

# **A Chronology of Significant Hispanic Protestant Beginnings or Events in the USA, 1829-2000**

Compiled and Edited by Clifton L. Holland, Director of PROLADES

## **Introduction**

The idea of compiling a chronology such as this first occurred to me during the late 1960s when I was a M.A. student in the School of World Mission at Fuller Theological Seminary (FTS) in Pasadena, CA. At that time I was engaged in bibliographical research, field work and writing for my thesis, which was published under the title, *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Library, 1974 – 554 pages). Although the subject matter was focused on the geographical confines of Southern California, I could not help but dream about the possibility of expanding the coverage of my research to the whole nation.

The second time that the idea emerged was when I returned to FTS in 1980-1981 for doctoral studies at the School of World Mission. Between 1972 and 1980 I served as a missionary in Costa Rica with the nondenominational Latin America Mission (with headquarters in Bogota, New Jersey – later relocated to Miami, Florida) on-loan to the International Institute for In-Depth Evangelization (IINDEPTH, sponsor of the Evangelism-in-Depth national crusades in Latin America). While at FTS, I was invited to teach a course in the Hispanic Studies Department of the School of Theology using my previous study of the Hispanic Protestant Church in Southern California as the primary text book. I was privileged to have 33 Hispanic students in my course, which was taught in a bilingual format (Spanish-English) because the text book was written in English and most of my lectures and questions and answers were in Spanish or Bilingual.

One of the primary requirements for my course was for each student to write a brief historical account of the origin and development of his/her denomination in English or Spanish, building on what I had written earlier in *The Religious Dimension* about each denomination. However, some of the students were allowed to write about the origin and development of their individual congregations and to include a “church growth” analysis. Some of my students did an excellent job of researching and writing their respective articles, while others were unable to live up to my expectations; and a few did not complete the assignment. Thinking about the future, I made photocopies of the best term papers for my files and added them to my collection of materials accumulated during my research for *The Religious Dimension*.

After my year of study-furlough in residence at FTS, in late 1981, I returned to Costa Rica and resumed my responsibilities with IINDEPTH in Central America, while completing the writing of my doctoral dissertation on “The History of the Protestant Movement in Central America,” and doing the final editing of *World Christianity: Central America and the Caribbean*, which was published by MARC-World Vision in 1982.

The next time that the idea of compiling a chronology such as this on the Hispanic Protestant Church in the USA was during the period 1985-1989 when I was encouraged by some of my Hispanic friends to think seriously about this task, after I had completed a series of national studies in each country of Central America between 1977 and 1981 under the auspices of the Central American Socio-Religious Studies Program (PROCADES), which I founded and directed while serving with IINDEPTH. By the mid-1980s, PROCADES had evolved into PROLADES (Latin American Socio-Religious Studies Program) as a consequence of expanding the ministry to other Latin American and Caribbean countries. However, the limits of time and funding made such a national study of Hispanic church growth in the USA impossible during the 1980s, although we did gather a group of national Hispanic leaders in Irving, TX, for a weekend consultation during April 5-7, 1988, which was intended to be the startup for a national study. Although we were able to obtain "seed money" to organize a National Coordinating Committee for the Hispanic USA study and hold the 1988 consultation, we were unsuccessful in obtaining major grants from foundations to finance the national study during the late 1980s. The name chosen for this project was "Let Hispanics in North America Hear His Voice!" For more information about the 1988 consultation, see:

[http://www.hispanicchurchesusa.net/documents/clh-special\\_report\\_for\\_HABBM\\_1993.pdf](http://www.hispanicchurchesusa.net/documents/clh-special_report_for_HABBM_1993.pdf)

During the early 1990s, I returned to the Los Angeles area from my home in Costa Rica to coordinate "A Study of Ethnic and Religious Diversity in the Greater Los Angeles Metro Area (GLAMA)," with the logistical support of a dozen partnership agencies, which enabled my organization to establish a project office in Pasadena on the campus of the U.S. Center for World Mission and the William Carey International University. During the period 1990 to 1994, the PROLADES office staff -- Andy and Dorciane Toth (PCA), Ben Capps (YWAM), Enrique Danwing (ARPC), and several other part-time volunteers, including Alan Young, our computer technical support person -- and I were able to create a database of over 12,500 local congregations of all religious groups in GLAMA, which included all known Hispanic Protestant churches. We later expanded the Hispanic database to include all of Southern California, building on the *Directory of Hispanic Protestant Churches in Southern California*, produced by Mr. Lou Cordova of the Institute for Latin American Studies (ILAS) at the U.S. Center for World Mission, in collaboration with PROLADES, and published in April 1986 by the Hispanic Association for Theological Education (AHET, Asociación Hispana de Educación Teológica) with offices in Montebello, CA.

During the early 1990s, I became an active member of AHET, led by the Rev. Jesse Miranda (Superintendent of the Pacific Latin American District of the Assemblies of God), and participated in the AHET History Committee under the direction of the Rev. Dr. Rodelo Wilson. I served as the project manager for the production of a 224-page compendium of articles on the history of a dozen Protestant denominations with Hispanic ministry in Southern California. This volume was published by AHET in April 1993 under the title, *Hacia una Historia de la Iglesia Evangélica Hispana de California del Sur*. Some of the original articles that were considered for publication had been written by students in my FTS course on the History of the Hispanic Protestant Church in Southern California in 1980-1981. However, since these earlier articles had been written about ten years previously, the History Committee decided ask each author to update them or to invite other Hispanic leaders to write new articles about their respective denominations. Consequently, some of the articles published by the AHET History Committee in 1993 were updated versions of the original 1980-1981 documents, while others were newly

written. See the following website for the online version of the AHET History compendium:  
<http://www.hispanicchurchesusa.net/AHET/indice2.htm>

Also, during 1993, my PROLADES office staff and I were able to conduct a preliminary study of Hispanic Protestant denominations in the USA and produce a series of documents, which were presented to the board of directors of the Hispanic Association for Bilingual-Bicultural Ministries (HABBM) in Santa Ana, CA, on October 13, 1993 in fulfillment of our contract with HABBM, which provided us with a small grant for this undertaking. At that time, I was an active member of the HABBM board of directors and one of its founding directors, under the leadership of the Rev. Danny de Leon, senior pastor of Templo Calvario Assemblies of God in Santa Ana. It was not until the mid-2000s that I was able to process this information and make some of it available on my website at: [www.ideaministries.com](http://www.ideaministries.com). Now, with the creation of our new website at [www.HispanicChurchesUSA.net](http://www.HispanicChurchesUSA.net), we have now made some of these documents available at: [http://www.hispanicchurchesusa.net/national\\_hisp\\_study\\_93.htm](http://www.hispanicchurchesusa.net/national_hisp_study_93.htm)

Now, more than twenty years have passed since the publication of the AHET History compendium in 1993. After my retirement as a professor and founding member of the board of directors of the Evangelical University of the Americas (UNELA = Universidad Evangélica de las Américas) in Costa Rica in 2007, I resumed an active role as director of PROLADES and began to think, once again, about the possibility of coordinating a national study of Hispanic church growth in the USA.

