Stahlke (1966**). In 1969, an evening Bible institute program was launched for training pastors and lay-workers at the central church.

By 1980, this denomination reported 14 churches and missions with about 700 members and about 2,800 adherents. However, one of the churches, pastored by the Rev. Rodemiro Escobar, became independent of the Mission in 1979 due to the Charismatic emphasis of Escobar and his congregation, which violated the doctrinal position of United World Mission (Zapata 1982:152-153).

5.2.18 The Church of God (Anderson, Indiana) began its ministry in Guatemala in 1947. This denomination, which is part of the Wesleyan Holiness tradition, is known in Guatemala as the Galilee Church of God. In 1965, its leaders reported 10 churches, four of which are in the department of Guatemala and the rest in Chimaltenango and Quezaltenango, with five ordained pastors and about 1,500 adherents. It has a ministry among the Cakchiquel in Tecpán in the department of Guatemala. In 1980, this denomI-nation reported 72 churches and 144 missions with about 5,000 members.

5.2.19 The Continental Missionary Crusade (Webb City, Missouri) began work in Guatemala City in 1948 under the leadership of the Rev. Norman Parish, Sr., and his wife Leyla, as an independent Baptist mission. The work of this mission is organized under the name **Calvary Evangelical Church – "Iglesia Evangélica El Calvario."** Currently, the Rev. Norman Parish, Jr., is the General Director of the Mission.

In 1963-1964, this denomination experienced a Pentecostal revival that began during a spiritual retreat of adults and young people, which was the precursor of the **Charismatic Renewal Movement** in Guatemala. By 1965, 30 churches and 35 preaching points had been established throughout the country, with between 3,000-4,000 adherents. In 1980, Superintendent Abraham Castillo reported 91 churches and 57 missions with 6,450 members.

However, some of the original El Calvary churches did not approve of the new Charismatic-Pentecostal emphasis espoused by denominational leaders, which led to the separation of this group of churches in 1964 in order to retain their Baptist heritage; the name for this new association is the **Hispanic-American Mission ("Misión**

Hispanoamericano"), now affiliated with the **Spanish-American Inland Mission of Erie, PA.** In 1980, this denomination reported 20 churches and missions with about 1,022 baptized members. Many of these churches (15 of 20) are located in the departments of El Petén, Izabal and Santa Rosa and still use the name "El Calvario." The superintendent is the Rev. Rubén Valladares Tolico with headquarters in Colonia La Florida, Zone 19, of Guatemala City.

Meanwhile, Calvary Evangelical Church trained hundreds of Christian leaders in its Bible institute at the central church in Guatemala City during the 1960s and 1970s, which prepared them to evangelize and plant churches in Guatemala and other countries as part of the growth of the **Charismatic Renewal Movement**. Pastors of the central church since 1963 have been Ramón Avilés, Norman Parish Jr., Manuel de Jesús Uribio, Heliodoro Goge Calderón, Víctor Toranzo and, since 1978, Job Eliu Castillo.

Several members of their own leadership team were sent out with the blessing of senior officials to begin home Bible studies among Roman Catholics for the purpose of winning them to Christ and forming new congregations of Charismatic believers, where Evangelicals and Roman Catholics could worship together freely in a neutral setting. One such leader was Jorge H. López (age 28), who founded the **Christian Fraternity of Guatemala (Fraternidad Cristiana de Guatemala)** in 1978 with 22 members from El Calvario who were "sent out" to begin this new ministry. In January 1979, this group began to meet for Sunday services in a banquet room at a downtown hotel in Guatemala City, Hotel Guatemala Fiesta, where the attendance began to grow constantly. Then, in December 1981, the church moved to another hotel, El Camino Real, which had larger facilities to accommodate 800-1,000 people for Sunday services. Another example is Gamaliel Duarte who founded the **"Jesus Christ is Lord" Church** in Zone 13 of Guatemala City in 1980, with an average Sunday attendance of about 300 persons.

5.2.20 The Bethesda Church of God (Pentecostal Holiness Family) was founded as an independent church in 1952 by Pastor Felipe Muñoz in El Tejar, department of Chimaltenango. Previously, a preaching point had been established there by the evangelistic efforts of Victorio Castillo, pastor of the Central American Evangelical Church (CAM-related) in the city of Chimalenango, and one of the first families to be converted was the Muñoz. However, Castillo and members of his church stopped visiting El Tejar at some point, and two other denominations worked in this small town: Emmanuel Mission and the Full Gospel Church of God (Cleveland, TN).

However, under the pastoral leadership of Muñoz, beginning in 1952, this church began to establish preaching points in various parts of the department of Chimaltenango, as well as in Escuintla and Sacatepéquez. By 1982, 28 affiliated churches with a total membership of about 3,000 had been established, according to Zapata (1982).

5.2.21 The Apostolic Church of Faith in Jesus Christ (Oneness Pentecostal Family) from Mexico sent its first missionaries to Guatemala in 1953 and established his headquarters in Zone 6 of Guatemala City. This Pentecostal denomination is part of the "Jesus Only" tradition that disavows the orthodox doctrine of the Trinity, rather affirming that there is only One God (Father, Son and Holy Spirit) and only baptizing believers in the Name of Jesus Christ. In 1965, there were five churches and 10 preaching points in the departments of Guatemala, Escuinta, San Marcos, Zacapa and Izabal, with a total membership of about 225 persons. In 1980, this denomination reported 35 churches, six

missions and 45 preaching points with 2,422 members. The current bishop is Víctor Soto Estrada of Mexican nationality.

5.2.22 The Missionary Church of God (Pentecostal Holiness Family) was founded in 1957 by Víctor Hugo Matta Rivas, who had been associated previously with the National Evangelical Mission and with an independent Church of God that left the NEM under the leadership of Ramón Ruano Peña who became associated with the Church of God of Prophecy in 1951. However, Matta was not in agreement with this decision and dis-associated himself with the Ruano's church and went to the USA for a season.

When he returned to Guatemala in 1957, Matta established the Missionary Church of God (incorporated in 1968) in Colonia Landívar, Zone 7, of Guatemala City. In 1965, this denomination reported 32 churches in most of the national territory, with the exception of the departments of Alta and Baja Verapaz. Also, by 1965, it had a fraternal relationship with the Missionary Church of God (Pentecostal Holiness tradition) in Houston, Texas. By 1980, 58 churches and 55 preaching points had been established with 3,758 baptized members.

5.2.23 The Protestant Episcopal Church (USA) arrived in Guatemala in 1956 to work among the English-speaking Creole population living in Izabal department along the Caribbean coast, where they established three churches and seven missions between 1960 and 1964. Previously, chaplains and missionaries of the Anglican Church had worked on the Caribbean coast of Central America, beginning in the late 1700s, including Puerto Barrios and Livingston in Guatemala. During the early 1960s, the Episcopal Church established St. George's Parish in Guatemala City for English-speakers, but later a Spanish-speaking congregation also was organized in the same building. In 1964, a new Spanish-speaking congregation was begun in the western-highlands city of Quezaltenango.

By 1965, there were four congregations in Guatemala, one in English and three in Spanish, under the leadership of Bishop Dr. Adrián D. Cáceres. In 1980, this denomination reported only two churches and 18 missions in Guatemala, with a total of 1,056 communicant members, under the supervision of Bishop Armando Román Guerra.

5.2.24 The International Church of the Foursquare Gospel (Finished Work of Christ Pentecostal Family) of Los Angeles, California**,** arrived in 1956 and established its headquarters in Guatemala City, where it built a large tabernacle and began to conduct "healing campaigns" in various parts of the country under the leadership of missionary Claude Updike (1956-1969). In 1965, this denomination reported 11 churches, most of which were in Guatemala City, with approximately 2,000 adherents – 1,200 of which attended the "Foursquare Evangelical Tabernacle." The denominations educational ministries included a Bible institute and a primary school in Guatemala City. In 1980, there were 26 churches and six preaching points with 2,729 members.

However, a division occurred in 1978 when one of the pastors, Délfino Barrera Navas, left the denomination with about 200 members from the Tabernacle to start his own independent church, called **Faith, Hope and Love Evangelistic Center**, allegedly in reaction to missionary paternalism (Zapata 1982:145).

5.2.25 The Defenders of the Faith Mission (an interdenominational mission with headquarters in Kansas City, Missouri) began its ministry in Guatemala in 1956 under the leadership of Pastor Gonzalo Dávila. In 1964, Dávila reported four churches in the department of Guatemala, two in El Progreso, two in Quezaaltenango and one in Retalhuleu, each with its own pastor. Stahlke (1966**) estimated that this Mission had about 1,500 adherents in Guatemala. It also operated two private schools, in Guatemala City and Villa Nueva, and had its own radio program, called "The Voice in the Desert" on Radio Quetzal. In 1979, this denomination reported 12 churches with approximately 625 members.

5.2.26 The Prince of Peace Evangelical Church Association (Finished Work of Christ Pentecostal Family) was formed in 1956 by José María ("Chema") Muñoz Domíguez in Guatemala City with the support of a group of believers who left the Central Assembly of God. Many of the early members of this new denomination had been members of other evangelical churches (mainly non-Pentecostal groups), but were drawn to Muñoz' ministry because of his popular radio ministry on several commercial stations (covering most of Guatemala and part of El Salvador, Honduras and southern Mexico) and his powerful Pentecostal preaching.

As a child Muñoz attended the Central Presbyterian Church in Guatemala City with his parents, and as a young person he attended "Cinco Calles" Central American Evangelical Church where he made a profession of faith in Jesus Christ. There he felt a call to prepare himself to become an evangelical minister. After graduating with a diploma in primary school education, Muñoz became a teacher at the Garden of Roses School (established by Miss Estella Zimmerman) and began his studies at the Central American Bible Institute.

