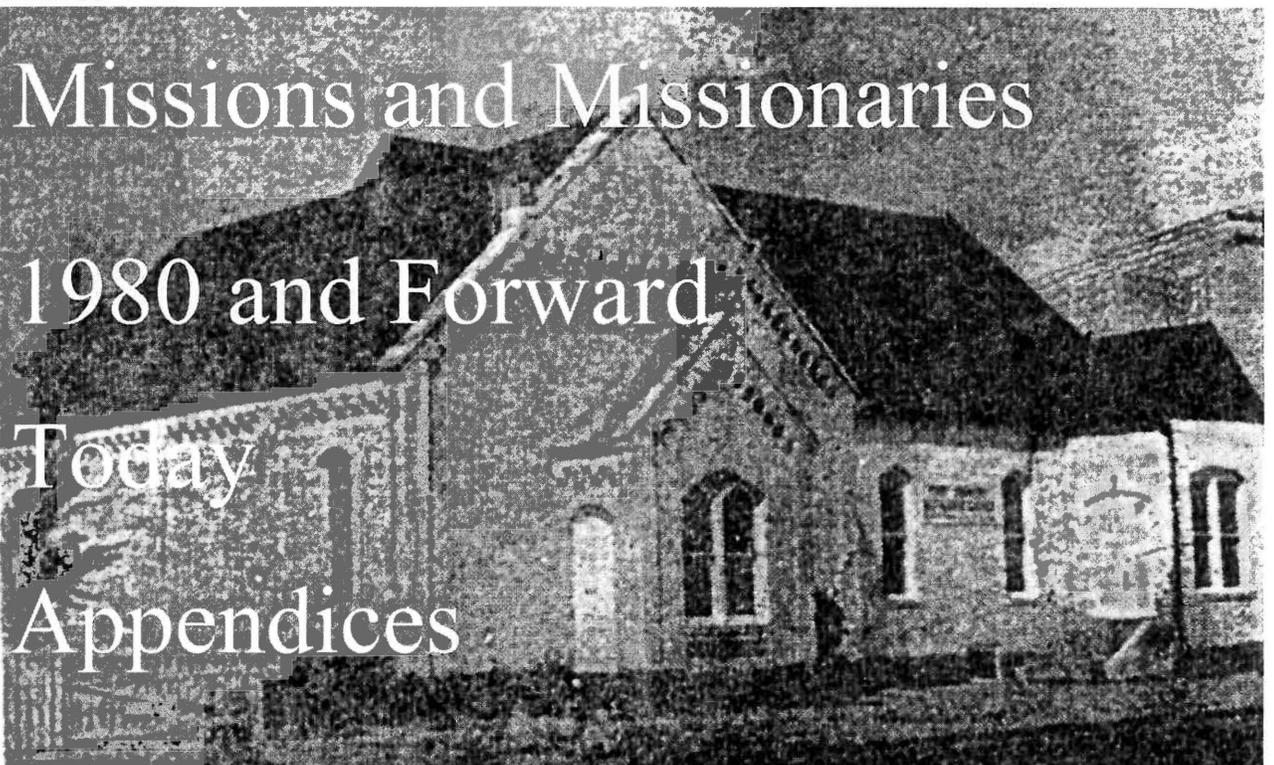


Hispanic Ministries

In the

Rocky Mountain

Conference



MISSIONS AND MISSIONARIES

The Mission Board of the Methodist Episcopal Church considered what are now the Rocky Mountain and New Mexico conferences to be foreign mission fields in the 1800's.¹ New Mexico was ruled by Spain, then Mexico, until 1846 when it came under the territory of the United States. Sources tell us there were 61,547 inhabitants. Many were Spanish, many American Indian, and many were of mixed ethnicity. Spanish and Native American dialects were spoken. Indigenous religions existed alongside and outside of the dominant Roman Catholic faith, and Protestantism was scarcely tolerated. These accounts reflect some of the ministries of persons living in what was a foreign and unpredictable environment.

Enoch G. Nicholson and Walter Hansen

Rev. Nicholson went to Santa Fe to work with military personnel and families, but was soon disappointed and returned to the States. He was sent back in 1853 as superintendent of Methodist missions to both English and Spanish-speaking inhabitants. No records have indicated that he attempted to evangelize Spanish-speaking persons, in all likelihood, hindered because he did not speak Spanish. He became ill and left the mission in June 1854. Rev. Walter Hansen, assistant to Nicholson, started a school at Tecolote that had 35 students. Dissolution of the school is credited to Roman Catholic opposition, and Hansen left the mission not long after. Both men were discouraged when they left New Mexico and gave unfavorable reports concerning the prospects for Methodist missions.

Benigno Cardenas

Described as a "disaffected" Roman Catholic priest Father Cardenas preached a sermon in the public square explaining why he wanted to be a Methodist. After the sermon, he dramatically turned his Roman Catholic credentials over to Nicholson and asked to be authorized as a Methodist preacher and work in the mission. As might be expected, Cardenas became a controversial figure. Nicholson and Cardenas formed Methodist societies at Peralta and Socorro, both south of Albuquerque, and are credited with making converts other places. Reports indicate Cardenas traveled and preached the gospel in spite of opposition and threats, to the extent that he was shot at least once. He preached to gatherings of Mexicans and Americans in Santa Fe. He formed a Methodist society of 20 persons in Algodones and often preached three times in one day. Cardenas was the only person who remained at the mission. He kept it alive.

