

See also Garfield, James Abram; Hayden, Amos Sutton; Munnell, Thomas; Zollars, Ely Vaughan

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 GARY L. LEE

Hiram House

A settlement house organized in a blighted, immigrant neighborhood of Cleveland, Ohio, in 1896 by George A. Bellamy (1873-1960), a graduate of Disciples of Christ-related Hiram College.

Settlement houses were a social experiment designed to alleviate the rapidly growing social problems of urban America. From a religious perspective, such efforts were part of the Social Gospel, in which the church moved from addressing primarily the salvation of the individual soul to the socioeconomic and educational improvement of society at large. Using his alma mater as a namesake, Bellamy's Hiram House became the first settlement house in Ohio, and one of the first in the entire country. It was designed to provide a safe, clean, healthy, and intellectually stimulating haven within which originally economically deprived immigrants could socialize and learn to become good American citizens. Innovative and energetic, Bellamy also established an effective kindergarten and children's clubs that both took care of young children, allowing mothers time to work, and kept older children occupied during after-school hours with constructive activities. Recognizing the healthy stimulation of outdoor recreation, he established the first lighted playground in the United States and became a sought-after consultant for such recreational projects throughout the nation.

Hiram House was closed in 1947, but its camping and recreational dimension maintains a vibrant existence as Hiram House Camp, located at Chagrin Falls near Cleveland.

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WES HARRISON

Hispanics in the Movement

1. Introduction
2. Missionary Foci: Texas and Puerto Rico
3. Christian Church (Disciples of Christ)
 - 3.1. Changing Policies and Leadership
 - 3.2. Congregational Growth
 - 3.3. Structural Changes
4. Churches of Christ (Iglesias de Cristo)
5. Christian Churches/Churches of Christ

6. Hopes and Challenges

1. Introduction

Although the Stone-Campbell Movement reached Texas by 1824 — when it was still a Mexican territory — no concerted effort was made to reach Hispanics until the end of the nineteenth century. There were two reasons for such inaction. First, the Stone-Campbell Movement was an American frontier phenomenon that shared many of the ideological presuppositions of its time. It was shaped, thus, by the manifest destiny ideology, the myth that the frontier land was a "wilderness" to be conquered and civilized, and "paradigms of difference in which the indigenous people were identified as inferior because of their race, religion, and culture." Second, Hispanics were largely considered foreigners; they were not considered real "Americans." This presupposition allowed members of the Stone-Campbell Movement to overlook even the people of Mexican ancestry who had lived for several generations in Texas, Oklahoma, New Mexico, Arizona, and California.

To some extent, these ideas still determine the role of Hispanics in the Stone-Campbell Movement. The churches of the Stone-Campbell Movement have been mainly "American" churches that serve primarily people of Anglo-European descent and whose outreach to Hispanics is one among many efforts to diversify their racial, ethnic, and cultural base. In many ways, Hispanics are still seen as "foreigners."

One figure from the early nineteenth century deserves mention. In 1823 José María Jesús Carvajal (1810-1874) from San Antonio (then part of Mexico) moved to Kentucky at the invitation of Littleberry Hawkins, a traveling merchant. In Kentucky he was baptized in 1826 at the Reformed Baptist Church in Lexington and heard Alexander Campbell preach. The next year, at age 17, he moved to Bethany, where he studied and lived with the Campbells until 1830. Upon returning to San Antonio, his training in Stone-Campbell principles led him to distribute Spanish-language Bibles and preach in his home region. His political ideals, however, also learned during his sojourn in Kentucky and Virginia, led him to devote most of his energies to revolution and political freedom for the northern states of Mexico. His religious work resulted in no lasting presence of the Stone-Campbell Movement in Texas or Mexico.

2. Missionary Foci: Texas and Puerto Rico

The end of the nineteenth century saw the beginnings of missionary work with Spanish-speaking people in the continental United States and in the Caribbean. In both cases, the line between overseas and domestic missions was somewhat blurred. In both cases, these missionary efforts led to the cre-

ation of congregations in foreign countries and in the United States.