Under the spiritual and educational guidance of Miss Zimmerman, Muñoz began his pastoral career in 1940. However, he never finished his program of studies at the Central American Bible Institute because he became enamored with Pentecostalism and decided to join the Assemblies of God in Guatemala City, where he became the pastor of that denomination's first congregation in the capital. After pastoring the Central Assembly of God for 14 years, which by that time had grown to over 1,000 members, Muñoz was transferred by his superiors (for some unexplained reason!) to Quezaltenango in 1955, where he served for about one year.

However, Muñoz was beseeched by a group of 60 unhappy members of his former congregation in Guatemala City to return and led them as their pastor and form a new, independent church, which he did. The Prince of Peace Evangelical Church was founded in 1956 with about 100 members who met in a private home. Within a few years, Muñoz was able to construct his own church building with a seating capacity for 1,500 people, thanks to the sacrificial contributions of his growing congregation. Not only were new churches founded, but also Muñoz established his own Bible institute program in 1960 with 20 students. Theologically, this denomination has a doctrinal statement similar to that of the Assemblies of God.

From a group of 100 in 1956, the membership grew to 4,500 in 1967 among 111 churches and missions; in 1980 there were an estimated 29,130 members in 462 congregations (churches and missions), which made it the fourth largest Protestant denomination in Guatemala. The average annual growth rate for membership between

1967 and 1980 was 16.8%, which is higher than most major denominations. Upon "Chema" Muñoz' death in November of 1979, his oldest son Josué became the president of the board of directors and the denomination's chief administrator.

This denomination has gradually developed social programs in response to human need: the women's society has established 26 literacy centers that have taught about 200 people to read and write yearly; also, the church members have organized a nutrition center that serves about 300 people, as well as an orphanage that cares for 87 children. In addition, the denomination has its own bookstore and publishes two newspapers quarterly with a circulation of 2,000 copies.

5.2.27 The Palestine Pentecostal Mission (unclassified group) was founded in 1956 by Leonzo Pauque, Jerónimo Méndez Lara and Alejandro Yol in Zone 5 of Guatemala City. As this church grew and expanded into new neighborhoods in other towns and cities, it took on the characteristics of a new denomination. By 1981, this Mission reported 60 churches and missions with an estimated 3,000 members (Zapata 1982:157).

5.2.28 The Church of Christ began its ministry in Guatemala in 1959 under the leadership of missionary Jerry Hill. The religious tradition known as "Christian Churches and Churches of Christ" are part of the **Restoration Movement of Christianity**, founded in the USA during the early 1800s; they constitute a fellowship of autonomous local congregations (congregational church polity).

By 1965, a group of five missionary families had established 28 churches, seven of which were in Guatemala City, and the others in the departments of Suchitepéquez, Escuintla, Quezaltenango, San Marcos, Totonicapán, Chimaltenango, Zacapa and El Petén. By 1973, there were 2,211 baptized members. In 1980, church officials reported 140 churches with about 4,870 baptized members. Also, two medical clinics were operated in Tierra Colorado, Quezaltenango; and in Las Cruces de La Libertad, El Petén.

5.2.29 The New Jerusalem Church of God (Pentecostal Holiness Family) was founded in June 1960 in Santa María Chiquimula, department of Quezaltenango, by Gabriel de León Tun, Mariano de León and Cristóbal Chávez Togual. This independent denomination reported 51 churches and 140 preaching points with a total of 4,591 members in 1981 in the departments of Quezaltenango and Totonicapán, mainly among Mayan groups.

5.2.30 The Elim Christian Mission (Divine Healing and Deliverance Pentecostal Family of Churches), now one of the fast growing denominations in Central America, began as a house church in 1962 with four families in Zone 1 of Guatemala City, under the leadership of pastor Moisés Ríos Vásquez and his wife, Antolina Paredes de Ríos, who previously had been affiliated with the CAM-related churches.

In 1964, their son, a well-known medical doctor and radio personality, Dr. Otoniel Ríos Paredes, was baptized in the Holy Spirit and spoke in tongues, which resulted in this house church becoming part of the Pentecostal movement. Dr. Ríos Paredes, although raised in a Christian home, was converted to Christ during the Evangelism-in-Depth campaign in 1962 at the Olympic Stadium and began to serve the Lord publicly in a

variety of ways. In 1964, Rios began to utilize local radio stations to broadcast his particular brand of the Gospel message, which included the offer of divine healing and the baptism in the Holy Spirit as evidenced by "speaking in tongues." He also began an active ministry as an evangelist throughout the country and spoke in many different churches, both Pentecostal and non-Pentecostal, including the **Bethania Presbyterian Church in Quezaltenango** in 1966. This congregation largely adopted the Pentecostal message and later withdrew from the National Presbyterian Church to become an independent Pentecostal church in 1972 under the leadership of pastor Efraín Aguilar, who was ordained to the ministry by Dr. Ríos Paredes.

In 1973, Ríos decided to terminate his medical practice and devote himself to a full-time pastoral ministry and building up a large central church, which grew from 500 to 1,000 members in a short period of time. In 1979, after this congregation moved into a new 6,500-seat auditorium (called Elim Central Church) in Barrio Rosario, the daily attendance (Monday-Saturday) grew to an average of 3,000. The combined Sunday services (at least two) reached an average of more than 5,000, and on many occasions totaled more than 9,000 (with three or more services). At this time, the Elim Central Church is the largest single congregation in Central America.

During 1980-1981, the Elim Central Church baptized 150-200 new members monthly, mainly new converts from nominal Catholicism, which included many people from the middle and upper classes, according to Dr. Ríos.

By 1981, the national ministry of Elim included 38 churches and 109 missions with a total membership of about 15,290, in addition to a growing association of Elim sister churches in El Salvador, Honduras, Mexico and Los Angeles, California. Few denominations in Central America have experienced such rapid growth in a similar time frame.

5.2.31 The Assembly of Christian Churches (Finished Work of Christ Pentecostal Family) was founded in Guatemala in 1963 by Félix Ramos. It is affiliated with a church of the same name in New York City. In 1980, this denomination reported 22 churches with 1,103 baptized members in Guatemala.

5.2.32 The Door to Heaven ("Puerto al Cielo") Pentecostal Church (Divine Healing and Deliverance Pentecostal Family of Churches) was founded in 1963 by pastor Manuel Romero Melgar Gallegos, who also has been president of the board of directors of Radio VEA and has served on the boards of other interdenominational organizations and movements. From one congregation in Tikal II of Guatemala City in 1963, this denomination has grown to 18 churches and seven congregations, with a total of 2,535 members in 1980.

According to Zapata (1982), this movement preaches a strong "divine healing and deliverance" message and does not allow its members to use traditional doctors and medicine, rather to trust God for healing and deliverance from any affliction or disease. They also practice the "casting out of demons" (exorcism) and tend to blame "demons" for every evil, sickness and affliction. This very strict form of Pentecostalism prohibits women from using makeup and slacks, and publicly denounces any member who violates their doctrinal and ethical codes.

5.2.33 The Pentecostal Church of God of America (Joplin, Missouri) began work in Guatemala in 1965, under missionary T. Glenn Millholon who had already established several churches in Belize. From his mission base in the town of Ontario, Belize, Millholon began a new church plant in the Guatemalan border town of Melchor de Mencos in preparation for launching a new evangelistic outreach into El Petén. Millholon came into contact with the Rev. José Francisco Solórzano, who had established four independent churches in El Petén, and invited him to work with the **Pentecostal Church of God of America (PCGA)**, which represents the Finished Work of Christ Pentecostal Family of Churches.

Consequently, Solórzano, with the financial and logistical support of Millholon, began to expand his evangelistic efforts to new towns in the vast El Petén region of Guatemala. In addition, by 1973, another 40 independent Pentecostal churches had joined the PCGA from all parts of Guatemala.

In 1975, Solórzano and his wife founded the Pentecostal Bible Institute to train Christian workers, and they were soon joined by the Rev. Paul Dilts who became its director. The numerical growth and geographical expansion of PCGA work led to the organization of four new districts – West, South, East and Central – each with their respective supervisors. Solórzano continued as supervisor of the Northern District, which in 1981 reported 20 churches and 42 preaching points in El Petén. Within these five districts, the PCGA has 85 affiliated lay preachers who are actively expanding the work of this Mission. In 1980, the PCGA reported a total of 71 churches and 115 preaching points, with about 3,100 baptized members, in Guatemala.

During 1980 and 1981, Francisco (a personal friend of Miguel Angel Suazo, director of the Guatemalan Bible Society) served as a member of the steering committee for the PROCADES study of Guatemala and helped us with a dozen or so interviews with denominational leaders who lived in the northern regions of Guatemala.

In 1981, Solórzano was living in San Miguel Petapa, department of Guatemala, where he directed PCGA work not only in Guatemala but also in Honduras. Beginning in 1979, Solórzano and fellow evangelist Mario Mendoza had planted eight churches and five preaching points in Honduras (Solórzano 1981).

5.2.34 In 1968, the Rev. and Mrs. Humberto Galindo founded a small church with 12 members in Guatemala City that originally was related to the Primitive Methodist Church. However, in 1973, this group became independent, changed its name to **Mt. Bashan Pentecostal Church** (Pentecostal Holiness Family), and began to plant new churches. As a direct result of an interdenominational city-wide evangelistic campaign in Guatemala City with Yiye Avila in October 1979, Galindo and his associates baptized 200 new believers, which caused his central church to grew to 614 members very quickly. Soon, a radio ministry was added, called "The Good Samaritan," which led to the channeling of new human and financial resources toward those in need by providing medicine, food and clothing, wheelchairs, construction and roofing materials, employment opportunities, etc. By 1980, this denomination reported 4,049 members. In 1982, Galindo was elected president of the interdenominational Evangelical Alliance of Guatemala.