However, another opportunity soon presented itself when I was invited by Dr. J. Gordon Melton, general editor of *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* (Santa Barbara, CA: ABC-CLIO Publishers, First Edition, three volumes, 2002) to update my original articles included in the first edition and to help Melton update articles on other countries in the Americas for the second edition to be published in 2010. This activity took up most of my time during 2008 and 2009, and it resulted in the production of 35 updated country articles for the *Encyclopedia*. In addition, Melton encouraged me to rewrite and update all the country articles for Latin America and the Caribbean and to prepare them to be published in three or four volumes in English under the tentative title, “Encyclopedia of Religion in Latin America and the Caribbean.” The process of final editing and formatting continues, as well as negotiations with the publisher. Also, the PROLADES team in Costa Rica has translated and updated these same country articles in Spanish with myself as General Editor; many of these are now available on my website at: <http://www.prolades.com/encyclopedia/encyclopedia-country-index2.htm>

As my work on Melton’s *Encyclopedia* neared an end, the opportunity of turning my attention to a national study of Hispanic church growth in the USA presented itself between July and December of 2009 during two trips that I made to Southern California from my home in Costa Rica. My preliminary conversations with Hispanic leaders in Southern California during late 2009 resulted in the impetus needed to launch a national study, with the support of a dozen or more key Hispanic and Anglo leaders who believed that the time had, indeed, come to begin such a study. Consequently, in early January 2010, I took the necessary steps to launch the project with my own funding, form a support group of Advisors, create a new website, and begin the long process of research, writing and production of a series of new documents for the “Online Handbook of Hispanic Protestant Denominations, Institutions and Ministries in the USA” at: [www.HispanicChurchesUSA.net](http://www.HispanicChurchesUSA.net)

The documents on this website are a compilation of information from many sources as noted in each section of the Home Page and related links. We have identified more than 150 Protestant denominations with Hispanic ministry in the USA. The website and related documents are purposefully designed to be "a work in progress," so that corrections, additions and updates can be added continuously by participating individuals and organizations.

At long last, a more complete picture is now emerging of the origin and development of the Hispanic Protestant Church in the USA as each piece of the mosaic is added, trimmed, fitted and polished. This is what I previously experienced regionally when I wrote *The Religious Dimension in Hispanic Los Angeles* during 1970-1972. Others authors have added other pieces to the national mosaic by contributing regional and denominational histories of the Hispanic Protestant Church in the USA; see the following web pages for more information:

[http://www.hispanicchurchesusa.net/history\\_docs.htm](http://www.hispanicchurchesusa.net/history_docs.htm)

[http://www.hispanicchurchesusa.net/hispanic\\_regional\\_studies.htm](http://www.hispanicchurchesusa.net/hispanic_regional_studies.htm)

The specific development of a series of chronologies on the origin and development of Protestant denominations and churches in Latin America and the Caribbean, as well as among Hispanics in the USA, began in the early 1990s in conversations with Dr. Daryl Platt, a missionary with O.C. Ministries (now known as OC International and as SEPAL in Latin America, Servicio Evangelizador para América Latina). Daryl is a fellow graduate of the SWM who later became part of the Latin American Church Growth Task Force (LACGTF) that I directed beginning in 1988.

The first meeting of the LACGTF was held on the campus of Fuller Theological Seminary and was hosted by Dr. Paul Pierson, then Dean of the SWM. This task force was formed in 1988 as an ad hoc "working group" whose primary purpose was to facilitate the process of establishing a "permanent national research function and resource center" (PNRF/Center) in as many countries as possible, within the Latin America and Caribbean regions during the 1990s. I was asked to serve as the Director of the LACGTF and later Daryl became the Assistant Director. Together we travelled to the Dominican Republic, Puerto Rico, Venezuela, Colombia, Ecuador and Mexico at various times to promote the PNRF/Center concept and to provide technical assistance to key evangelical leaders who had invited us to visit them, discuss this concept, and provide technical assistance and training to implement this strategy.

During our travels we compiled and verified information about the historical origins of Protestant denominations and independent church movements in these countries, building on Daryl's innovative study -- "Who Represents the Evangelical Churches in Latin America? A Study of the Evangelical Fellowship Organizations" (School of World Mission, Fuller Theological Seminary, June 1991) -- in which he produced a chronological chart of all the Spanish- and Portuguese-speaking countries in Latin America. Later, I was able to build on Daryl's work and produce an updated series of computerized chronological databases and tables on Protestant beginnings in the Americas by region and country that became part of the Religion-In-The-Americas (RITA) Database on my PROLADES website ([www.prolades.com](http://www.prolades.com)) in the early 2000s. These chronologies are now available at: <http://www.prolades.com/historical/chron-index.htm> Included in this series is a preliminary version of the chronology presented below on the origins and development of Hispanic ministry in the USA.

In order to orient the reader to the PROLADES classification system of religious groups in the Americas, please see the following document: <http://www.hispanicchurchesusa.net/clas-eng.pdf>

We welcome your comments, corrections, suggestions and contributions to this study so that the final product will be more comprehensive and, hopefully, free of distortion and misinformation.

Clifton L. Holland, Compiler, Editor and Producer: [www.HispanicChurchesUSA.net](http://www.HispanicChurchesUSA.net)  
Director of PROLADES: E-mail: [prolades@ice.co.cr](mailto:prolades@ice.co.cr) Internet: [www.prolades.com](http://www.prolades.com)  
San José, Costa Rica - 26 July 2014

## **A Chronology of the Origins and Development of Hispanic Protestant Ministry in the USA**

1829 – 1844 Sumner Bacon, called “a colorful and controversial **Cumberland Presbyterian** evangelist,” was the first Presbyterian to begin missionary work among Hispanics in Texas; he began his ministry as an itinerant evangelist among the Anglo Americans of east and central Texas and later became a colporteur with the **American Bible Society** in 1833; he distributed Spanish Bibles and New Testaments and shared the Gospel message with the Spanish-speaking people with whom he frequently came into contact; when he died in 1844, no one in his denomination was willing to continue his work among the Mexican population.

1839 - William C. Blair, an **Old School Presbyterian** clergyman, became the first person to receive a formal denominational appointment to evangelize Mexicans in Texas, when he began his ministry with the Assembly’s Board of Foreign Missions in Victoria, Texas; he had a long career in Texas and died in 1873.

1846 - Another **Old School Presbyterian** minister, John McCullough was assigned to work in San Antonio, Texas, by the Board of Foreign Missions, where he ministered to Anglos, Germans and Mexicans; in 1848, McCullough secured the services of a Spaniard who was a converted Roman Catholic, who came to San Antonio under the auspices of the Evangelical Society of New York to minister to the Mexican American population; McCullough later moved to Galveston, Texas, where he died in 1870.

1849 - The Rev. Hiram W. Read arrived in Santa Fe, New Mexico, to begin Hispanic ministry for the **Southern Baptist Convention**; his first convert in Albuquerque was Blas Chávez who became a Baptist preacher and served for fifty years.

1852 - Melinda Rankin (1811-1888), an **independent Presbyterian missionary** and school teacher, arrived in Texas to begin her ministry among Mexicans in Texas and Mexico; she made several frustrating attempts at establishing a school for Mexican girls in Brownsville, which she finally accomplished in 1858; Rankin’s sister arrived to help her in 1855, supported by the nondenominational **American and Foreign Christian Union**.

1853 - **The Methodist Episcopal Church (North)** began Hispanic work in New Mexico under the ministry of the Rev. Benigno Cárdenas, a former Roman Catholic priest in Santa Fe.

1860s - The Rev. Henry C. Riley, an **Episcopalian**, was reported to have pastored a Spanish-speaking congregation in New York City “for some time,” according to Melinda Rankin in 1868 (Rankin, 1875); in 1869, Riley was sent to Mexico by the **American and Foreign Christian Union** to organize nondenominational Protestant churches in Mexico City; in 1873, was appointed as “Bishop of the Valley of Mexico” for the **Mexican Church of Jesus**, which in 1904 became affiliated with the **Protestant Episcopal Church in the USA**.

1861 - **The Texas Baptist Convention** (part of the Southern Baptist Convention) appointed J. W. D. Creath as its first missionary to work among the Mexican population.