The Movement began to reach out to Hispanics in the borderlands of the continental United States by the end of the nineteenth century. Spanish-speaking congregations were established in northern Mexico and in south and central Texas. In both cases, the church planters were mainly American missionaries who were fluent in Spanish or who spoke through interpreters. North of the border, some ministers began to reach out to Hispanics, using bilingual "Tejanos" to translate their sermons.

As early as 1871 some interest in evangelizing Hispanics was seen when J. R. Wilmeth made a survey trip to Mexico and urged readers of the *Gospel Advocate* to consider moving to the country to establish a Christian colony as a base for evangelization. Early in 1898 Wilmeth's brother, C. M. Wilmeth, did lead a group of Texas members of Churches of Christ to establish a colony near Bryan City, not far from Tampico. His death in October crippled the effort, but the colonization idea continued to be viable especially in Churches of Christ until the Mexican Revolution and political unrest that began in 1910. Focus then shifted to work among Hispanics in the southwestern United States.

Congregations were established in several cities, the first being Mexican Christian Church in San Antonio, which was organized by pastor Y. Quintero in 1899. By 1916 Hispanic Disciples created the "State Mexican S. S. Convention," whose records mention seven congregations: two in Mexico, two in San Antonio, one in Sabinas, one in Lockhart, and another in Robstown. However, the situation of these congregations was fluid. Some of them closed for several years before being restarted. Others closed permanently years later. In still other cases, the establishment or closing of Hispanic congregations depended on the comings and goings of Anglo-European ministers interested in reaching Hispanics, bilingual preachers, and Hispanic pastors.

A factor that still hinders Hispanic ministries in the Southwest is that little or no efforts were made to train Mexican Christians for ministry. Many of the ministers who established the first congregations came from Mexico, products of the missionary efforts in that country.

A second focus of the Movement's missionary efforts among Hispanics was Puerto Rico, which became a territory of the United States in 1898, ceded by Spain after losing the Spanish-American War. Missionaries sent by the American Christian Missionary Society and the Christian Woman's Board of Missions reached the island by 1899.

Puerto Rican Disciples have played a prominent role in the development of Hispanic ministries in the Christian Church (Disciples of Christ) in the United

States and Canada. Puerto Rican ministers, serving mainly Puerto Rican immigrants, established the first Hispanic Disciples congregations in the Northeast. As in Texas, Disciples in the Northeast made little or no efforts to train Hispanic ministers. Instead, they imported Puerto Rican ministers who were usually graduates from the Evangelical Seminary of Puerto Rico and ordained by the Disciples on that island.

La Hermosa Christian Church was the first Hispanic Disciples congregation established in New York. The origins of this congregation point to another trend in Hispanic ministries among Disciples. La Hermosa was established in 1939 by an independent group of Puerto Rican immigrants. At the very beginning, the congregation was not related to the Disciples. However, through contacts with the Disciples in Puerto Rico, the congregation became a Disciples congregation in 1943 after securing the services of Pablo Cotto, who came originally from Dajao Christian Church, the second oldest Disciples congregation in Puerto Rico.

La Hermosa Christian Church helped to establish several Hispanic congregations in the greater New York area. It also ushered some independent congregations into the Disciples fold. For decades, it functioned as the "mother church" of most Hispanic Disciples congregations in the region. Later on, other Hispanic congregations in other parts of the country followed the model established by La Hermosa.

At the beginning of the twenty-first century, the Southwest and the Northeast continue to be the two foci of Hispanic ministries among Disciples. The patterns established from the very beginning have been difficult to change. It is still the case that many Hispanic ministers have little or no formal theological education. Many immigrated to the United States after completing their theological education and obtaining their ordination elsewhere; many Hispanic ministers — including key leaders of the Hispanic Disciples — still come from Puerto Rico.

3. Christian Church (Disciples of Christ)

3.1. *Changing Policies and Leadership*

A critical aspect of this history is the changing missionary, ministerial, and evangelistic policies followed by the Disciples in their dealings with Hispanics. As demonstrated by Daisy L. Machado, by 1919 the presence of Mexicans in Texas was referred to as the "Mexican problem" in the Disciples newspapers. This reaction was no doubt due to the increased migration of Mexicans who, fleeing the revolution, had moved into the southwest borderlands of the United States. The issue is, How can a church minister effectively to a population that is considered foreign, inferior, and transitory?