5.2.35 The Association Voice of God Evangelical Mission (Pentecostal, unclassified) was established in 1968 by pastors Ricardo Elías Duarte and Luciano Duque in Zone 11

of Guatemala City. In 1981, this organization reported 29 churches in the departments of Jutiapa, Escuintla, Chimaltenango and Guatemala with 5,320 members, according to Zapata (1982:169).

5.2.36 The Springs of Living Water Evangelical Church Association (Pentecostal, unclassified) was founded in 1972 by Artemio Hernández Castillo, Ricardo de Paz Monzón and Julio Ispertry, with its headquarters in Zone 6 of Guatemala City. In 1982, this independent denomination reported 25 churches and 15 preaching points with a total of 1,200 members, located in the departments of Guatemala, Sacatepéquez, Chimaltenango, Zacapa, San Marcos, Santa Rosa and Baja Verapaz (Zapata 1982:169).

5.2.37 Other Groups. Additional evangelical denominations that began work in Guatemala during the 1960s and 1970s were: Evangelical Mennonite Church (1964), Conservative Mennonite Fellowship (1964), Eastern Mennonite Board of Missions and Charities (1968), Pentecostal Church of God of New York (1972), the Word ("Verbo") Christian Church (Gospel Outreach from Eureka, CA) (1976), the Salvation Army (1976), and Church of God in Christ-Mennonite (1976).

5.2.38 Summary of growth: 1960s and 1970s (see Figure 5). The early 1960s were a significant turning point in the history of the Protestant Movement in Guatemala and signaled a new era of rapid church growth in most areas of the country. Between 1960 and 1964, the total number of Protestant congregations increased from 1,056 nationally to 1,525; or in terms of national membership, from 35,628 to 69,660, which represents a significant increase in the number of congregations (churches and missions) and members. By mid-1980, there were at least 6,448 Protestant congregations in Guatemala with 334,453 baptized members, and an estimated Protestant Community of 1,003,359 (Membership X 3 = Protestant Community) or about 13.8% of the national population of 7,262,419 (June 30, 1980).

5.2.39 When the National Directory of the Protestant Movement in Guatemala was published in 1981 by PROCADES, the largest denominations were the following (see Figure 8): Association of Central American Evangelical Churches (807 congregations with 38,480 members), Assemblies of God (748 congregations with 35,909 members), Church of God-Cleveland (898 congregations with 34,451 members), Prince of Peace Evangelical Church (567 congregations with 29,130 members), Seventh-day Adventist Church (216 congregations with 17,207 members), National Presbyterian Church (295 congregations with 16,263 members), and the Elim Christian Mission (147 congregations with 15,290 members). All the other denominations had less than 10,000 members in 1980. Pentecostal groups had 52.1% of all the Protestant church members in the country, compared to 6.3% for the Adventists, and 41.6% for other Free Church groups (non-Pentecostal). Of the six largest denominations in 1980, only three were Pentecostal.

VI. MAJOR PROTESTANT ACTIVITIES

6.1 <u>Ecumenical Organizations</u>. Despite differences of tradition, doctrine and practice, many of the leaders of the respective Protestant denominations in Guatemala met together periodically, although informally, to discuss common problems and resolve

conflicts during the period 1909-1935. However, a formal structure was organized in 1935 to facilitate interdenominational cooperation, the **Synod of the Evangelical Church in Guatemala**, originally among leaders of the Presbyterian Mission and the Central American Mission and later joined by the Nazarenes, Friends and Primitive Methodists. However, it was not until 1937 that member organizations formally ratified the cooperative agreement.

Although the Evangelical Synod gave the growing Protestant community a united voice in Guatemala, there were internal tensions against organic unity among the members. In 1951, the Evangelical Synod was restructured and its name changed to the **Federation of Evangelical Churches**, when it became more representative of the national church bodies rather than of foreign mission agencies. The Federation was weak administratively due to its limited powers, but it did provide a platform for dialogue and for united efforts in evangelism, literacy, and other areas of mutual interest. The Federation sponsored a series of activities nationally in 1958 related to evangelist Billy Graham's Caribbean Crusade.

In 1960, the **Evangelical Alliance of Guatemala** (AEG) was established with a broad base of support among the principal denominations, building on the spirit of fraternal unity that existed in the Federation. The AEG officially sponsored the year-long Evangelism-in-Depth Campaign in 1962 and a National Campaign of Evangelism in 1968 patterned after the 1962 campaign. However, several original members of the AEG withdrew their membership in 1963 due to previous internal tensions within the organization caused by strong denominational rivalries between some national church bodies and their respective foreign mission field committees, by an anti-ecumenical spirit among some evangelical leaders, and by those who opposed the growing participation of Pentecostal denominations in the AEG. These tensions led to a weakening of the AEG, which then entered a period of inactivity and ineffectiveness. The AEG recovered somewhat during 1968 when many denominations joined forces to support the National Campaign of Evangelism, pattered after Evangelism-in-Depth.

The Evangelical Committee for Social and Cultural Service (JESSYC) was formed in 1962 at the initiative of Church World Service, the social service arm of the National Council of Churches (NCC) in the US. Reaction against NCC-related activities in Guatemala provoked conflicts within the AEG, and resulted in the formation of several new organizations that represented an anti-ecumenical stance: the **Association of Evangelical Ministers and Workers (AMPOC)** and the **National Association of Fundamentalist and Anti-Ecumenical Pastors (ANPFAC).**

The AEG created a special emergency-response committee in 1972 to aid those suffering from the effects of the devastating earthquake in Managua, Nicaragua. This committee was reactivated in 1974 and named the **Permanent Evangelical Committee for Relief (CEPA)** to channel help to victims of Hurricane Fifi in northern Honduras. The AEG and CEPA were among the first responders to the emergency situation that existed following the major earthquake of February 1976 that hit Guatemala City and other parts of the country. In 1979, CEPA was restructured to meet the continuing needs and opportunities of the post-earthquake period, which called for new efforts in the area of community development, and it was renamed the **Evangelical Committee for Integral Development (CEDI).** Because of economic assistance received following the 1976

earthquake, the AEG was able to construct its own offices in Guatemala City, thereby improving its service function to the evangelical community and others in need.

During the 1970s, several new ministerial associations were formed that represented the majority of the evangelical ministers in Guatemala, with the membership composed of individual pastors rather than denominational representatives, whereas the AEG is composed of church associations and service agencies. The new ministerial associations give evidence of a growing spirit of unity among evangelical pastors in Guatemala. The **Association of Evangelical Ministers of Guatemala (AMEG)** represents pastors in Guatemala City and its environs, although its scope is national. The **Association of Evangelical Ministers of Quezaltenango (AMEQ)** is composed of pastors in the nation's second-largest city. In reality, AMEG and AMEQ are more broadly representative of Protestant denominations and independent churches than is AMEG, since some of the major denominations currently are not members of AMEG, such as CAM, the Assemblies of God, the Full Gospel Church of God (Cleveland, TN), the Church of the Nazarene, Friends, Primitive Methodists and Southern Baptists.

In December 1979, a new evangelical organization was formed among Amerindian pastors and Christian workers, called the ***Associación Indigenista de Evangelización* (ASIDE).** This organization has sponsored two congresses on Indigenous work in Guatemala, with the participation of representatives of most language groups and denominations in the country. There purpose is to promote the integral growth of Amerindian Evangelical churches. Although most members of ASIDE are Amerindians, the membership includes some foreign missionaries and *ladinos* who work among the Indigenous communities.

6.2 <u>Basic Education</u>. The first Protestant missionaries in Guatemala founded Christian schools as a point on contact with the upper classes, using English as a means of sharing the Gospel, as did Crowe in the 1840s and Hill in the 1880s. By 1925, there were 17 primary schools in Guatemala operated by Protestant mission agencies: Presbyterians (7), Friends/Quakers and CAM (3 each), and the Nazarenes and Anglicans (2 each), with a total of 745 students for the whole country. By 1960, there were 28 primary and two secondary schools under Protestant administration. Twenty-two additional primary and secondary schools were founded in Guatemala by many denominations and evangelical associations by 1969, when at least 40 Protestant schools were reported to exist in the whole country.

The largest Christian school in Guatemala is the **Instituto Evangélico "América Latina" (IEAL),** founded in 1954 by Mrs. Beatriz Espinoza de Zapata, the wife of the Rev. Virgilio Zapata Arceyuz. This nondenominational institution has grown tremendously since the 1950s in response to the educational needs of children and youth in Guatemala City, so that by 1982 it had a total enrollment of 5,285 students (3,000 in its day school programs and 2,000 in its evening programs). IEAL offers primary, secondary and junior college education, as well as adult education in an Extension Program by correspondence that provides basic education for students of all ages throughout the country. Also, IEAL operates educational centers in the cities of Palencia (a municipality within the department of Guatemala) and Chimaltenango (the capital of the department of Chimaltenango).

Guatemala has the only fully-accredited Protestant university in Central America, Universidad Mariano Gálvez, founded in Guatemala City in 1966 by a group of evangelical professionals from a number of denominations. This university offers licentiate, master and doctoral-level programs in various departments: business, economics, law, engineering, humanities and theology.

6.3 Bible Translation and Distribution. Building on earlier Bible distribution efforts by agents of the British and Foreign Bible Society (BFBS) between 1824 and 1846, the American Bible Society (ABS) established a Central American regional office in Guatemala City under the direction of Francisco G. Penzotti in 1892. He was aided by 10 or more colporteurs who traveled continuously throughout the Central American region.

The distribution of the Scriptures in Guatemala took on new impetus after 1897, when the BFBS presented an impressive display of Bible versions in 200 languages at the International Exhibition in Guatemala City. For several years the BFBS and the ABS coordinated their work in Central America, especially after the BFBS transferred its regional office from Costa Rica to Guatemala City in 1899 under Sr. F. de P. Castells. However, the BFBS relocated its Central American office to Belize in 1901. Penzotti was transferred to the La Plata Agency in Buenos Aires in 1906, and the Rev. James Hayter became the new ABS agent for Central America. The ABS regional office was relocated to Cristóbal, Panama, in 1917 (Lacy 1977).