1869 - The Rev. Thomas Harwood reopened the New Mexico mission of the **Methodist Episcopal Church** and began to train Mexicans for leadership in the Methodist church.

1871 - Alejo Hernández, a Roman Catholic seminary student in Aguascalientes, Mexico, was converted to Protestantism in Brownsville, Texas, where he became a licensed preacher with the **Methodist Episcopal Church (South)** and served in Laredo, Texas, and Mexico City from 1871-1875.

1874 - The West Texas Conference of the **Methodist Episcopal Church (South)** created a Mexican border district.

1876 - **The First Baptist Church (Southern Baptist) of San Antonio** organized a Mexican mission under the direction of Jacob Korman.

1877 - The first Mexican Presbyterian congregation in Texas was organized in Brownsville by the **Presbyterian Church in the US (Southern Presbyterians)**.

1879 - The Rev. Antonio Diaz began work among the Mexican population in Los Angeles under the auspices of the **Methodist Episcopal Church (North)**; Diaz established a Spanish-speaking mission at the Fort Street Methodist Church; in 1884, Diaz became a Presbyterian minister and worked with the Rev. Carlos Bransby in established several Presbyterian missions among the Mexican population in the Los Angeles area.

1881 - This was the official beginning of permanent **Southern Baptist work** among the Spanish-speaking population of Texas, at Laredo; in 1981, the **Mexican Baptist Convention of Texas** celebrated 100 years of Hispanic Baptist work.

1885 - The New Mexico Spanish-speaking Mission of the **Methodist Episcopal Church (North)** was organized in Peralta, New Mexico, under the leadership of Thomas Harwood.

1885 - **The Methodist Episcopal Church (South)** organized the Mexican Border Conference; previously, ministry to Mexicans in Texas had been coordinated through two mission districts, one in San Diego (near Corpus Christi) and the other in San Antonio.

1888 - The Rev. A. Moss Merwin, a former missionary in Chile under the Presbyterian Board of Missions, began his ministry among the Mexican population of Los Angeles; Merwin became the first Superintendent of Mexican Work in Southern California for the **Presbyterian Church in the**

**USA (Northern);** Mary Merwin, Moss' daughter, became the Superintendent after his death in 1905; by 1930, about 20 Spanish-speaking Presbyterian churches and missions had been established in Southern California.

1892 - Walter S. Scott of San Antonio, Texas, was ordained for the Presbyterian ministry and commissioned as “evangelist to the Mexican people” by the **Presbytery of Western Texas of the Presbyterian Church in the US (Southern).**

1896 - The Rev. A. B. Case began work among the Mexican population in Southern California; he had previously served in Mexico as a missionary with the **American Board of Commissioners for Foreign Missions** of the Congregational Church; several Spanish-speaking congregations were established by Case in Redlands, Chino, Santa Ana, San Bernardino and Piru; in 1897, Case and his supporters founded the interdenominational **California Spanish Missionary Society** (Case 1897).

1899 - **The Christian Church-Disciples of Christ** began Hispanic ministry in San Antonio, Texas.

1901 - The First Baptist Church of Santa Barbara, California, established a Mexican mission, pastored by C.T. Valdivia, who also established a mission in Oxnard, CA, in 1903; these were the first two Spanish-speaking ministries of the **Southern California Baptist Convention**, affiliated with the **American (Northern) Baptist Convention**.

1905 - The **General Conference of the Seventh-day Adventists** began Hispanic ministry in the Boyle Heights district of East Los Angeles; in 1980, the Hispanic membership in the North American Division was 28,400; in 1990, there were 65,402 members; in 2001, 115,244 members; in 2007, there were at 994 Hispanic Adventist churches and missions in the USA, with a total of 132,360 members.

1906 – **The famous Azusa Street Pentecostal Revival (1906-1913)** began in an industrial area on the eastside of downtown Los Angeles, under the leadership of Black holiness preacher William J. Seymour, who founded the **Apostolic Faith Mission**; according to historian Robert Mapes Anderson, Mexicans were present at the Apostolic Faith Mission early in its existence: within a decade Hispanic Pentecostal preachers had firmly planted Pentecostalism among migrant Mexican workers in many cities, towns and migrant camps from Los Angeles to San Jose in the north and to San Diego in the south; however, most of these early efforts did not produce permanent congregations due to the migratory nature of the Mexican farm works.

1908 - **The Texas-Mexican Presbytery** was organized by the **Presbyterian Church in the US (Southern Presbyterians).**

1909-1920 The first leaders of what was to become the **Apostolic Assembly of Faith in Jesus Christ**, the first Hispanic (Oneness) Pentecostal denomination founded in the USA, began to evangelize Mexicans in Southern California: Luis López and Juan Navarro (1909), Francisco F. Llorente (1912), Marcial de la Cruz (1914) and Antonio Nava (1916), all immigrants from Mexico; in 1912, the **Spanish Apostolic Faith Mission** was established on North Hill Street in Los Angeles by Genaro Valenzuela, although it is not confirmed that this was a Oneness

Pentecostal congregation; during 1914-1915, preaching points were established in Colton, San Bernardino, Riverside, Los Angeles and Watts; the first annual convention of this new denomination was held in 1925 in San Bernardino with the participation of 27 affiliated pastors from California, Arizona, New Mexico and Baja California in Mexico; however, it was not incorporated in California until 1930.

1910 - **The Church of the Nazarene** began Hispanic ministry in the Bunker Hill section of Los Angeles, CA.

1911 - The Rev. Vernon McCombs is appointed by the **Methodist Episcopal Church (North)** as director of Spanish work in Los Angeles; the McCombs had previously served as Methodist missionaries in Peru, from 1906-1910; in 1912, the Spanish and Portuguese District of the Southern California Conference was organized under McCombs leadership; between 1911 and 1920, about 70 Mexican missions were established in California by the Methodists.

1911 - **The American Baptist Churches in the USA (formerly known as the American Baptist Convention or Northern Baptists)** appointed the Rev. and Mrs. L. E. Troyer as general missionaries for Spanish work under the Southern California Baptist Convention; the Troyers had served as Baptist missionaries in Puerto Rico and Mexico prior to returning to California in 1910; between 1911 and 1917, more than 17 Spanish-speaking churches and missions were established.

1912 - **The New York City Mission Society** begins work among Spanish-speaking immigrants, later establishing the Church of the Good Neighbor, which became the "mother church" for many other Hispanic congregations.

1912 - **The first Hispanic Church of God (Cleveland, TN)** in the USA was founded in 1912 in Raton, New Mexico, but back then the Hispanic work did not have an identify of its own. In May 1946, the Church of God established the Office of Superintendent for Latin America. The Hispanic work was included in that office, and this date is known as the "official date" of the beginning of the Hispanic COG.

1915 - **The young Rev. Henry C. Ball** begins his life-long ministry with the newly formed Assemblies of God in Texas, where he established a Spanish-speaking church in Kingsville; he was appointed **the first General Superintendent of the Mexican District of the Assemblies of God** in 1917, which was renamed the **Latin American District Council** in 1929; with the retirement of Ball in 1939, Demetrio Bazán was appointed the superintendent of the Latin American District Council, which introduced a new era in the growth and development of Hispanic work; in 2000, there were seven organized Hispanic districts in the USA, with a total of 1,367 churches and 139,586 members.

1915 - **The Friends Church (Quakers)** began Hispanic ministry in Whittier, California, under the leadership of Enrique Cobos, originally called the Jimtown Mission and now known as the Pico Rivera Friends Church.

1916 - **The Christian Church-Disciples of Christ** organized the Texas State Mexican Sunday School Convention, with annual meetings between 1916 and 1922.