In part, Disciples responded by establishing a missionary model that tried to assist the community. The goal was to create institutions that would offer social services in conjunction with the established congregations. The congregation would serve the "spiritual needs" and the civic institution the social ones. The creation of the Mexican Christian Institute in 1913 — later to be known as the Inman Christian Center — alongside Mexican Christian Church in San Antonio was an expression of this missionary model. This model was largely ineffective, particularly because it could not be replicated in other parts of the country. Even in San Antonio, the center became larger and more influential than the congregations. Machado asserts that the center provided "Texas Disciples a way to assume the role of benevolent giant as opposed to that of humble servant. Given the many layers of manifest destiny ideology so prevalent during this time, the important task of 'civilizing and Christianizing' inferior 'strangers' was a role the Disciples understood."

Another perceived problem was the way in which second-generation Hispanics — particularly Puerto Ricans in the Northeast — clung to their roots, their language, and their customs. Byron Spice, in his book *Discipulos Americanos (Spanish American Disciples): Sixty-five Years of Ministry to Spanish-Speaking Persons* (1964) argues: "The second generation English-speaking Puerto Rican is in many ways a 'lost' generation. He still feels too Puerto Rican to be completely at home among 'Americanos' and too 'Americano' to be comfortable with the 'old folks.'" Spice, who served as Director of Homeland Ministries of the United Missionary Society, expected Hispanics to fully integrate themselves to the American "melting pot": "Complete acculturation would probably be experienced when Spanish-speaking people completely accept our Anglo culture (including language, food habits, mannerisms) and are completely accepted by Anglos. Acculturation is certainly taking place but it varies in degree from city to city." He saw Hispanic congregations as bridges, needed only for first-generation immigrants whose children would surely become members of Anglo-European congregations: "The Spanish-language churches provide a training ground where Spanish-speaking persons can prepare themselves to take their places as members and possible leaders in English-speaking churches. . . . Perhaps the goal of our work is to bring about such a degree of acculturation that eventually all will worship in English-speaking churches." Therefore, Spice believed that Hispanic and bilingual congregations were a temporary phenomenon, needed only for a relatively short time. This is clear in the following assertion: "There are indications that the Spanish language will be used in certain areas of the United States for at least another twenty-five or thirty years."

Even though many of Spice's ideas have been proven wrong by time, his leadership was key in the development of Disciples Hispanic ministries. First, his book correctly interpreted many aspects of Hispanic life, asserting that Hispanics were bicultural people. Second, it provided good advice on how non-Hispanics could relate to Hispanics. Third, Spice organized a Consultation on Hispanic Ministry, held in Indianapolis May 9-13, 1966. The meeting included Hispanic-American leaders as well as representatives from Disciples-related churches in Mexico and Puerto Rico. Although he repeated there his mistaken idea that Hispanic congregations were to be bridges that would solely facilitate the integration of Spanish-speaking people to Anglo-European congregations, the meeting gave Hispanic leaders an opportunity to network in ways never done before. Finally, in 1969 Spice called Domingo Rodríguez (b. 1918) to serve as director of the Office of Programs and Services for Hispanic and Bilingual Congregations of the Division of Homeland Ministries of the United Missionary Society. Rodríguez was the first Hispanic to serve in such a capacity. Born, raised, educated, and ordained in Puerto Rico, he had also served as pastor of La Hermosa Christian Church (1953-55). More importantly, Rodríguez had also served as the first executive secretary of the Christian Church (Disciples of Christ) in Puerto Rico (1958-62).

When Domingo Rodríguez came to his new position he found that, after seventy years of ministry, there were only eighteen Hispanic and bilingual Disciples congregations in the United States. In his brief tenure (1969-72), Domingo made significant changes. He established an aggressive church revitalization and church planting policy. For example, he reopened Emmanuel Christian Church in San Benito, Texas, and recruited the couple who founded Fuente de Vida Christian Church in Gardena, California. Rodríguez also organized the first Conference on Hispanic American Ministries, held in Indianapolis April 6-10, 1970. A total of thirty-eight ministers, representing eleven states, participated in the conference. This meeting provided opportunities for networking, for reaching common agreements, and for planning for the future, establishing a Committee on Guidelines for Strategy and Action.