Until the 1960s, Bible distribution was handled mainly by foreign mission agencies and local missionaries aided by visiting colporteurs from the ABS' Bible House in the Panama Canal Zone. However, in 1960, a new ABS Central America Agency was opened in Guatemala City to coordinate distribution efforts in Guatemala, El Salvador and Honduras. In 1969, the Guatemalan Bible Society was officially established under a full-time national director, Mr. Miguel Angel Suazo.

Prior to the 1890s, the only Bibles available were in Spanish or English. But in 1898 the Gospel of Mark in Quiché was published by the BFBS in Guatemala City under the direction of Mr. Castells. The first edition, which included the Quiché text in parallel columns with the Spanish text of Valera, consisted of 1,000 copìes and was printed at the Guatemalan Government Press. A second edition of 5,000 copies was printed in Costa Rica for the BFBS in 1899, and a third edition was printed in New Orleans in 1902. The BFBS published a Carib version of the Gospel of Mark in 1898 and the Gospel of John in 1901, a total of 2,538 copies. In 1902, the BFBS published the Gospel of Mark in Cakchiquel (2,040 copies). These Scriptures were distributed in Guatemala by BFBS and ABS colporteurs, resident missionaries, local pastors and other believers.

Beginning around 1920, the Central American Mission began serious translation work in Guatemala through the ministry of William Cameron Townsend, who later co-founded the Wycliffe Bible Translators/Summer Institute of Linguistics, along with Mr. L. L. Legters. In 1931, the ABS published the entire New Testament in Cakchiquel, translated by Townsend and his assistants.

Wycliffe Bible Translators (WBT) and its partner organization, the **Summer Institute of Linguistics (SIL),** entered Guatemala in 1952 and has done translation work on about 30 of the 41 Amerindian language groups in the country. Of the 27 New Testaments in Mayan languages that have been published to date in Guatemala, 14

were translated by Wycliffe-SIL workers and seven were translated by workers who had been trained by Wycliffe-SIL.

However, prior to the 1950s, many Protestant missions in Guatemala had engaged in translation work: Mam (Presbyterians, CAM), Quiché (Presbyterians, Primitive Methodists), Cakchiquel (Presbyterians, CAM), Kekchí (Nazarenes), Kanjobal (CAM), and Chortí (Friends/Quakers). By 1978, eleven Protestant mission agencies and denominations had translated and published at least one book of the Bible in a Mayan language, with Wycliffe-SIL contributing 58% of all translation efforts and other groups 42%. Major translation efforts have been accomplished by the CAM (17% of all translation work), Presbyterians (12%) and the Church of the Nazarene (6%). However, the Bible Societies had an early and continuous role in facilitation the translation and publiccation of the Scriptures into vernacular languages in Guatemala.

Below is an overview of ABS statistics for Bible distribution in Guatemala for 1978 and 1979.

Bibles	40,951
New Testaments	28,645
Portions	385,676
For New Readers	23,799
Selections	4,851,943
New Reader Selections	212,611
TOTAL (1979)	5,543,625
TOTAL (1978)	3,489,864

6.4 <u>Broadcasting</u>. Guatemala is the only Central American county to have five Protestant radio stations. The first was Radio Cultural TGN (730 AM & 100.5 FM), established by the Central American Mission in 1950, with its studios and transmitter located at the CAM missionary compound in Zone 3 of Guatemala City. Since 1980, its transmitter has been located on Cerro Anacoche in San Pedro Sacatepeque, which greatly increased its broadcast coverage.

In 1982, over 125 evangelical programs were being broadcast on commercial radio stations throughout the nation, which is a significant increase over the 50 programs reported to exist in 1969. Most of the directors and producers of these programs are members of ASPER, the Association of Evangelical Radio Programs, and of the Association of Evangelical Communicators (ACE) that acquired legal status in January of 1981.

However, some of the evangelical radio programs broadcast in Guatemala have caused embarrassment and shame within the evangelical community due to the poor quality of the programs, to personal attacks on other pastors and denominations, and/or to their narrow denominational emphasis.

The nondenominational radio station “Voz Evangélica de América” (VEA), 1570 AM, was founded in 1962 by a group of Pentecostal leaders, led by Carlos Eason and Gustavo Rosales Román. Initially, this radio station only broadcast for three hours daily from its 500 watt transmitter site at Finca Los Pinos in the municipality of San Ignacio, Mixco. Its first recording studios were located in a private house in Zone 2; then in the 1970s the

Rev. Otoniel Ríos Paredes of Misión Cristiana Elim offered Radio VEA the use of its facilities in Colonia Kaminal Juyu I; later the studios were located in a commercial center on Calzada Roosevelt; and, finally, the organization acquired its own property and established its studios in Colonia Tikal I, Zone 7. Radio VEA is supported by donations from its listeners and by fees paid by its advertisers and program customers.

Radio Unión (TGMU), founded in 1980, is owned and operated by the Adventist Mission of Guatemala. Radio Izabal is a commercial radio station that dedicated practically all of its programming time to evangelical programs in Morales, Izabal department. Radio Maya (TGBA) is owned and operated by CAM in Varillas, Huehuetenango, and broadcasts all of its programs in Mayan dialects.

Christian radio has played an important role in the communication of the Gospel to all parts of Guatemala and beyond. One of the most popular evangelical programs in 1980 was called "Amaneciendo con Cristo" (Awakening with Christ), produced by the Rev. José María Muñoz of the Prince of Peace Evangelical Church, one of the largest denominations in Guatemala. A principal reason for the growth of this Pentecostal church is reported to be Muñoz' daily radio program, which attracts listeners from all over Guatemala and parts of El Salvador, Honduras and Mexico. This program, originally heard over Radio Sonora, then over Radio Nuevo Mundo, is now broadcast on Radio VEA and is produced by Josue Muñoz, the son of the founder who died in late 1979.

Dr. Otoniel Ríos Paredes, founding pastor of the Elim Christian Mission, has also developed a popular program on Radio VEA that has contributed significantly to the growth of this Pentecostal denomination, which had 52 churches and about 3,000 members in 1978. The Central Elim Church is the largest Protestant congregation in Guatemala City, with a total attendance of 8,000 to 8,500 in all of its Sunday services.

Most of the evangelical television programs aired in Guatemala are produced in the USA, including the "PTL Club," "The 700 Club" and "Elmer Bueno Presents." Evangelist Luis Palau, during his 1972 campaign in Guatemala City, produced a popular program for local television by responding to questions phoned in by viewers. The Charismatic Rev. Jorge López of Iglesia Fraternidad Cristiana produces a daily, one-minute TV program on Channel 5. However, the high cost of producing and airing TV programs in Guatemala has kept most evangelical groups from utilizing this media of mass communication.

6.5 <u>Crusade Evangelism</u>. Early evangelistic efforts by Protestants in Guatemala were largely denominational in character, but there were a few interdenominational crusades prior to the 1950s. In November of 1921, Harry Strachan and Juan Varetto of the **Latin American Evangelization Campaign (now known as the Latin America Mission)** conducted an evangelistic crusade in Guatemala City under the sponsorship of two major denominations, the Presbyterian Mission and the Central American Mission. Orr (1978:107) states that when "Teatro Europeo filled up with more than 2,000 people, the alarmed Archbishop denounced the evangelists by pastoral letter, which raised attendance to more than 3,000 a night." Strachan and Varetto also conducted an evangelistic crusade in Quezaltenango, with attendances averaging about 500, but they were unable to do so in Amatitlán because of local opposition (Orr 1978:108). In 1932, evangelist Joaquín Vela conducted three months of crusades in Guatemala, "with revival

in the churches and hundreds of converts among the Christo-pagan populace (Orr 1978:108).

In 1945, the international, nondenominational organization **Child Evangelism Fellowship** arrived in Guatemala, under the direction of Miss Esther Edwards. Its purpose is to train teachers to lead weekly Bible classes of children in public schools throughout the country. Among its programs are 5-Day Clubs, Good News Clubs, day camps and overnight camps. The current director is Carlos Moisés García.

In 1949, Zapata and Isáis founded **"Youth for Christ" (YFC)** in Guatemala, related to the international organization by the same name, which mainly aimed at evangelizing and discipling of high-school-age young people. The leaders associated with YFC in Guatemala were very active in organizing youth crusades in churches at the interdenominational level. The last YFC director was Samuel Arévalo in 1956.

During the 1950s, interdenominational mass evangelistic crusades began to play an important role in the growth of the Protestant movement in Guatemala. The first **"United Evangelistic Campaign"** held in Guatemala took place in 1950 to take advantage of the Central American Sports Games and a National Fair in Guatemala City. This interdenominational event was coordinated by the Rev. Harold Van Broekhoven[38]; the promoter was a young Guatemalan, Virgilio Zapata[39]; and the choir director was a young Mexican, Juan M. Isáis[40], who was a student in the Central American Bible Institute. The crusade was held for four weeks in a large tent that was erected especially for this event near the Olympic Stadium, with thousands of people in attendance. Two of the major evangelists who participated were Ramón Cabrera and Israel García.

Other mass evangelistic campaigns followed in successive years during the 1950s with evangelists Hyman Appelman, Mariano González, T. L. Osborn, Merv Rosell and Israel García, usually in "The Open Air Theater" at the Ciudad Olímpica facilities in Zone 4 of Guatemala City.