1917 - **The Free Methodist Church in North America** began ministry among Hispanics in Los Angeles, California.

1917 - 1918 **The Plymouth Brethren-Brethren Assemblies** (a loose nondenominational network of local churches) began Hispanic ministry when Ervin D. Dresch and R. H. Hall (who had been a missionary in Honduras) joined forces to evangelize Spanish-speaking people in rural communities from Texas and New Mexico to Michigan. In 1918, a small Sunday School and Brethren Assembly were started in a Mexican community in San Antonio, TX, at 629 South San Jacinto Street, which became known as the San Jacinto Gospel Hall.

1918 - Miss Alice E. Luce began missionary work among Hispanics in Los Angeles, California, and established the **first Spanish-speaking Assemblies of God church, “El Aposento Alto,”** in a rented hall near the Mexican Plaza; Ball reports that another Spanish-speaking Assembly of God congregation also existed in 1918 in San José, California.

1920s - **The Evangelical Lutheran Church** began Hispanic ministry in Texas.

1920s - **The Evangelical United Brethren** (a German denomination) begins Hispanic ministry in Texas; in 2003, there were 15 Hispanic congregations in six states, with the largest number in California (9).

1921 - **The Christian & Missionary Alliance** began Hispanic ministry in San Antonio, Texas.

1921 - **The First Spanish Baptist Church** was organized in New York City as part of the **Northern Baptist Convention** (founded in 1907, name changed to American Baptist Convention in 1950), under the leadership of the Rev. Dr. Perry D. Woods of the Home Mission Board and Miss Albertina D. Bischoff of the Women’s Baptist Home Mission Society.

1921 - **The Spanish American Baptist Seminary** was founded by the Home Mission Board of the Northern Baptist Convention in the facilities of *Iglesia Bautista El Salvador* (founded in 1915) in the Boyle Heights section of East Los Angeles, CA, which also served as a Christian Center (or Community House). The seminary was a joint venture with the **Southern California Baptist Convention** and the **Baptist City Mission Society** and was originally affiliated with the International Baptist Seminary in East Orange, NJ. However, the **Spanish American Baptist Seminary** moved into its own facilities in East Los Angeles in 1930, which were built at a cost of \$75,000 (a two story brick structure of Spanish colonial architecture). Of the 77 pastors of Spanish-speaking Baptist churches in the USA in 1952, 44 or 57% were trained at the **Spanish American Baptist Seminary**. Unfortunately, this seminary was closed in 1964 for a variety of reasons, which I described on pages 320-321 of *The Religious Dimension in Hispanic Los Angeles* (1974).

1921 - **Rodney W. Roundy, Associate Secretary of the Home Mission Council**, reported that Protestant denominations had at least 300 Spanish-speaking churches and missions in the USA, with a paid staff of 250 ministers and Christian workers, in addition to 157 mission school teachers; also, that there were more “preaching points” than the number of reported churches and missions.

1923 - **The Latin American Council of Christian Churches** (known as CLADIC in Spanish) was organized in Houston, Texas, at Bethel Temple under the leadership of the Rev. Francisco Olazabal, who left the Assemblies of God over a dispute with the Anglo-American leadership; CLADIC's headquarters are now located in Brownsville, Texas; also, Bethel Temple was established in the Belvedere Gardens district of Los Angeles in 1923 by the Rev. Francisco Olazabal; originally, this denomination was called **the Interdenominational Mexican Council of Christian Churches**, which by 1924 counted over 30 churches in California, Arizona, New Mexico, Texas, Kansas, Illinois, Michigan, Ohio, Indiana and Mexico; after Olazabal's death in an automobile accident in Texas in June 1937, Miguel Guillén became CLADIC's president (1937-1971), followed by El Dr. Arturo R. Muñiz (1971-1997), and Dr. Gilberto C. Alvarado (1997-to date).

**Note: Francisco Olazabal (1886-1937)**, called "The Great Aztec," the "Brown Moses" and the "Mexican Billy Sunday," was a powerful preacher who conducted large-scale evangelistic-healing services in Hispanic communities across the USA and in Puerto Rico and other Caribbean islands during the 1920s and 1930s; according to Gastón Espinoza, Olazabal contributed to the growth and development of at least 14 denominations, either directly or indirectly: **Hispanic Ministries of the United Methodist Church** (he was a Methodist pastor from 1908-1917 in Mexico and California); **Hispanic Districts of the Assemblies of God** (1917-1923, he challenged the leadership position of Henry C. Ball as Superintendent); the **Latin American Council of Christian Churches** (1923-1937, founded by Olazabal); **Hispanic Ministries of the International Church of the Foursquare Gospel** (1927-1929, founder Aimee Semple McPherson was fascinated with Olazabal's leadership and healing gifts); and following the Spanish Harlem Revival of 1931 in NYC and the Puerto Rican Crusade For Christ in 1934 and 1936, the **Hispanic Church of God of Prophecy; Defenders of the Faith**, founded in Puerto Rico in 1934; the **Missionary Church of Christ (Concilio de Iglesias Cristo Misionero)**, founded in Puerto Rico in 1938; the **Church of Christ in the Antilles**, founded in Puerto Rico in 1935; the **Assembly of Christian Churches; Evangelical Assemblies, Inc.**; the **Pentecostal Council of Christian Churches**; and the **Pentecostal Assembly of Jesus Christ**, founded in Puerto Rico in 1938 (Espinoza 2008:294).

1925 - **Latin American Council of the Pentecostal Church of God** began work in New York City as an extension of its ministry in Puerto Rico; the former became independent of the mother church in Puerto Rico, **Iglesia de Dios Pentecostal, Misión Internacional**, in 1954; this denomination in Puerto Rico was affiliated with the Assemblies of God from 1921 to 1947; Everett Wilson referred to the related denomination in NYC as the "**Council of (Spanish) Christian Churches of New York.**"

1926 - Alice E. Luce established the **Latin American Bible Institute of the Assemblies of God** in San Diego, California; later, this school was moved to La Mesa, then to Los Angeles, and finally to La Puente, CA, where it remains today. Also in 1926, Ball established a similar institute in San Antonio, Texas, which was relocated later to Saspamco and then to Ysleta, Texas, now a suburb of El Paso, where it is presently.

1926 - **The Assemblies of God in Texas** reported that two-fifths of its membership was Mexican, even after a dozen or more churches had been lost to a defection (Burgess 2002-2003: 717).

1926 - **The Texas District of the Lutheran Church-Missouri Synod** began Hispanic work in San Antonio, Texas, in 1926, although that denomination's primary ministry was directed to German immigrants between 1840 and 1940. The language of worship and parochial education was changed from German to English after the outbreak of World War II (1939-1945).

1929 - **The Assemblies of God** reorganized its Spanish-speaking work into two districts: the **Latin American District Council** (includes all the states west of the Mississippi River, in addition to Illinois, Wisconsin, Michigan and Indiana) and the **Spanish Eastern District Council** (the rest of the states of the Union plus Puerto Rico).

1929 - **The International Church of the Foursquare Gospel** began Hispanic ministry in Los Angeles, California; pastor Antonio Gamboa, who defected from Francisco Olazábal's organization, founded the McPherson Mexican Mission (later renamed "El Buen Pastor").

1929 - The Rev. Gotthold H. Smukal, first pastor of **St. John's Lutheran Church (Missouri Synod) in Boyle Heights**, an eastern suburb of Los Angeles, California, begins a branch Sunday School in 1929 with the aid of his daughter, Lorna, as a teacher among Mexicans in East Los Angeles; this was followed by a Wednesday evening Bible hour for Spanish-speaking adults, and later he held regular preaching services, according to the 1934 Mission Board report to the Southern California District Convention. The Rev. Smukal became the "father of mission work" among Hispanics in Southern California as an outreach of St. John's Lutheran Church.