Placing Hispanic ministries under the care of an experienced and visionary Hispanic minister changed the face of the Christian Church (Disciples of Christ) in the United States and Canada. First, it furthered tremendous church growth among Hispanic Disciples. Second, it caused important structural changes in the denomination.

3.2. Congregational Growth

Hispanic Disciples grew tremendously during the last four decades of the twentieth century. As stated,

after the first seventy years of Disciples Hispanic ministries only eighteen congregations survived. At the beginning of the twenty-first century, there were over 120 Hispanic and Bilingual congregations and missions in the Christian Church (Disciples of Christ) in the United States and Canada.

This rapid growth is the result of several factors. The first is the continuous growth of the Hispanic population in the United States. In 1964 the Census estimated that 6 million Hispanics lived in the United States. By 2002, according to the Census, the Hispanic population was over 38 million people.

A second factor, related to the first, is changing patterns of migration. For example, in the late 1970s Puerto Ricans began to migrate to Florida in large numbers. At the time there were no Hispanic Disciples congregations in the State. Today there are twenty-two Hispanic and Bilingual congregations, most led by Puerto Rican ministers. By the same token, the increased migration of Central Americans and Mexican Americans to the Southwest explains the new crop of congregations in Texas and California.

A third factor is the new missionary policies promoted by Hispanic Disciples leaders. The aggressive church revitalization and planting policy begun by Rodríguez was followed by his immediate successors, Lucas Torres (b. 1933), David Vargas (b. 1944), and Luis Ferrer (b. 1944). In particular, Vargas's ministry was determinant in this process, given his excellent administrative, planning, and organizational skills.

Finally, the organization of the National Hispanic and Bilingual Fellowship and of several Hispanic Conventions in different parts of the country gave Hispanic Disciples the opportunity to better organize, to decide their own future, and to develop effective tools and policies for ministry.

3.3. Structural Changes

After the 1970 Conference on Hispanic Ministries, Hispanic leaders continued meeting regularly at General Assemblies and special meetings. The Committee on Guidelines for Strategy and Action reorganized itself in October 1971 as a board, creating the Conference of Hispanic American Ministers. In October 1973, the group called on Lucas Torres to organize a strategic planning event. The National Strategy Conference on Hispanic Ministries took place in New York during the summer of 1975. Its main achievement was the creation of a Committee on Hispanic Ministries. The Hispanic Caucus was born out of this body. The importance of the caucus cannot be minimized. This body developed the plans that led to the creation of the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) in the United States and Canada and

the celebration of the First National Hispanic and Bilingual Assembly.

Torres's leadership was also characterized by educational efforts, which included publishing among other resources "Dignidad," a book on Hispanic ministries and culture. He also organized the first "Encuentro Hispano," a biennial meeting that takes place at every General Assembly.

David Vargas succeeded Torres in 1978. Like Rodríguez and Torres, he was born, raised, educated, and ordained by the Disciples in Puerto Rico. Vargas shepherded Hispanic Disciples through a treacherous political process. First, he strengthened the existing Hispanic conventions. Besides the Southwest Convention, Hispanics had organized the Northeast Convention (1958) and the Midwest Convention (1978). Later on Hispanics organized the Southeast (1990) and the Pacific Southwest (1990) Conventions. These structures not only provided opportunities for networking but also promoted leadership development and the establishment of new congregations. Second, Vargas led the Hispanic Caucus in the process of establishing the Hispanic and Bilingual Fellowship in 1980 and organizing its first Assembly on June 24-26, 1981.

Luis Ferrer succeeded Vargas in 1983, when Vargas became executive secretary for Latin America and the Caribbean of the Division of Overseas Ministries. Like his predecessors, Ferrer is an ethnic Puerto Rican. In contrast to his predecessors, Ferrer grew up and was educated and ordained in the States. Under Ferrer's tenure the Hispanic Caucus embarked on its most ambitious project: changing the structure of the Christian Church (Disciples of Christ) in the United States and Canada.