In 1953, **Evangelist T. L. Osborn from Tulsa, Oklahoma**, held a notable evangelistic and healing crusade that stimulated the growth of Pentecostal churches in the capital city. It simultaneously caused consternation and alarm among non-Pentecostal groups. The National Presbyterians and churches affiliated with the Central American Mission, in particular, lost many members at that time to Pentecostal groups. Osborn conducted a series of 48 open-air meetings, which attracted crowds of 8,000 to 25,000 every night. Reports of divine healings and other miracles were widely circulated and revival touched many denominations throughout the cities, towns and villages of Guatemala. As a result

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[38] From 1940-1956 Van Broekhoven, a graduate of Dallas Theological Seminary, was a missionary with the Central American Mission (CAM), serving primarily as a professor at the Central American Bible Institute in Guatemala City; also, he was the founder and director of Radio Cultural TGNA in Guatemala City.

[39] Zapata later helped to establish the ministry of Youth for Christ in Guatemala; became one of the founders and president of Instituto Evangélico América Latina, the largest Evangelical school in Guatemala; and has been active in the Guatemalan Evangelical Alliance.

[40] Isáis became an evangelist with the Latin America Mission in Costa Rica and worked with the Department of Evangelism-in-Depth in several countries, then returned to Mexico to establish the Latin America Mission of Mexico (MILAMEX) in 1964.

of the Osborn campaign, the Assemblies of God alone baptized 2,300 new believers and added 1,000 new members to their 11 churches (Orr 1978:152).

In 1956, a crusade by Puerto Rican evangelist David Garcia, supported by 23 local churches (mainly Pentecostal), attracted about 10,000 people to the Olympic Stadium in Guatemala City.

In 1957, the **National Presbyterian Church celebrated the Diamond Anniversary** (1882-1957) of its founding in Guatemala with a series of nationwide, interdenominational activities that helped visualize the growing presence of evangelicals in a predominant Roman Catholic country, including a massive parade through the streets of the capital city with the participation of an estimated 20,000-25,000 evangelicals carrying banners with the names of their respective churches. This event was widely reported in the local newspapers.

In 1958, the **Rev. Billy Graham had a two-day crusade in Guatemala City** (12-13 February), which was coordinated by Kenneth Strachan of the Latin America Mission (LAM) in Costa Rica; Strachan later founded the **Department of Evangelism-in-Depth** and became the General Director of the LAM. Prior to the Graham Crusade, a committee of pastors and missionaries had organized a national crusade in many of the departmental capitals with evangelists Ramón Cabrera, Mariano González, Jorge Sánchez and Estuardo Bundy, along with famous gospel singer Ray Robles. The president of the coordinating committee was the Rev. Virgilio Zapata A. Cabrera conducted a four-day crusade in Guatemala City prior to the arrival of the Billy Graham Team. The climax of this historic national campaign was the two-day Graham Crusade held in Mateo Flores Olympic Stadium with an estimated nightly attendance of between 40,000-42,000 people and with an interdenominational choir of 1,000 voices under the direction of maestro Oscar López Marroquín.

It was under the auspices of the **Evangelical Alliance of Guatemala** (AEG) that a vast, year-long, interdenominational evangelistic campaign was conducted in 1962 throughout the country, under the banner of **"Evangelism-in-Depth" (EVAF),** a program sponsored by the LAM in Costa Rica. Led by the LAM's Kenneth Strachan, EVAF was hailed as a great success by the AEG and missionary leaders, due to more than 20,000 reported "professions of faith" that took place during the citywide campaigns and house-to-house visitation efforts during 1962. The EVAF National Coordinator was the Rev. Juan Isáis, who at that time was a missionary with the LAM; the President of the Steering Committee was the Rev. Virgilio Zapata A. (Roberts 1969).

During the week of January 23-27, 1962, an interdenominational leadership retreat was held in Guatemala City, sponsored by AEG and **World Vision International** (Monrovia, CA), with the participation of about 1,500 pastors and missionaries from throughout Central America. During the opening ceremony for this event, on January 23, the President of Guatemala, Miguel Ydígoras Fuentes (1958-1963), and the Mayor of Guatemala City, Dr. Luis Fernando Galich, addressed the audience of about 3,000 and welcomed the participants. This was the first time in history that a Guatemalan President had participated in a Protestant rally. This singular event and the year-long EVAF program was a symbolic turning point for evangelicals in Guatemala, who lost their fear of being known as evangelicals in public and began to openly evangelize their communities and aggressively plant new churches throughout the country.

Between January and May 1962, the political situation in Guatemala City became tense and unsettled, with a government imposed curfew beginning at 8:00 pm or 9:00 pm that totally eliminated any evening meetings during the campaign. Other program activities were somewhat affected due to turmoil in the streets of Guatemala City during March and April -- with heavily-armed soldiers patrolling the streets, tear gas attacks by riot police against massive protests by university students and their supporters (mainly armed with rocks and clubs), incendiary fires set by a few protestors who threw "Molotov Cocktails" at the police, hundreds of people arrested, a dozen or more students killed by security forces -- because of manifestations against the Ydigoras Fuentes government due to its alleged corruption, electoral fraud and repression of dissidents (Isáis 1962).

On November 25, Guatemala City suffered the effects of an abortive coup by disgruntled military officers against President Ydigoras Fuentes, who survived an armed attack on the presidential palace by fighter planes and ground troops during the morning. Surprisingly, he even attended the final EVAF crusade meeting that evening in Mateo Flores National Olympic Gymnasium, along with a group of other public officials, all of whom were surrounded by heavily-armed soldiers. Despite the turmoil during the day and intermittent rain showers during the afternoon, a crowd of about 30,000 attended the evening meeting (Roberts 1969).

The final results of the year-long effort can be summarized as follows: the LAM provided 13 full-time coordinators who worked with the national Executive Committee and 32 regional committees; more than 6,000 prayer cells were organized nationwide "to saturate Guatemala with fervent prayer," which involved between 25,000-30,000 believers; training courses were provided to more than 40,000 Christian workers who were mobilized to conduct house-to-house visitation (230,000 homes were visited); more than one million gospel tracts were distributed and about 500,000 Gospels of John; during the month of September, 33 regional evangelistic crusades were celebrated in important cities of the nation, which resulted in 1,400 "professions of faith in Jesus Christ"; a massive parade of more than 10,000 evangelicals and 25 decorated vehicles was conducted through the streets of Guatemala City, with members of local congregations holding up signs with scripture verses and banners identifying the name of their church; the final month-long crusade (October 29 to November 25) in Guatemala City was attended by more than 30,000 people nightly, who were inspired by a 1,000 voice choir of singers from many local churches and the preaching of Dr. Eleazar Guerra from Mexico; and more than 20,000 "decisions for Christ" were recorded in all the different activities celebrated throughout the year (Roberts 1969; Zapata 1982).

The Evangelical University Group (GEU) was organized in 1963 as an interdenominational effort, led by David Mendieta, Isaías Ponciano and Paul Sywulka. The principal student promoters were Enrique Fernández and Marco Tulio Cajas. The GEU first met in the installations of the Central American Theological Seminary (CETECA), later in a neutral location rented by the GEU administrative committee. Meetings were held on Saturdays for student and faculty leaders, and during the week the leaders held Bible studies in various educational departments of the public San Carlos University in Guatemala City and in a few private universities. By 1981, weekly Bible studies were being held in every educational faculty of San Carlos University under the direction of professor Israel Ortiz. The GEU is supported by voluntary contributions of its members and friends; the administrative and advisory officials are elected by the members. The GEU also has supported various social programs: medical, dental and literacy programs

in poor neighborhoods, etc. In addition, other groups of university students meet in their respective churches and hold Bible studies and other activities to nurture Christian growth among believers and to win "unconverted" students to Christ. Zapata (1982) mentions two denominations in particular as exemplary in university student ministry: the Prince of Peace Evangelical Church (Pentecostal) and the Baptist Convention (Southern Baptist-related churches).

In 1964, **Campus Crusade for Christ (CCC)** was founded in Guatemala by medical student Guillermo Luna, a movement affiliated with the international **Student and Profession Crusade for Christ** founded by Dr. Bill Bright in southern California in the 1950s. The organization became widely known as "Alfa y Omega" in Guatemala and in many other Latin American countries during the 1960s and 1970s. Its purpose is to win university students to Christ and to help the Evangelical Church "fulfill the Great Commission in the whole world in our generation." Its main activities on university campuses is to evangelize and disciple students, faculty members and professionals and to encourage them to become active in a local church.

CCC ministers to Guatemalans through Bible study programs, special conferences, evangelistic activities (including luncheons, dinners and special meetings), retreats, evangelistic and business publications, and courses and seminars covering areas such as administration, communications, the family, human relations, sexual orientation, prayer, the role of women today, Christian professional ethics, etc. Many of these activities are offered at the Christian Center for Professional Development in Guatemala City.

One of CCC's related activities during 1980 was to work interdenominationally for "The Total Christianization of Guatemala" using various methods, such as the evangelistic campaigns entitled "New Life for Guatemala" and "I Found It!" that are part of the organization's international strategy. Specific campaigns of this nature were held in the urban areas of Quezaltenango, Sololá, Totonicapán, San Marcos, Chimaltenango, Chiquimula, Zacapa and Antigua Guatemala using radio, TV, billboards, sound-trucks with recorded messages, flyers and other printed literature, stickers, identification buttons, etc.

The results, according to Zapata (1982), were that 16 cities were saturated with the Gospel message, 302 local churches participated nationally, 13,510 Christian workers were trained and participated in the campaigns, approximately 350,000 homes were visited where Christian workers verbally shared the Gospel message and handed out free literature, 24,576 people "prayed to receive Jesus Christ," and 3,049 nominal Christians were "reconciled with the Lord." The CCC national director for Guatemala in 1982 was Ismael Morales.