1930 - **The Pacific Coast Latin American Conference** was organized under the **General Missionary Board of the Free Methodist Church of North America**; in 1930, McLean reported there were ten Spanish-speaking churches with a total of about 300 members.

1930 - **The Church of the Nazarene organized its Latin American District in the Southwest**, which included Spanish-speaking churches in California, Arizona, New Mexico, Texas and Northern Mexico (Chihuahua, Sonora and Baja California); this district included 11 churches in the USA with 415 members in 1930, according to McLean.

1930 - **The Rev. Robert McLean** reported the existence of 367 Protestant Spanish-speaking congregations in the USA with an estimated 26,600 members, but his report did not include any Pentecostal denominations or local churches (McLean, *The Northern Mexican*, 1930).

1931 - **The Church of God of Anderson, Indiana**, began Hispanic ministry in the Belvedere Gardens district of Los Angeles, CA.

1931 - The first Hispanic conference of the **Pentecostal Holiness Church** was organized in March of 1931. At the initiative of a group known as the **Mutual Confederation Church** led by Rev. Arnulfo M. López with 43 congregations in Mexico and Texas, Bishop J. H. King organized these churches into an Annual Conference known as the South Texas and Mexican Conference when they met March 2, 1931, in Weslaco, Texas.

1931 - **The Southern California District of the Lutheran Church-Missouri Synod** opened its **Mexican and Italian Mission** in October 1931, after the arrival of the Rev. Bruno Martinelli from New Orleans, Louisiana. Previously, Martinelli had been a Methodist missionary (1922-1928) to Italians in Texas and Louisiana. While living in New Orleans he became acquainted with the Missouri Synod and studied Lutheran theology and polity between 1928 and 1931. In early 1931, he was called to serve as a missionary to Italian and Spanish-speaking people in the Pacific Southwest District; he was installed as such on May 17, 1931, at Trinity Lutheran Church in Los Angeles. The first Italian and Mexican Mission building was located on Atlantic Street in East Los Angeles; in 1934, this building housed the San Pablo Mexican Lutheran Church, which was closed in 1940 after the outbreak of World War II.

1932 - **The Mennonite Church** began Hispanic ministry at the Chicago Home Mission in Chicago, Illinois, under the leadership of missionary J. W. Shank who previously served in Argentina; in 1999 there were 68 Hispanic congregations and 3,471 members.

1933 - **The Salvation Army** began Hispanic ministry in the Belvedere Gardens district of Los Angeles, CA.

1935 - On November 10, 1935, Arnulfo M. López and his associates reorganized themselves under the name "**Unión Pentecostés de Iglesias Locales**" (**Unified Pentecostal Local Churches International, Incorporated**) as a separate jurisdiction with headquarters in Weslaco, TX, independent of the **Pentecostal Holiness Church**. The UPLCII describes itself as "a sister denomination to the International Pentecostal Holiness Church."

1937 - **Fifty-five Spanish-speaking congregations were reported to exist in New York City:** six were affiliated with the New York Mission Society, 18 with Pentecostal groups, and the others with the Christian and Missionary Alliance, Adventist, Baptist, Lutheran, Methodist and Presbyterian churches.

1937 - **The Mennonite Brethren** began Hispanic ministry in Texas in 1937 and in California in 1956; in 1982 there were seven congregations and 284 members in Texas, and eight congregations and 291 members in California; training for Hispanic leaders is offered at the Mennonite Brethren Biblical Seminary in Fresno, CA; in 1994, the Pacific District Conference reported 20 Hispanic churches and missions with a total membership of 600.

1938 - **The Texas Mexican Border Mission of the Mennonite Church** was organized at Normanna, Texas, on 11 December 1938 under the leadership of A. H. Kauffman and his wife, who were the Mission's first missionaries; mission churches were established in Mathis (Calvary Mennonite Church), Falfurrias, Tynan, Helena, Alice and Corpus Christi prior to 1960.

1938 - Miss Alice Fiene and a group of Lutheran women from **St. John's Lutheran Church (Missouri Synod)** in Orange, California, organized a mission society to begin work among the Mexican population in the nearby city of Santa Ana. A Sunday School was begun in a rented building in Santa Ana in October 1938, and the Rev. Bruno Martinelli conducted Spanish preaching services there until June 1939, when the work was organized as Misión Luterana San Juan under the leadership of Mr. Raymond Andersen of Immanuel Lutheran Church of Orange. In 1941, at the request of the women of St. John's Mission Society, the **Southern California**

**District Mission Board of the Lutheran Church-Missouri Synod** took over the Mexican Mission in Santa Ana.

1939 - **The Assembly of Christian Churches (AIC)** was organized in New York City among Puerto Rican leaders who were loyal to the Rev. Francisco Olazabal but who decided to form their own organization and separate from the **Latin American Council of Christian Churches**, with headquarters in Brownsville, Texas, which was led by Mexicans who discriminated against them; the founders of AIC were Carlos Sepúlveda, Felipe González Sabater, Frank Hernández and Gilberto Díaz.

1939 - While attending **Concordia Theological Seminary (Lutheran Church-Missouri Synod)** in St. Louis, Missouri, Alfredo R. Saez (born in Puerto Rico in 1917) began teaching Spanish classes to fellow seminary students and became a missionary to Spanish-speaking people in an extremely poor section of East St. Louis (Illinois). Later, Saez became a Spanish translator for the "Lutheran Hour," and still later he became the "Spanish Lutheran Hour" speaker (1940s).

1941 - Alfredo R. Saez served as vicar at **Misión Evangélica Luterana San Juan in Santa Ana**, California, for one year from August 1941 to August 1942; and then he returned to Concordia Theological Seminary in St. Louis in September 1942 to finish his studies. Following his graduation from seminary in 1943, Saez again worked for the "Lutheran Hour." Saez was the first Spanish-speaking student to graduate from a Lutheran Church-Missouri Synod preparatory school and seminary. Between December 1942 and December 1945, the Rev. Erherdt Henry Riedel (a former missionary to China) was in charge of Misión Evangélica Luterana San Juan in Santa Ana.

1942 - **The Olazábal Council of Latin American Churches (Concilio Olazábal de Iglesias Latinoamericanas)** was founded in 1942 by Hispanic leaders who were loyal to the family of the famous Mexican evangelist Francisco Olazábal following his death in an automobile accident in 1936. This denomination changed its name in 1981 to **Concilio Cristiano Hispano Pentecostal, Inc.** In 2000, the name was changed again to **Iglesia Evangélica de Jesucristo, Inc.**

1945 - **St. John's Lutheran Church (Missouri Synod)** allowed the Rev. Alfredo R. Saez to begin a Mexican Mission in its facility in the Boyle Heights section of Los Angeles, beginning in March 1945. This Mexican congregation was later organized as Concordia Lutheran Church in East Los Angeles. In the summer of 1946, Valparaiso University in Indiana invited Pastor Saez to teach in its Foreign Language Department, which he accepted and taught there for 18 years.

1946 - In May, the **Church of God (Cleveland, TN)** established the **Office of Superintendent for Latin America**. Hispanic work in the USA was included in that office, and this date is known as the "official date" of the beginning of the Hispanic COG-CT. Hispanic ministry began under the leadership of Josué Rubio on the West Coast, East Coast and Texas; by 2000, there were 640 organized Hispanic churches in the USA with 44,533 members.