Until the early 1990s, Hispanic ministries among Disciples had been coordinated from an office in the Department of Evangelism of the Division of Homeland Ministries. The growth and increased agency of Hispanic Disciples created serious tensions between Hispanic leaders and the Division. After exploring different alternatives — which included the creation of a non-geographic region — the group promoted the idea of creating an office that would respond directly to the General Board of the Church. This gave the office great flexibility and independence. Furthermore, this gave Hispanics the opportunity to elect their own leaders, leaders that would be primarily accountable to them.

The new general ministry, established in 1991, was called the Central Pastoral Office for Hispanic Ministries. Its manager is the National Pastor for Hispanic Ministries. The word "national" refers to the fact that Hispanics constitute a "nation" within the United States. The Central Pastoral Office for Hispanic Ministries has the following objectives: to develop programs and to offer pastoral care to Hispanic

ministers, lay leaders, and congregations; to advise and counsel the different regional and general bodies of the Christian Church (Disciples of Christ) on Hispanic ministry; and to be an advocate for Hispanic Disciples. The Pastoral Commission for Hispanic Ministries is the governing board of the Central Pastoral Office for Hispanic Ministries. This is composed of the Hispanic Caucus, plus a representative of General Ministries, a representative from Regional Ministries, two members of the General Board, and the general minister and president.

The first National Pastor for Hispanic Ministries was David A. Vargas, whose leadership had been determinant in this process. Vargas served on a part-time basis until 1993. Lucas Torres served in this position until his retirement in 1999. Torres's tenure was marked by several achievements, such as holding a second Strategic Conference, developing a hymnal in Spanish, and publishing several worship resources for Hispanic congregations. Since 2000, Pablo A. Jiménez (b. 1960) has served as National Pastor. Jiménez has developed several educational resources in Spanish, such as the Christian Video Library and "Camino al Discipulado," a curriculum resource for the formation of new believers.

PABLO A. JIMÉNEZ

4. Churches of Christ (Iglesias de Cristo)

Though some work was done by members of Churches of Christ among the Hispanic community of El Paso, Texas, by E. N. Glenn and a Mexican preacher named J. M. Martínez as early as 1911, the story of Iglesias de Cristo begins in 1919. That year Howard Schug (1881-1969), a language professor at Abilene Christian University, began going door to door and reading Bible stories to children in the Mexican neighborhoods of Abilene. This eventually led to the baptism of some adults and the beginning of Hispanic ministry in the United States by Churches of Christ. In 1924 several congregations, led by the University Church of Christ in Abilene, built a building at North 2nd and Cottonwood Streets for Spanish-speaking members. Early preachers and missionaries in the effort to evangelize the Spanish speaking were John F. Wolfe (1901-1987) in El Paso; Hilario Zamorano in Dallas, Los Angeles, and Austin; Mack Kercheville and Caledonio Zúñiga in El Paso; and J. W. Treat (1907-1998) in Abilene. Some not only did local work but also helped encourage the work in other places both in the United States and in Mexico.

In 1928 there were about eighty known members of Iglesias de Cristo with their numbers clustered in and around west Texas. By 1930 the number had grown to around 250 members with the addition of works in the Rio Grande Valley of South Texas. In 1958 the numbers had grown to fifty congregations with 2,000 members.

While the movement to evangelize the Spanish-speaking population was led by Anglos like Schug, Treat, Wolfe, and Haven Miller, a key element in the early success of their efforts was the training of indigenous converts to take the lead in local works. Almost exclusively the early work among the Spanish speaking in Churches of Christ was among Mexicans in Texas. William N. (Bill) Stivers in California and Carl James in Florida helped the work to spread outside of Texas. The Sunset School of Preaching in Lubbock, Texas, trained many of the preachers that have worked with Iglesias de Cristo. Preaching schools in Torreon and Monterrey, Mexico, have also provided a large number of Spanish-speaking preachers for Iglesias de Cristo.

In 1995 there were an estimated 215 congregations of Iglesias de Cristo in the United States, 141 of them in Texas. California followed with forty-three, then Florida with seven. Estimates of nationwide membership were around 10,000. In 1930 Howard Schug was motivated by the fact that there were about half a million Mexicans on the northern side of the Rio Grande. Today there are about 40 million Hispanics in the United States, and all signs point to continuing explosive growth among this section of the population.

