PART TWO

DYNAMICS OF CHURCH-STATE RELATIONS FROM THE PROTESTANT PERSPECTIVE
Chapter 1 details the generally heretofore unchallenged assumption that CEPA\textquoteright s leaders, who were by and large supportive of the Sandinistas, spoke for the majority of Nicaragua\textquoteright s Protestants. Yet this view belies a far more complex picture. Therefore, this chapter seeks to unravel these complications by exploring in some depth Protestant responses to the revolution. The material is presented in three stages. The first explores the position of those who supported the Sandinistas, as represented by CEPA\textquoteright s leaders, together with a minority of Evangelicals. The second part outlines the Evangelical, mainly Pentecostal, response against the revolution. Finally, the chapter concludes by quantifying adherents on both sides in order to establish which represented the majority Protestant position vis-à-vis the Sandinista government.

\textit{CEPA\textquoteright and Protestant Support for the Revolution}

Though Gustavo Parajón had the backing of Baptists when he founded CEPA\textquoteright to help victims of the 1972 earthquake, other Protestants also joined the organisation.\footnote{Discussed in Parajón, \textit{The History of CEPA} in CEPA and the North.} Among these was Pentecostal Antonio Videa (brother of Juan Simón Videa, then superintendent of the AoG) who eventually became a vice-president of CEPA.\footnote{Interview with Gilberto Aguirre.} Within a short time, CEPA became a fully-fledged long-term aid agency, and not just associated with the earthquake.

What was CEPA\textquoteright s response to the Sandinista revolution? There are two views. The first, held by Parajón and other CEPA leaders, maintains cooperation (rather than formal links) between the organisation and the Sandinistas, on account of their common aims vis-à-vis Nicaragua\textquoteright s poor. Throughout the 1970s CEPA worked mostly in rural areas, at which time, Parajón says, they became acutely aware of how