In 1968, Guatemala became the first country to repeat a year-long **National Evangelistic Campaign** patterned after EVAF, with 11,007 recorded "first-time decisions to receive Christ" and 15,137 "reconciliations with Christ."[41] The National Coordinator was the Rev. Miguel Angel Suazo (later, Executive Director of the Guatemalan Bible Society from 1969 to the present) and the president of the Steering

[41] A report by Miguel Angel Suazo, entitled "Informe General de la Campaña Nacional de Evangelismo de Guatemala, 1968" (typewritten, dated January 1969).

Committee was none other than the Rev. Virgilio Zapata A. This effort was supported financially and logistically by the Billy Graham Evangelistic Association (BGEA), the Latin America Mission (LAM), Christian Nationals Evangelism Commission (CNEC), Child Evangelism Fellowship (CEF), and hundreds of evangelical pastors and their churches. However, only 11 of 30 denominations official cooperated with the Campaign, 10 only partially cooperated, five did not cooperate at all, and four denominations were strongly opposed to the Campaign. No foreign mission agencies working in Guatemala officially sponsored the campaign or made contributions to cover its expenses, according to Suazo and Zapata.[42] Nevertheless, Suazo reported that a total of 402 persons from local churches representing 23 denominations participated in the three pastoral retreats held during 1968 as complementary activities associated with the Campaign.

The team of preachers who participated in the departmental crusades, celebrated prior to the Final Campaign in Guatemala City, included Gilberto Catañeda (Guatemalan), Francisco Rodríguez (Puerto Rican), Héctor Valay (Mexican), Pedro Salazar (Venezuelan) and Juan Vergara (Cuban). The Final Crusade was held from November 24 to December 1 at the "The Open Air Theater" at the Ciudad Olímpica facilities in Zone 4 of Guatemala City. The featured main speaker was the well-known Argentine evangelist Santiago Garabaya, a missionary with Overseas Crusades (now known as O.C. Ministries), and special music was provided by Chilean gospel singer Francisco Bilboa, both of whom had participated in other major crusades in Latin America sponsored by EVAF and the BGEA. Also, the crusade's United Choir, directed my maestro Oscar López M., included hundreds of singers from churches throughout the capital city.

In is interesting to note that Suazo includes a section in his report on "Problems and Disturbances," which mentions seven items: (1) the national political context; (2) malicious rumors against the National Campaign; (3) internal problems of the Executive Committee; (4) public attacks by leaders of four denominations against the National Campaign; (5) lack of funds; (6) parallel evangelistic programs that conflicted with the National Campaign (conducted by the Central American Evangelical Church, the Baptists, the Friends/Quakers, the Assemblies of God and Grupo Acción Juvenil); and (7) lack of moral and financial support from missionaries and mission agencies (Suazo 1969).

The Charismatic Renewal Movement (CRM) began in Guatemala in 1970-1971 with small group meetings among both Catholics and Protestants, led by missionary Tim Rovenstine of World MAP. In 1972, two Maryknoll nuns organized prayer groups in English. In December 1973, priest Harold Cohen directed a retreat out of which came five Spanish-speaking prayer groups. One of the leaders was Bishop José Ramiro Pellecer in Guatemala City, who was encouraged by Cardinal Casariego. The CRM among Roman Catholics grew remarkable in the mid-1970s after Father Francis McNutt and Ruth Stapleton from the USA held a retreat in Guatemala, where 35 Catholic leaders were "baptized in the Holy Spirit." By September of 1979, the CRM had grown strong enough to fill the National Stadium during a rally led by Father McNutt. There are now chapters of the **Full Gospel Businessmen's Fellowship** and **Women's Aglow** in Guatemala City, along with several Charismatic churches such as Bethel Community, the Christian Fraternity, the Jesus Christ is Lord Church and *Iglesia Cristiana Verbo.*

[42] A report by Virgilio Zapata A., entitled "Campaña Nacional de Evangelismo-Guatemala 1968: Apreciaciones varias" (typewritten, no date).

In 1971, **Argentine-born evangelist Luis Palau** held a crusade in Guatemala City's Olympic Gymnasium during 22 days in March, with 3,140 recorded "decisions for Christ." His messages were transmitted via radio and TV throughout the entire nation, and Palau held a series of smaller meetings with between 100 and 500 professionals, business-men, women, youth and children in attendance at particular events. The crusade was sponsored by Radio Cultural TGN (owned by CAM International, a Fundamentalist and anti-Pentecostal Faith Mission) and its directors, Donald Rutledge and Oscar López Marroquín, in cooperation with a large group of denominations and local churches, but with a marginal presence of Pentecostal leaders. Later campaigns with Palau in November 1972 attracted a total attendance of over 115,000 people in five western cities: Coatepeque (20,000), San Pedro and San Marcos (27,000), Huehuetenango (18,000) and Quezaltenango (50,000).

The International Institute of In-Depth Evangelization (INDEPTH), with headquarters in San José, Costa Rica, has worked in Guatemala in leadership training and mobilization for evangelism and discipleship at the interdenominational level through its regional office in Chimaltenango since 1975. This ministry is under the direction of Cándido Gónzalez, who had previous experience as an advisor with the Department of Evangelism-in-Depth of the Latin America Mission (LAM) in several countries. Gónzalez is part of the INDEPTH-Central America team under the leadership of the Rev. Rafael Baltodano in Managua. Cándido's home in Chimaltenango was damaged by the 1976 earthquake, and for the next few years he helped to coordinate relief and development activities for the Evangelical Alliance in the department of Chimaltenago with several international and national aid agencies, rather than working to develop INDEPTH's normal program.

During 1978 and 1979, Cándido helped to coordinate a series of pastoral training seminars co-sponsored by INDEPTH and World Vision-Guatemala at the Presbyterian Seminary in San Felipe (Retalhuleu), at the Lutheran Center in Antigua Guatemala and at a Presbyterian Church in El Progreso. Participating in these seminars were several INDEPTH-Central America team members from Costa Rica – Victor Monterroso and Alberto Barrientos (evangelism and discipleship) and myself (integral church growth) – along with Miguel Angel Suazo of the Guatemalan Bible Society, Don Weisbrod of World Vision-Guatemala (emergency preparedness), Lutheran missionary John Durkovic (devo-tional speaker), and Cándido González who led group singing and provided special music (sang and played his guitar), as well as the hosts and other special guests at each location.

Manuel Bonilla, a Mexican evangelist and popular gospel singer, filled the National Stadium in Guatemala City during a brief crusade in 1978.

Pentecostal evangelist Yiye Avila of Puerto Rico held a two-week crusade in the Mateo Flores National Stadium in October of 1979, with the support of over 300 local Pentecostal churches. Zapata (1982) reported that the 50,000 seat stadium was packed during the evening meetings, as well as on two consecutive Sunday afternoons, by enthusiastic crowds were responded well to Avila's message of "divine healing and deliverance."

6.6 <u>Literature and Films</u>. The production and distribution of Christian literature is more complicated in Guatemala than in the rest of Central America, since over 40

Amerindian dialects are spoken. Most of the non-literates are found in rural areas among the Mayan communities. Alfalit (with national headquarters in Zone 2 of Guatemala city) and other literacy materials are being used by many denominations and service agencies to teach basic literacy skills. For those who can read, Christian books and materials are available in about 20 Protestant bookstores in Guatemala City, and in another 20 or more bookstores scattered throughout the country, including four in Quezaltenango, the nation's second-largest city. However, most of the literature in Christian bookstores is available only in Spanish, which limits its use among the Mayans. The Christian Literature Crusade works with local churches and service agencies towards the goal of distributing gospel tracts to every home in Guatemala. Christian films and other audio-visual materials are available from a number of organizations.

6.7 <u>Social Concern</u>. Prior to 1976, few Protestant missions or service agencies were involved in relief and development activities in Guatemala. Following the devastating 1976 earthquake (it killed an estimated 22,000-26,000 people and destroyed countless buildings, including many evangelical churches) that hit Guatemala in February of that year, dozens of Protestant relief and development organizations and denominational agencies, along with Roman Catholic agencies, were soon aiding victims and assisting in the rebuilding of whole towns, villages and urban neighborhoods (Plant 1978:5).

In addition to denominational programs of social assistance, the following international Protestant service agencies have assisted in relief and development projects in Guatemala since the great earthquake: AMG International, Baptist World Relief, Christian Children's Fund, Christian Nationals Evangelism Commission, Church World Service, Food for the Hungry, Heifer Project International, Lutheran World Relief, MAP International, Mennonite Central Committee, Mennonite Economic Development Association, Norwegian Church Aid, Wycliffe Bible Translators/Summer Institute of Linguistics, World Relief Commission of the National Association of Evangelicals (USA), and World Vision International, among others.

These and other Protestant agencies have participated either directly or indirectly in a variety of programs in the areas of community development, economic assistance, education, child-sponsorship, equipment and material aid, literacy, medicine and public health, nutrition, reconstruction, rural and agricultural development, industrial development, aid to small businesses, family planning, social welfare and vocational training.

Prior to the 1976 earthquake, several members of the Calvary Church Association said they receiving a vision of a future major earthquake, and reported this to leaders of the central church in Guatemala City. In response to this warning, church leaders and members began to stockpile emergency items. Therefore, when the earthquake hit, leaders of Calvary Church were prepared and met that same day to formally organize the **Emergency Committee of Calvary Evangelical Church (CEMEC),** and immediately sent out representatives all over the country to determine the extent of the disaster. Funds were collected from church members and appeals were made to international relief and development organizations to aid CEMEC in the task of helping earthquake victims and beginning the hard work of reconstruction. Special service brigades were organized and sent out to distribute food, clothing, medicine and other emergency items to thousands of suffering people. In this way, emergency aid was given to 40 churches within 15 days, while distributing food and other supplies to more than 200 families daily. After obtaining building supplies and organizing work crews,

CEMEC began the task of reconstruction, in coordination with the National Emergency Committee of the Guatemalan government. Volunteer workers soon arrived from the US and other countries to help with reconstruction.