After enjoying significant success in Hispanic outreach during the period between 1950 and the early 1970s, numerical growth ceased. While the desire to evangelize the Hispanic community continued strong in Churches of Christ, ignorance of sociological factors severely limited effectiveness. While Hispanics (especially among the Mexican community) were once a monolingual people that lived in secluded enclaves and had little to do with the mainstream culture, that is no longer the case. Because the majority of congregations of Iglesias de Cristo are located in Texas, recent strategies have focused on understanding and influencing the Texas churches in order to change the national picture. In south Texas society, for example, most professional roles are filled by Hispanics. Teachers, lawyers, and doctors increasingly come from the Hispanic community. While there are still many who are content to live in "little Mexico," younger generations are being educated in and mainstreaming into the dominant culture. At the same time, the dominant church model in Iglesias de Cristo continues to require people either to live in the "barrio" or return to the barrio in order to participate in church life. In order to continue to reach the Hispanic population of Texas and the rest of the United States, leaders in Iglesias de Cristo are creating new models of "doing church" that resonate with Hispanic culture and experience.

A second factor that has limited effectiveness in recent decades is the lack of theological education among Hispanic ministers. As Hispanics achieve higher educational levels, the need for church lead-

ers to keep pace and lead the way is increasingly crucial. The growing gap between the education of Hispanics in general and most ministers in Iglesias de Cristo has led to many preachers being seen as ignorant or irrelevant. Often the Spanish-speaking congregations serve more as a cultural preservation society than as a colony or outpost of the kingdom of God. One area that Hispanic leaders see as a hopeful sign is the interest colleges and universities affiliated with Churches of Christ have taken in the success of Hispanic ministries in recent years. Efforts to provide culturally relevant theological training will be an increasing priority in these schools in the twenty-first century.

ABEL ALVAREZ

5. Christian Churches/Churches of Christ

Involvement of Christian Churches/Churches of Christ in ministry to and with Hispanics has its early roots in independent missionary and evangelistic initiatives in Mexico. In more recent years these churches have cultivated new initiatives to Hispanic American communities, principally (but not exclusively) in larger cities, based not only on renewed awareness of the need for "homeland" missions but on sensitivity to a lack of ethnic diversity among the Christian Churches/Churches of Christ.

Independent missions in Mexico were boosted in 1945 by the establishment of a Spanish-speaking college, Colegio Biblico. The school was strategically located in Eagle Pass, Texas, just across the Mexican border, and while its primary purpose was (and is) to educate ministers and leaders for Mexican churches, the college has also had graduates serving ministries in the United States. The Mexican-American border in time came to be an area of concentrated outreach to Hispanics among Christian Churches/Churches of Christ. The work of Spanish American Evangelism (now Spanish American Evangelistic Ministries [SAEM]), established in 1964 by Freeman Bump, reflects the pattern of independent missions inevitably moving toward greater organizational sophistication. What began largely as a church-planting mission has come to include multifaceted ministries of publication (tracts and Bibles), broadcasting, and benevolence. SAEM's original ministry was to Hispanics of El Paso and Ciudad Juárez, but the organization has increasingly envisioned itself as advocating for missions of the Christian Churches/Churches of Christ to Spanish-speaking peoples throughout the world. SAEM now produces a *Spanish Directory of the Ministry* listing missionary and ministerial endeavors of these churches among Hispanics in North America and worldwide.

Other missionary organizations of the Christian Churches/Churches of Christ have also launched work among Hispanic communities within the United States. Since 1998, the Indianapolis-based

Christian Missionary Fellowship has planted "inter-cultural" ministries to Hispanics in the greater Los Angeles area and in Indianapolis. The model is one of creating strong local churches with Spanish-speaking ministers and worship, and with ministries specifically targeting the needs of urban-dwelling Hispanics (e.g., Spanish-speaking Sunday Schools and Bible studies; sponsorship of courses in English as a second language; Vacation Bible School programs; mothers' clubs; and children's clubs).

Team Expansion, a Louisville-based missionary organization, has likewise made commitments to church planting, evangelism, and the training of ethnic Hispanic ministers and leaders principally in the greater Miami area and in the Pacific Northwest.