1947 - **La Iglesia Luterana de Nuestro Salvador** was organized in Santa Ana, California, in its own building, under the leadership of Vicar David M. Stirdivant (August 1946-August 1947) who replaced Pastor Riedel; this work was formerly known as Misión Evangélica Luterana San Juan. This work in Santa Ana was discontinued in 1956 in order to devote more attention to the

growing Mexican population in East Los Angeles.

1950 - **The Lutheran Church-Missouri Synod** begins Spanish-speaking work in the Boyle Heights section of Los Angeles under the leadership of the Rev. David M. Stirdivant with the support of the **Southern California Lutheran Women's Missionary League**. These early missionary efforts led to the formal establishment of Iglesia Luterana La Santa Cruz in May 1957 on Whittier Blvd. in East Los Angeles, pastored by the Rev. Stirdivant.

1950s - **The independent Christian Churches and Churches of Christ (non-instrumental)** began ministry among Hispanics in Los Angeles, CA.

1950s - **The Episcopal Church** began Hispanic ministry in East Los Angeles, CA.

1950s - **The Damascus Christian Church** was organized in New York City among Hispanics by the Rev. Leoncia Rosada Rousseau (known as "Mama Leo"), who had previously been a pastor and evangelist with Olazábal's CLADIC.

1953 - **The Conservative Baptist Association** began Hispanic ministry in Whittier, California.

1958 - **The General Conference Mennonite Church** began its work among Hispanics in Lansdale, PA; during the 1980s Hispanic work began in several other states and in Toronto, Canada; in 1986, there were seven Hispanic congregations in the USA and Canada.

1958 - The Christian Church-Disciples of Christ organized the **Convention of Hispanic Christian Churches of the Northeast** with six churches.

1960s- **The Evangelical Free Church** began Hispanic ministry in Los Angeles, CA.

1960s - **The Baptist General Conference** began Hispanic ministry in Chicago, Illinois; later, the **Mexican Baptist Seminary** was founded in 1973 in Chicago; in 2003, there were 10 Hispanic churches and missions in Illinois, 18 in Southern California, seven in northern California and three each in Colorado and Florida, for a total of 41.

1960s - **The Church of God of Prophecy** begins Hispanic ministry in the USA.

1960s - **The Christian Church-Disciples of Christ** begins Hispanic ministry in Los Angeles, CA.

1960s- **The Baptist Bible Fellowship** begins Hispanic ministry in Los Angeles, CA.

1960s- **The General Association of Regular Baptists (GARB)** begins Hispanic ministry in Los Angeles, CA.

1960 - **Leo Grebler, et al, in *The Mexican-American People: the nation's second largest minority*** (New York: The Free Press, 1970) reported the existence of 1,535 Spanish-speaking churches in the USA with an estimated 113,130 members, based on a survey by Glen W. Trimble for the National Council of Churches, but this report only included one Pentecostal

denomination: the Assemblies of God; also, other non-Pentecostal denominations (such as the Church of the Nazarene) were omitted from the report; PROLADES estimates that there were at least 2,200 Spanish-speaking churches in the USA in 1960, based on its own research.

1960 - **Frederick Whitam reported there were 460 Protestant churches in New York City** with “some form of ministry to Spanish-speaking people,” which included 16 denominations as well as independent churches and missions; these included Adventist, Baptist, Congregational, Christian, Christian and Missionary Alliance, Disciples of Christ, Episcopalian, Lutheran, Methodist, New York City Mission Society, Presbyterian, Salvation Army and other non-Pentecostal denominations; the Pentecostal denominations reported to exist were the following: Spanish Eastern District Council of the Assemblies of God (40 churches and 5,400 members), Latin American Council of the Pentecostal Church of God (32 churches and 2,325 members), Assembly of Christian Churches (26 churches with 1,600 members), and the others had fewer than 10 churches each, including Damascus Christian Church, Defenders of the Faith, and the Church of God (Cleveland, TN)-Spanish District Council for the East.

1967 - **Victory Outreach** was organized in the Boyle Heights district of East Los Angeles under the leadership of a former drug addict turned Pentecostal evangelist, Sonny Arguinizoni, under the slogan “East L. A. for Jesus.”

1969 - **The Soldiers of the Cross of Christ International Evangelical Church**, founded in Cuba between 1922-1925 by Ernest William Sellers, transferred its headquarters to Miami, Florida, in 1969 due to restrictions on religious liberty and the exodus of Cubans from Cuba following the Marxist Revolution led by Fidel Castro in 1959; until 1974, the name of this denomination was “Soldiers of the Cross of Christ” and previously it had been called “Gideon Mission” and “Gideon Evangelistic Band”; in 1922, the mother church in Florida suffered a division when affiliated church in the State of California became independent under Bishop Rolando González Washington, with headquarters in West Covina, CA.

1971- The **Hispanic United Pentecostal Church** was founded in Houston, TX, by pastor Hernán Silguero with 19 people; in 1973 he purchased property at 6518 Fulton Street in Houston to hold services, and this location became known as the Central Church for 96 local congregations that have been founded in the USA as of 2011. The Central Church in Houston is pastored by the Rev. Felipe Chicas, who is now the General Superintendent.

1974 - ***The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study (550 pages)***, authored by **Clifton L. Holland**, was published by the William Carey Library in Pasadena, CA; this study was based on two years of field research by Holland while a Master’s student at the School of World Mission at Fuller Theological Seminary in Pasadena, CA; the book includes a directory of 227 Hispanic churches in Los Angeles and Orange counties.

1978 - The Christian Church-Disciples of Christ organizes **the Convention of Hispanic and Bilingual Christian Churches of the Midwest** with five churches.

1978 - The **United Pentecostal Church** began work in Bronx, NY, where John Hopkins pastored a Spanish-speaking church among Apostolics. A retired missionary from Colombia, Lewis Morley, was appointed to be the Coordinator of Spanish Ministries as a new initiative

under the Home Missions Department.

1979 - The **Brethren Church (Ashland, OH)** began Hispanic work in Southern California under the ministry of the Rev. Juan Carlos Miranda (born in Argentina) in Pasadena: Centro Cristiano para la Familia (Christian Center for the Family).

1981 - The Christian Church-Disciples of Christ organizes the **National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ)** in the United States and Canada with 28 churches: Northeast (12), Southwest (9), Midwest (5) and Southeast (2).

1983 - **Idefonso Ortiz of WorldTeam produced a “Directory of Churches, Organizations and Ministries of the Hispanic Evangelical Churches in Miami-Dade,”** with technical assistance provided by PROLADES, that included 222 Hispanic churches and missions, distributed as follows: Southern Baptist Convention (37), independent Pentecostal churches (31), Assemblies of God (17), other independent churches (15), United Methodist Church (14), independent Baptist churches (13), Church of God-Cleveland, TN (9), Lutheran churches (9), Presbyterian churches (8), Episcopal churches (6), and the Pentecostal Church of God (6).

1985 - **The Hispanic Association for Bilingual-Bicultural Ministries (HABBM)**, a national association of churches and ministries targeting second and third generation Latinos, is organized in Santa Ana, CA, under the leadership of the Rev. Daniel de León of Templo Calvario (Assemblies of God) in Santa Ana, CA. The Rev. Luis Madrigal (a Presbyterian minister who worked with World Vision USA in Monrovia, CA,) was named the Executive Director.