During 1976, CEMEC worked in 22 different projects, including the building of 1,750 houses. As work progressed, CEMEC began to develop more long-range projects that included programs of community development, health, education, small industries, agriculture, cooperatives, construction, reforestation and similar projects. But, at the same time, CEMEC and Calvary Evangelical Church ministered to the spiritual and psychological needs of the people, bringing hope and new life in Christ to thousands of fellow countrymen as the Gospel was shared along with practical expressions of Christian love.

In 1977, CEMEC's largest single project was in Colonia Carolingia in Zone 19 of the capital city, where CEMEC administered the construction of 1,500 houses and community buildings for a population of about 9,500 people, at a cost of $1,500,000. Several other Protestant agencies collaborated in this project, including Church World Service, Norwegian Church Aid and the Mennonite Central Committee. In 1980, after four years of valuable experience, CEMEC was reorganized as the **Christian Foundation for Education and Development (FUNDACED).**

6.8 <u>Theological Education</u>. The training of pastors and Christian workers in formal programs of theological education has grown significantly over the years, from five Bible institutes in 1935 to 23 Bible institutes and six seminaries in 1978. Eleven of the Bible institutes and three of the seminaries are located in Guatemala City.

The influential **Central American Theological Seminary (SETECA),** founded in 1929 by CAM as a Bible institute, has provided theological education for pastors and laymen of many conservative, non-Pentecostal denominations and independent churches in Guatemala and neighboring countries. CAM also operates four Bible institutes in Guatemala.

Other theological seminaries include the **Southern Baptist Theological Institute**, the **Fundamentalist Bible Presbyterian Seminary**, the **Latin American Theological Seminary** (Full Gospel Church of God), and the **Department of Theology of Mariano Gálvez University** (nondenominational). Also, there are at least six programs of Theological Education by Extension (TEE)[43] in Guatemala, with the **Presbyterian Theological Seminary** (founded in 1940 in Guatemala City, now located in San Felipe, Retalhuleu), providing an early TEE model that has stimulated similar programs around the world. The National Presbyterian Church also sponsors two Bible institutes for

[43] TEE was first developed in 1963 by a team of Presbyterian missionaries in Guatemala who noticed the need for a decentralized system for training pastors "at a distance" that would have greater success than traditional residential seminary programs. The first two men who developed this ingenious method of training leaders in their own towns using programmed textbooks were Ralph D. Winter and James H. Emery, with the later addition of F. Ross Kinsler. Ralph and Roberta Winter served as Guatemalan missionaries for ten years (1956-1966) with a Mayan tribal group in Guatemala and were professors at the Presbyterian Theological Seminary in Guatemala City (and, later, in San Felipe, Retalhuleu). For another ten years, Dr. Winter was on the faculty of the School of World Mission at Fuller Theological Seminary in Pasadena, CA, where he taught more than 1,000 missionaries to study their field situations in-depth. Emery, after serving as a missionary for 25 years in Guatemala and elsewhere, became a Presbyterian pastor in the USA. Kinsler later served with the World Council of Churches' Programme for Theological Education in Geneva and around the world.

Mayans: the Mam Evangelical Center and the Quiché Bible Institute (co-sponsored by the Primitive Methodists).

6.9 General Service Organizations. A number of international Protestant service organizations have national offices and programs in Guatemala:

6.9.1 The Christian Children's Fund began in Guatemala in 1972 and aims to "support the poor of the country with programs of integral development to solve community problems and meet basic needs with the participation of the beneficiaries in the execution and decision-making of the project," and it offers five types of programs: primary schools, day care centers, community centers, room and board for students, and family improvement programs.

6.9.2 The Christian Reformed World Relief Committee began operating in Guatemala in 1975 to provide assistance three presbyteries of the National Presbyterian Church, supports a national Christian literacy program, supports Indian development programs, provides learning in agriculture, health and literacy.

6.9.3 Church World Service (CWS), since 1946, has provided relief, development and refugee assistance around the world; it arrived in Guatemala in 1963 in the person of Miss Elvia Mamani. CWS is a social service ministry of Protestant, Orthodox and Anglican denominations in the USA. This ecumenical agency organized the **Evangelical Board of Cultural and Social Service (known as YESSYC: Junta Evangélica de Servicio Social y Cultural)** to coordinate the following programs: training women as leaders in the social work of the churches; literacy; distribution of used clothing; hog raising as a source of income for technical training and social work; consumer cooperatives; institutes, workshops and seminars about the Biblical concept of social service (*diaconía*); and to awaken believers to the urgency of engaging in social work through the country's churches. After the 1976 earthquake, JESSYC provided emergency assistance to people in need, and broadened its mission to include the areas of reconstruction, public health, nutrition, recreation, cooperatives, agriculture, community development, etc. During 1976, CWS provided over $2,800,000 in assistance, including $1,500,000 in material aid in the form of building materials for the construction of 25,000 houses. CWS has helped a number of Protestant service organizations in Guatemala, such as CEMEC/FUNDACED, by channelling funds to aid in their programs and projects, and to help them become more effective in their administrative capabilities and outreach activities, especially by becoming more responsive to the needs of marginal Guatemalans.

6.9.4 Food for the Hungry opened its Guatemala office in 1976 after the great earthquake to provide relief aid, support-a-child assistance, vocational training, and small-scale development projects. All of its aid, mostly food but also clothing and medical care, is accompanied by instruction in the Evangelical Faith.

6.9.5 The Latin American Evangelical Center for Pastoral Studies (known as CELEP), founded in 1973 in Costa Rica, provides non-formal education, mostly through workshops, throughout Central America in areas such as Biblical-Theological Training, Women's Ministry, Education for Communication, and Publications. CELEP-Guatemala has an office in Zone 2 of Guatemala City.

6.9.6 Mission Aviation Fellowship (MAF) began serving in Guatemala in 1977 through its affiliate **AGAPE (Guatemala Aviation and Education Association),** which owns and operates three small airplanes that provide transportation services at subsidized prices to organizations working in areas inaccessible, or nearly so, by land transportation. Its main project is working with the Central American Mission medical clinic in Barillas, Huehuetenango, to provide air transportation for doctors, nurses, patients and medical supplies. Air service is also provided to pastors and local people on a space-available basis. Four communities in Huehuetenango and five communities in El Quiché are regularly served by MAF flights. Other regular customers are SIL-Wycliffe, Church of the Nazarene, Full Gospel Church of God, and various Baptist groups.

Usually, a high percentage of AGAPE's total flight time involves providing air-ambulance service to remote areas of Guatemala to attend to emergency medical cases. This was especially true immediately after the 1976 earthquake, in addition to transporting workers and materials to assist relief and reconstruction activities. AGAPE operates a short-wave radio network country-wide and provides flight service to about 60 airfields from its base of operations at the Guatemala City International Airport.

On one occasion in late-1977, Miguel Angel Suazo (Director of the Guatemalan Bible Society) and I chartered an MAP plane, piloted by Don Donaldson, to take us to Benque Viejo on the border with Belize, where we caught a local bus to Belize City to make contact with local evangelical leaders regarding the PROCADES study. After a week of work there, we made arrangements for Donaldson to land at the international airport near Belize City and take us back to Guatemala City. Previously, MAF could not get permission from Guatemalan and Belizean authorities to make a direct flight between the two international airports because of a territorial dispute between the two countries.

6.9.7 O.C. Ministries (known as SEPAL, **Servicio Evangelizadora Para América Latina**) opened an office in Guatemala City in 1980, under the leadership of Galo Vásquez, to provide discipleship training, cross-cultural education, mission-oriented research, leadership development, and assistance in setting up Sunday schools in local churches. It works interdenominationally to assist local churches and denominations in evaluating causes for growth and non-growth, and provides training seminars and consultancy services with evangelical leaders to promote evangelical church growth in the whole country, especially directed at "reaching the unreached people groups." A sister organization known as DAWN (Discipling a Whole Nation), founded by former O.C. Ministries missionary Jim Montgomery, provides training to national leaders in church growth principles, goal-setting and strategic planning aimed at helping whole denominations evangelize more effectively, plant new churches in strategic geographical areas and among unreached people groups, in order to achieve accelerated membership church growth at the national level.

6.9.8 World Vision International, with headquarters in Monrovia, CA, began its nondenominational ministry in Guatemala in 1975, mainly working out of a field office in Quezaltenango in educational and childcare projects. WVI has developed a strong child sponsorship program, using direct mail campaigns and TV ads in the USA and encouraging people to contribute $20 monthly to sponsor a specific child. After the 1976 earthquake, it channeled relief supplies to Guatemala through local churches, and in September 1977 it opened a Latin America Regional Office (LARO) in Guatemala City

under the directorship of Don Scott, and substantially expanded its operations in Quetzaltenango (under Don Weisbrod) and other areas of the country. Its programs include formal and informal basic education, literacy, vocational training, health and hygiene, nutrition, recreation, child and family development, family planning, agriculture, reforestation, community development training, potable water projects, emergency relief, food distribution, church relations and leadership development (including pastoral and lay-leadership training seminars and conferences). In May 1981, the LARO was re-located in San Jose, Costa Rica.

6.9.9 The PROCADES study of Guatemala was launched on August 27, 1977 in coordination with Miguel Angel Suazo of the **Guatemalan Bible Society**, who served as the president of the coordinating committee for the period 1977-1981, with the author as the chief technical advisor. During August through November contacts were made with Don Scott (director) and Don Weisbrod of **World Vision-Guatemala** regarding possible funding and Weisbrod's participation on the steering committee and in the pastoral training seminars planned for 1978-1980, which was approved and implemented. Eventually, other members of the steering committee included José Carrera (National Presbyterian Church), Israel Mejía (Full Gospel Church of God), Francisco Solórzano (Pentecostal Church of God of America), Rodolfo Mendieta (Central American Evangelical Churches), Don Weisbrod (World Vision) and Cándido González (INDEPTH-Central America).