The same pattern of missionary strategy has been undertaken among Portuguese-speaking immigrant communities in the Northeast under the auspices of Hispartic Christian Mission, founded in 1984 and headquartered in East Providence, Rhode Island. Since its inception the mission has been focused and, as of 2003, had seventeen congregations in its registry — all served by native Portuguese-speaking (Brazilian) ministers — spread from Massachusetts to New Jersey.

Over and beyond missions to Hispanics maintained by missionary organizations, most of which primarily build networks of support and facilitate the ministries of direct-support missionaries, individual congregations of the Christian Churches/Churches of Christ have also undertaken their own Hispanic ministries. The pattern of an Anglo congregation "hosting" a Spanish-speaking congregation or worship services, or partnering with Hispanic Christians in a given locale, has gradually increased in various parts of the United States.

PAUL M. BLOWERS

6. Hopes and Challenges

The future of Hispanic ministries in the Stone-Campbell Movement seems positive. The creation among Disciples of the Central Pastoral Office for Hispanic Ministries has opened many possibilities for change. The rapid establishment of new Hispanic and bilingual congregations in all three streams of the Movement promises to transform the face of the churches. In Disciples organizations a clear evidence of this is the election of Paul D. Rivera as moderator of the Church (1999-2001) and of David A. Vargas as president of the Division of Overseas Ministries in 2003.

However, Hispanics also face several challenges. Leadership development continues to be problematic. Access to contextual theological education is still poor. The presence of Hispanic scholars in the Movement's theological schools is minimal, a fact that explains in part the absence of Hispanic seminarians. Disciples Hispanic ministries are also still overly dependent on immigrant pastors, a situation

highlighted by the fact that since Rodríguez, all top Hispanic executives have been ethnic Puerto Ricans, most of whom have been trained and ordained by the Disciples in Puerto Rico.

The hegemony of Puerto Ricans among Hispanic Disciples churches also presents a difficult challenge. The leadership dilemma is worsened by the rapid growth of congregations that now serve Central Americans and Mexican Americans. Puerto Ricans are already the minority in most congregations outside the Eastern seaboard. Disciples must develop more leaders from the diverse ethnic backgrounds that comprise the Hispanic community.

Financing is another serious challenge across the board. Hispanics — particularly Mexican Americans — have lower incomes than the population at large. On average, a Hispanic congregation needs two or three times the number of members of an Anglo-European congregation in order to sustain a full-time minister. This challenge is compounded by a paternalistic mentality that still permeates certain sectors of the churches of the Movement, where people volunteer to share “their” funds with Hispanics, as if Hispanics were outsiders.

Finally, Hispanic ministry is one of the growing edges in the churches of the Stone-Campbell Movement. How the churches of this heritage will be able to nurture this expanding movement is a most serious challenge for the future.

See also Christian Missionary Fellowship; Colegio Biblico; Direct Support Missions; Inman Christian Center; Latin America and Caribbean, Missions in

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Historiography, Stone-Campbell Movement

The writing of history or histories of the Stone-Campbell Movement, or the study and analysis of those written histories. Most histories of the Movement have been written from the perspective of persons from the Christian Church (Disciples of Christ), Churches of Christ, or Christian Churches/Churches of Christ. See “Stone-Campbell History Over Three Centuries: A Survey and Analysis,” pp. xxi-xxxv.

Hogan, Richard Nathaniel (1902-1997)

An influential leader of African American Churches of Christ in the twentieth century.

He was born in Monroe County, Arkansas, in 1902. Although reared by his grandparents, Hogan was deeply influenced by G. P. Bowser (1874-1950), a gifted preacher, educator, and editor for black Churches of Christ. Hogan received ministerial training from Bowser at the Silver Point Christian Institute in Silver Point, Tennessee.



This early picture of Hogan exudes his confidence and fearlessness in preaching a “hard gospel” that attacked both denominationalism and the Christian schools that refused to enroll black students. In a June 1959 article “The Sin of Being a Respector of Persons” in the *Christian Echo*, Hogan blasted segregated schools. Courtesy of the Center for Restoration Studies, Abilene Christian University