1986 - **Lou Cordova, a staff member of the Institute for Latin American Studies (ILAS)** at the U.S. Center for World Mission in Pasadena, CA, produced a **“Directory of Hispanic Protestant Churches in Southern California”** for the Hispanic Association for Theological Education (known as AHET in Spanish), with technical assistance provided by PROLADES. A total of 1,048 Hispanic churches were listed in nine counties: Los Angeles county (687), Orange (80), San Diego (75), San Bernardino (65), Riverside (52), Ventura (29), Kern (26), Imperial (22) and Santa Barbara (12); the denominations with the largest number of churches and missions were: Assemblies of God (124), Apostolic Assembly (108), American Baptist Churches (97), Seventh-day Adventist (68), Southern Baptist Convention (67), Foursquare Gospel (48), Church of God-Cleveland, TN (45), Church of the Nazarene (40), Conservative Baptist Association (24), United Methodist (19), Presbyterian Church USA (18), and the Assembly of Christian Churches (16).

1988 - **Graduate student Stewart Stout produced “A Guide to Hispanic Protestant Churches in the San Francisco Bay Area”** as part of a National Study of Hispanic Church Growth in the USA, sponsored by PROLADES; the study lists 157 Hispanic churches in six counties, with the denominations with the largest number of churches being: Assemblies of God (28), Southern Baptist Convention (16), Seventh-day Adventist (9), American Baptist Churches (8), and the Church of God-Cleveland, TN (7); 49 churches were unaffiliated.

1988 - **Dr. Everett Wilson reported the existence of at least 2,159 Hispanic Pentecostal churches in the USA** in his article on “Hispanic Pentecostals” in the *Dictionary of Pentecostal and Charismatic Movements* (1988), edited by Stanley M. Burgess and Gary B. McGee.



1989 - **The United Pentecostal Church of Colombia** (established by Canadian and U.S. branches of the United Pentecostal Church) began ministry among Hispanics in the USA in Fort Lauderdale, Florida, and New York City, NY, among Colombian immigrants. Pastors José Aldemar Torres and Guillermo López requested help from the mother church in Colombia to send a missionary to help them care for the new churches established in the USA. Eliseo and Marlene Duarte were sent by the UPC of Colombia as its first missionaries to work with Hispanics in the USA.

1992 - **The “Soldiers of the Cross of Christ in the State of California”** separated from the mother church in Florida (Soldiers of the Cross of Christ International Evangelical Church) when affiliated churches in the State of California became independent under Bishop Rolando González Washington, with headquarters in West Covina, CA; this splinter denomination reported affiliated churches in California, Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, Peru and Spain; in Mexico, the church is known as **The Missionary Church of the Disciples of Christ**, mainly along the California-Mexico border.

1993 - **PROLADES reported the creation of a national database of Hispanic churches in the USA with 6,837 listings**, which was developed as a support service for the **Hispanic Association for Bilingual-Bicultural Ministries (HABBM)**; the distribution of Hispanic churches and missions by state was as follows (8 largest): California (2,388), Texas (1,799), Florida (643), New York (353), Illinois (277), Arizona (231), New Mexico (173), and New Jersey (118). The largest denominations in terms of number of churches and missions were: the Assemblies of God (1,268), Southern Baptist Convention (759), other Baptists (447), Apostolic Assembly (444), Seventh-day Adventists (283), Christian Churches / Churches of Christ (248), Church of God-Cleveland, TN (227), United Methodist Church (199), Presbyterian Church USA (143), Church of the Nazarene (129), American Baptist Churches (124), International Church of the Foursquare Gospel (113), Evangelical Lutheran Church (111) and the Christian & Missionary Alliance (102); the total number of Hispanic churches and missions in the USA was estimated to be over 10,000 in 1993.

1993 - **The History Committee of the Hispanic Association for Theological Education** (known as AHET in Spanish) publishes “Hacia una historia de la Iglesia Evangélica Hispana de California del Sur,” with Dr. Rodelo Wilson as the General Editor. This study provides an historical overview of the first 120 years of Hispanic ministry in Southern California (Chapter 1), followed by a chapter each on the historical development of Hispanic ministry of 12 denominations: the United Presbyterian Church, United Methodist Church, Congregational Church, American Baptist Convention, Apostolic Assembly of Faith in Jesus Christ, Assemblies of God, Free Methodist Church, Church of God (Anderson, IN), Southern Baptist Convention, Conservative Baptist Association, Churches of Christ and Victory Outreach.

1994 - Dr. Jesse Miranda (superintendent of the Pacific Latin America District of the Assemblies of God) founded the **Alianza de Ministerios Evangélicos Nacionales (AMEN)**, the first ever national Hispanic evangelical network of churches and ministries, which held its first official convocation in Long Beach, CA, from November 17-19, 1994. The purpose of AMEN was to promote unity among leaders, churches and ministries in the Hispanic community, and to provide a central voice for Hispanic Evangelicals in North America.

1995 - The Rev. Samuel Rodriguez joined other Hispanic next generation leaders such as Nick Garza, Charlie Rivera and others in the strategic coordination and development of a **Hispanic Evangelical Next Generation Movement** under the canopy of **The National Hispanic Youth Congress**. In partnership with denominational conventions where attendance reached close to 10,000 in the Texas Region, Rodriguez led a mobilization conference platform that provided an impetus for the organization of the **National Hispanic Evangelical Association**. In 2001, these statewide and regional conferences, under the leadership of the Rev. Samuel Rodriguez, united the statewide associations of Hispanic evangelicals and merged with AMEN to form a united national voice on behalf of the Hispanic Evangelical Church. Founded in 2001, the **National Hispanic Christian Leadership Conference (NHCLC)** exists to unify, serve and represent the Hispanic Evangelical Community with the divine (vertical) and human (horizontal) elements of the Christian message via 7 Directives of Life, Family, Great Commission, Education, Justice, Stewardship and Youth.

1995 - **PROLADES** produced “**A Resource Directory of Hispanic Protestant Churches in Southern California**” that included 1,626 Hispanic churches and missions, distributed in 10 counties as follows: Los Angeles (1,026), Orange (182), San Diego (99), Riverside (97), San Bernardino (93), Ventura (45), Imperial (29), Santa Barbara (27), Kern (25) and San Luis Obispo (6); the denominational totals were as follows: Assemblies of God (148), Apostolic Assembly (131), various Baptist groups (99), Seventh-day Adventist (95), Foursquare Gospel (83), Southern Baptist Convention (54), Church of the Nazarene (54), Church of God-Cleveland, TN (54), American Baptist Churches (48), various Pentecostal groups (44), Church of God of Prophecy (43), and the Presbyterian Church USA (34).

1996 - **The Ancient Path Pentecostal Church (Iglesia Pentecostal La Senda Antigua)** was founded in the Spanish Harlem district of Manhattan, NY, on 2 March, as an effort to unite Spanish-speaking Apostolics (Jesus Only or Oneness Pentecostals) under Hispanic leadership as a reaction against Anglo-American cultural domination in the United Pentecostal Church International. In 1997, the Seminario Bíblico La Senda Antigua was founded in Harlem, NY.

**The Date of Origin of Hispanic Ministry is currently unknown for the following groups:**

- Advent Christian Church
- American Lutheran Church
- Assemblies of Pentecostal Churches of Jesus Christ (Asambleas de Iglesias Pentecostales de Jesucristo)
- Baptist Missionary Association of America
- Brethren in Christ
- Calvary Chapel
- Christian Reformed Church
- Church of God of Prophecy
- Concilio Cristiano de la Iglesia Pentecostal Hispana (Los Angeles)
- Concilio Hispano Pentecostal de la Iglesia de Dios (Chicago)
- Concilio de Iglesias Cristo Misionera, Inc. (NYC and Chicago)
- Evangelical Church of Apostles and Prophets (Chicago and Los Angeles)
- Evangelical Covenant Church (Chicago and Los Angeles)
- Evangelical Methodist Church

Free Will Baptist Churches  
Grace Brethren Churches (Chicago, with headquarters in Winona Lake, IN)  
Lutheran Church in America  
Mexican Border Missions (Texas)  
Open Bible Standard Churches  
Orthodox Presbyterian Church  
Pentecostal Assembly of Jesus Christ  
Presbyterian Church in America  
Reformed Church in America  
Seventh-day Adventist Reform Movement  
Soldiers of the Cross, International Evangelical Church (founded in Havana, Cuba,  
between 1922-1925; also in Miami, NYC, Los Angeles, etc., after the Cuban  
Revolution of 1959)  
United Lutheran Church (Texas and Chicago)  
Vineyard Ministries International  
Wesleyan Church  
World Wide Missionary Movement (from Puerto Rico)

#### **NOTES:**

(1) Dates listed indicate the earliest recorded ministry or in case of discrepancies, the date most frequently indicated.