Missionary John Durkovic received approval from the **Lutheran Church-Missouri Synod Mission Board** to serve on-loan/part-time to PROCADES for two years as the project manager for Guatemala, Honduras and El Salvador while continuing to pastor *Iglesia Luterana de Cristo Rey* in Guatemala City. Under Durkovic's supervision, we recruited several volunteer interviewers – Solórzano, González, Richard Waldrop (Full Gospel Church of God) and Virgilio Zapata (Instituto América Latina) – and hired several seminary students to conduct interviews with all of the denominational supervisors and directors of service agencies in Guatemala.

Initially, we used office space in the Bible Society building before achieving the co-sponsorship of **SEPAL** in 1980 and the use of their staff and office space, under the supervision of Galo Vásquez, where the interview forms were processed and tabulated by a team of trained volunteers under the leadership of Dr. Mike Kadera (a dentist with Medical Ambassadors) and John Durkovic.

Eventually, the 442-page national **Directory of Churches, Organizations and Ministries of the Protestant Movement in Guatemala** was completed in Spanish and published in December 1981 by SEPAL-PROCADES, thanks to the cooperation of many organizations and funding from World Vision of Guatemala. Also, a series of **Research-in-Progress Reports** were prepared and published on the Guatemala Study by Holland and the PROCADES staff in Costa Rica during 1982 (see Bibliography).

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APPENDICES

A CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS IN GUATEMALA SORTED BY CLASCODE

CLASCODE	TRADITION_FAMILY_DENOMINATION	DATE
B1.102	Lutheran Church - Missouri Synod (St. Louis, 1847)	1947
B1.109	German Lutheran Churches (Lutheran Church in Germany: German-speaking)	1956
B1.2207	Association of Fundamentalist Presbyterian Churches (Harold Ricker)	1962
B1.2207	Fundamentalist Bible Presbyterian Church (Antonio Sandoval)	1962
B1.2211	Presbyterian Church (USA) (merged 1983 = PCUSA + PCUS)	1882
B1.2299	Horeb Conservative Presbyterian Church (Eugenio Samayoa Dávila)	1962
B1.2299	Mt. Sinai Evangelical Presbyterian Church (José Santos García)	1962
B1.302	Protestant Episcopal Church in the USA (New York, 1607)	1956
B2.1111	Church of God in Christ Mennonite, Mission Board	1976
B2.1113	Eastern Mennonite Board of Missions and Charities (1914, Salunga, PA)	1964
B2.1199	Mennonite Air Missions	1976
B2.1199	Mennonite Messianic Mission – Eastern Pennsylvania Mennonite Church	1976
B2.1302	Conservative Mennonite Fellowship (Uniontown, Ohio)	1964
B2.1403	California Yearly Meeting of Friends (1931) - now part of the Friends United Meeting	1902
B2.23011	Belizean Baptist Missionary Society (affiliated with London Baptist Missionary Society)	1824
B2.2305	Baptist Convention (related to Southern Baptist Foreign Mission Board)	1946
B2.2311	World Baptist Fellowship (Frank Martín)	1968
B2.2315	Baptist Missionary Association of America (Humberto Galindo)	
B2.2316	Baptist Bible Fellowship	1975
B2.2318	Baptist International Mission (Paulo Marsh)	
B2.2399	Cristianos Compartiendo a Cristo (Costa Rica)	1975
B2.2399	Guatemalan National Association of Baptist Churches (José Cordón Vargas)	1965
B2.2399	Hispanic American Mission (Rubén Valladares Tolico (split from El Calvario in 1964)	1964
B2.32013	Primitive Methodist Church (1811, 1829)	1922
B2.402	Plymouth Brethren Assemblies (Salas Evangélicas) – Closed Brethren heritage	1924
B2.403	Central American Mission-related churches (CAM-1890)	1899
B2.502	Salvation Army (1878, England)	1976
B2.503	Galilee Church of God (Anderson, Indiana) - 1880	1947
B2.506	The Pentecostal Alliance / Mission (founded in 1898 by J. O. McClurken in Nashville, TN) – Holiness tradition (merged with the Church of the Nazarene in 1915)	1901
B2.506	Church of the Nazarene (1895)	1915
B2.508	Christian and Missionary Alliance (1897)	1970
B2.513	World Gospel Mission	1945
B2.521	Pilgrim Holiness Church	1916
B2.599	Emanuel Evangelical Association (Ramón Begnel)	1940
B2.599	Emanuel Evangelical Foundation (Fausto Cabiera)	
B2.599	Emanuel National Evangelical Church – Evangelistic Faith Missions (Bedford, IN)	1917
B2.604	Christian Churches / Churches of Christ	1959
B2.7	Independent Evangelical Mission (Mardoqueo Mejía Noriega)	1928
B2.7	Interdenominational Evangelical Mission (Bernardo Salazar Méndez)	1945
B2.7	Interdenominational Filadelfia Evangelical Association (Juan González)	
B2.7	United World Mission (Cireaco Chango) – St. Petersburg, FL	1954
B2.7	World Missions of Guatemala (Manuel Macal Marroquín)	1962
B3.101	Seventh-Day Adventist Church, General Conference (Israel Williams)	1908
B3.102	Seventh-day Adventist Reform Movement (Alfredo Gessner)	
B3.301	Church of God Seventh-day House of Prayer (Carlos Martínez)	1964
B3.399	Seventh Trumpet Church of God (José Luis Lucas)	
B4.01021	Church of the Apostles and Prophets (1935, El Salvador) – Ramón Arturo Rivera	1972
B4.0201	Full Gospel Church of God (Cleveland, TN) – José G. Minay	1932

B4.02011	Iglesia de Dios Pentecostal, Mission Board (Puerto Rico) – Carlos Ramiro Lima	1965
B4.0203	Pentecostal Free Will Baptist Church - Iglesia Bautista Pentecostal (1970, Nicaragua)	1970
B4.0211	Congregational Holiness Church (Venacio F. Pérez)	
B4.0212	Universal Church of God of Prophecy (Cleveland, TN) – Jorge Marero	1950
B4.02131	Assembly of Christian Churches - Asamblea de Iglesias Cristianas, Inc. (New York City)	1963
B4.02131	Assembly of United Christian Churches (Fermín Carazo)	1977
B4.0299	Bethesda Church of God (Felipe Muñoz)	1952
B4.0299	Missionary Church of God (Houston, TX) – Víctor Hugo Matta	1954
B4.0299	Mt. Bashan Evangelical Pentecostal Church (Juan Humberto Galindo)	1968
B4.0299	New Jerusalem Church of God (Gabriel de León Tun)	1960
B4.0299	Way of Holiness Churches (Trindad Pérez Pineda)	
B4.031	Apostolic Church of Faith in Jesus Christ (Mexico) -	1953
B4.0321	United Pentecostal Church	
B4.0401	Assemblies of God, General Conference (1914, Hot Springs, AR)	1937
B4.0404	Pentecostal Church of God of America (1916)	1965
B4.04061	Pentecostal Church of God of New York (Carmelo Várgas)	1972
B4.0407	International Church of the Foursquare Gospel (1923, Los Angeles, CA)	1956
B4.0408	Defenders of the Faith (Gonzálo Dávila)	1956
B4.0410	Open Bible Standard Churches (1919, 1935 merger)	1977
B4.0414	Prince of Peace Evangelical Church - Iglesia Príncipe de Paz (José María "Chema" Muñóz)	1956
B4.0499	Door to Heaven Evangelical Mission – Grace Gospel Churches (Waco, TX)	
B4.0501	International Evangelical Church of Soldiers of the Cross (Cuba, 1930s) - Gabriel Lara	1956
B4.0699	Door to Heaven Evangelical Church – Puerto al Cielo (Manuel Romeo Melgar)	1963
B4.0699	Elim Christian Mission - Misión Cristiana Elim (1964, Guatemala; Otoniel Rios)	1964
B4.0803	Calvary Evangelical Churches – Continential Missionary Crusade (Web City, Missouri) – was Baptist prior to 1964 (Norman Parish)	1964
B4.0899	Bethania Evangelical Church (Efraín Avelar, was National Presbyterian Church)	1972
B4.0899	Christian Fraternity – Fraternidad Cristiana (Jorge López)	1978
B4.0899	Missionary Advance (Puerto Rico) – Arquimides Rivera	
B4.11	Association of Independent Evangelical Churches (Luis Cité)	
B4.11	Calvary Pentecostal Church – Iglesia El Camino Bíblico (Carlos Craft)	
B4.11	Evangelical Mission of the Holy Spirit (Santuary of Mt. Zion) – Noé Idelfonso Reyes del Aguila	1962
B4.11	Palestine Evangelical Pentecostal Mission (Tereso de Jesús Paredes)	1956
B4.11	Springs of Living Water Evangelical Churches (Artemio Hernández Castillo)	1972
B4.11	Voice of God Evangelical Mission (Ricardo Elías)	1968
B4.11	Word Evangelical Church (El Verbo, Gospel Outreach, Eureka, CA)	1976
B4.11	World Gospel Extended Pentecostal Church (Thomas Joseph Jasso)	
B5.0	Christ the Counselor Evangelical Church (Rómulo Joel Martínez)	
B5.0	Christians in Action (Phillip Blankenship)	
B5.0	Jesus Christ in Calvary Evangelical Church (Basilio Barillas)	
B5.0	Macedonia Evangelical Association (Atitlio Contreras)	
B5.0	Road to Heaven Evangelical Church (Juan Juárez)	
B5.0	The Door is Christ Evangelical Mission (Pedro Ambrosio Guerra)	
B5.0	Union Church	1943
B6.2	American Bible Society (1826)	1892
B6.2	British & Foreign Bible Society (1804, London)	1892
B6.2	British Honduran Bible Society (founded in 1818)	1824