(2) Protestant denominations include those that have begun ministry among Hispanics or those that were founded as Hispanic organizations by Hispanic leaders.

#### **SOURCES:**

Anderson, Robert Mapes. *Vision of the Disinherited: The Making of American Pentecostalism* (New York and Oxford: Oxford University Press, 1979)

Ball, Henry C. "Historia de los primeros 50 años de las Asambleas de Dios Latinas," in *La Luz Apostólica*, Volume 50, Numbers 7-12; Volume 51, Numbers 4-6, 10, 12.

Barton, Paul. *Hispanic Methodists, Presbyterians and Baptist in Texas* (Austin, TX: University of Texas Press, 2006).

Burgess, Stanley M. and Gary B. McGee. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan Publishing House, 1988).

Burgess, Stanley M. and Eduard M. Van Der Maas, editors. *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Edition (Grand Rapids, MI: Zondervan, 2002-2003).

Brackenridge, R. Douglas and Francisco O. García-Treto. *Iglesia Presbiteriana: A History of Presbyterians and Mexican Americans in the Southwest* (San Antonio, TX: Trinity University Press, Second Edition 1987).

California Spanish Missionary Society. *Foreign Work at Home for Our Spanish Neighbor* (Pomona, CA: California Spanish Missionary Society, 1897).

Cantu, Ernesto S., editor. *Historia de la Asamblea Apostólica de la Fe en Cristo Jesús: 1916-1966* (Mentone, California: Sal's Printing Service, 1966).

Córdova, Lou. *Directory of Hispanic Protestant Churches in Southern California* (Pasadena, CA: Hispanic Association for Theological Education, 1986).

Case, Alden. *Foreign Work at Home for our Spanish Neighbor* (California Spanish Mission Society, 1897).

De León, Víctor. *The Silent Pentecostals: A Biographical History of the Pentecostal Movement among Hispanics in the Twentieth Century* (Taylors, SC: Faith Printing Company, 1979).

Doyle, Michael. *Feed My Sheep. A History of the Hispanic Missions in the Pacific Southwest District of The Lutheran Church-Missouri Synod*. Upland, CA: Dragonflyer Press, 2006.

Espinoza, Gastón. "Brown Moses: Francisco Olazábal and Mexican American Pentecostal Healing in the Borderlands," chapter 11 (pp. 264-295), in *Mexican American Religions: Spirituality, Activism and Culture* by Gastón Espinoza and Mario T. García, editors (Durham, NC: Duke University Press, 2008).

Falcón, Rafael. *The Hispanic Mennonite Church in North America, 1932-1982* (Scottsdale, PA: Herald Press, 1986).

Fontáñez, S. Soto. *Misión a la Puerta – Mission at the Door: A History of Hispanic Baptist Work in New York* (Santo Domingo, República Dominicana: Editora Educativa Dominicana, 1982).

Gaxiola Gaxiola, Manuel J. *La Serpiente y la Paloma* (South Pasadena, CA: William Carey Press, 1970).

González, Justo L. *Each in Our Own Tongue: A History of Hispanic United Methodism* (Nashville, TN: Abingdon Press, 1991).

Grijalva, Joshua. "Ethnic Southern Baptist Heritage: The Story of Hispanic Southern Baptists" in *Baptist History and Heritage*, July 1983.

Grebler, Leo with Joan Moore, Ralph C. Guzmán, et al. *The Mexican-American People: The Nation's Second Largest Minority* (New York City, NY: The Free Press, 1970).

Holland, Clifton L. *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Library, 1974).

Holland, Clifton L. "A Resource Directory of Hispanic Protestant Churches in Southern California" (Orange, CA: IDEA-PROLADES, 1995).

IDEA-PROLADES. "Special Report for HABBM: An Update on the National Study of Hispanic Protestant Church Growth in the USA" (Pasadena, CA: IDEA-PROLADES, 1993).

Martínez, Juan F. "Mennonite Brethren, Latinos and Mission" in *Direction Journal*, Vol. 23, No. 2, Fall 1994.

Martínez, Juan F. *Sea la Luz: The Making of Mexican Protestantism in the American Southwest, 1829-1900* (Denton, TX: University of North Texas Press, 2006).

Mennonite Historical Society of Canada. "Hispanic Mennonites" in *Mennonite Encyclopedia*, Vol. 5, pp. 372-373 (Scottsdale, Pennsylvania, and Waterloo, Ontario, Canada: Herald Press, 1989 and revised 1999).

McLean, Robert N. *The Northern Mexican* (New York City, NY: Home Missions Council, 1930).

Ortiz, Ildelfonzo. *Directorio de Iglesias, Organizaciones y Ministerios del Crecimiento – Evangélico Hispano de Miami-Dade* (Coral Gables, FL: Worldteam, Inc., 1983).

Parvin, Earl. "Hispanics in the United States," chapter 5 (pp. 107-128), in *Missions USA* (Chicago, IL: Moody Press, 1985).

PROLADES (Programa Latinoamericano de Estudios Sociorreligiosos - Latin American Socio-religious Studies Program), international headquarters in San José, Costa Rica:  
[www.prolades.com](http://www.prolades.com), [prolades@racsa.co.cr](mailto:prolades@racsa.co.cr)

Ramírez-Johnson, Johnny and Edwin I. Hernández, et al. *Advance, A Vision for a New Mañana: Report of the study of the Hispanic Seventh-Day Adventist Church in North America* (Loma Linda, CA: Loma Linda University Press, 2003).

Rankin, Melinda. *Veinte Años entre los Mexicanos*, translated by Joel Martínez Tamez (Mexico City: Casa de Publicaciones "El Faro," 1958; first published in 1875; original English version published in 1975).

Roundy, Rodney W. "The Mexican in Our Midst" in *The Missionary Review of the World*, May 1921.

Sánchez Walsh, Arlene M. *Latino Pentecostal Identity: Evangelical Faith, Self and Society* (New York City, NY: Columbia University Press, 2003).

Stout, Stewart. *Las Historias: A Guide to Hispanic Protestant Churches in the San Francisco Bay Area* (Pasadena, CA: IDEA-PROLADES, 1988).

Troyer, Mrs. L. E. *The Sovereignty of the Holy Spirit Revealed in the Opening of Our Mexican Mission of the Southwest* (Los Angeles, CA: Student Benefit Publishing Company, 1934).

Vincent, John K. "Our Spanish-Speaking Neighbors," chapter 6 (pp. 81-96) in *The Fields at Home: Studies in Home Missions*, edited by Peter F. Gunthur (Chicago, IL: Moody Press, 1963).

Whitam, Frederick L. "New York's Spanish Protestants" in *The Christian Century*, February 7, 1962.

Wilson, Rodelo, Editor General. *Hacia una Historia de la Iglesia Evangélica Hispana de California del Sur* (Montebello, CA: AHET, 1993).