Dallas Lore

Rev. Lore arrived on June 24, 1855 as the new superintendent. An experienced missionary, he knew Spanish from his work in Argentina. He found Cardenas to be both "sick and discouraged." Lore reorganized the societies at Peralta and Socorro and planned a monthly circuit of Peralta, Socorro, Jorales and Polvadera. He worked with the Pueblo Indians and carried on the work Cardenas had continued after Hansen and Nicholson left. Then, official Methodist

¹ This summary is drawn primarily from Templin, J. Alton, Breck, Allen D., Rist, Martin. Editors. *The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850-1976*. The Rocky Mountain Conference of the United Methodist Church. Denver, 1977. In addition to this publication the Colorado and Rocky Mountain Conference Journals from 1926-2000 were used and the Files of Isabel Lopez, Albert and Lois Scarffe, Joyce Snapp-Cook, Liz Willcockson, Barbara McIntyre, and minutes from La Luz 1984-2000.

missionary work was suspended for almost a decade. In 1864, the General Conference requested that a mission and a school be established in New Mexico.

A Return to Mission 1868 - 1872

“For three hundred years this area has been under the yoke of Catholicism.”

Rev. John L. Dyer

These are the words remembered as those John Dyer used when he was a delegate to the General Conference of 1868 and prevailed upon Bishop Simpson to resume missionary work in New Mexico. He proposed that all of New Mexico and the southern part of Wyoming be in the Colorado Conference. His plan was finally approved and a district of southern Wyoming with Cheyenne and Laramie as appointments became the Dakota District. The Rio Grande District included all of New Mexico and Southern Colorado. Dyer was appointed Presiding Elder of the Rio Grande District.

Thomas and Emily Harwood

John Dyer had known Thomas and Emily Harwood in Wisconsin, and he convinced them to come to La Junta, New Mexico to establish a high school. Thomas had been a soldier and chaplain in the Civil War. He would be the preacher and Emily the schoolteacher. They learned Spanish and worked among a predominantly Spanish Roman Catholic population. They were able to revitalize the church in Elizabethtown that became the second Protestant church building in New Mexico. Part of their success was the ability to gain the confidence of the individuals native to the land with whom they worked and taught. Around 1872 Thomas Harwood was permitted to witness the highly secret Good Friday rites of the Penitents on a *morada* near La Junta, an example of the level of trust he had gained among the people and an experience seldom given to a non-member. Harwood became a member of the Colorado Conference and in 1870 was reassigned to New Mexico. Rev. N. S. Buckner was his assistant. Benito Garcia was one of the workers they trained. Garcia was licensed to preach and became one of the leading Mexican preachers in the mission.

Benito Garcia and Brother Ambrosio

Harwood and Garcia heard there were Protestants near Albuquerque. They headed toward Peralta, and to their surprise met up with the class Dallas Lore started in 1854. The name Methodist had been dropped and it was simply known as Protestant. The class had been all but forgotten by the church after Lore. Dyer apparently knew nothing about it, and Harwood had unreliable information. Harwood was pleasantly surprised to find that the class had continued under the leadership of “Brother Ambrosio” for sixteen years. Together they continued to work building the membership and reclaiming it for the Methodist church.

In 1872, New Mexico was removed from the Colorado Conference and the New Mexico Mission was established with Thomas Harwood as superintendent under the direction of the Board of Missions. The efforts of people like Nicholson and Hansen, Cardenas and Lore, Dyer, the Harwoods, Garcia, and Brother Ambrosia (and no doubt many more) laid a foundation for multicultural ministry.

Colorado Missions and Congregations

Denver

(1915–1926)

Deaconesses began working among Spanish speaking people in west Denver around 1915 under the leadership of Irene Cummings.² Miss Cummings was assigned to Clough Memorial Church which later moved to the St. James Church at 1155 West Colfax (now part of the Auraria campus) in 1921. In 1922, Rev. Seneca Garcia became their first Spanish-speaking pastor. Miss Cummings worked in Denver until 1926. Until this time no records were found in the conference journals. But, the First Spanish Methodist Church grew rapidly and remained in the same location until 1954 when plans were begun to demolish the old church that had stood in West Denver for 65 years.

(1929–1960)

Martha Amelia Bebermeyer was born of German parents in 1893 in Hawk Point, Missouri. After graduating from high school, she taught school several years to earn savings for college and seminary. She went out as a Home Missionary from the Kansas Conference in 1925, served a local church in Brooklyn, N.Y. and then to Centenary Church in Salt Lake City for two years. She was consecrated as a Deaconess in Salt Lake City. In 1929, Miss Bebermeyer came to Denver and served Wesley Church, First Spanish, and Epworth Church and Community Center. Most of her work was done among the underprivileged, inter-denominational and interracial families. She was described as a source of help and comfort, strength and hope to many. It was also recorded that her one desire was to live up to the Methodist Deaconess Motto, "We are seeking to find ways through which our Christian witness may be intensified and extended." She retired in 1960 and died in 1971.

(1922–1950)

Seneca Garcia moved from New Mexico to be pastor at First Spanish Methodist Church in 1922 and served there until his death in 1945. Records indicate that there were 943 members in 1931 and from 500 to 749 in other years. Miss Alfa Metsker from 1926-1931, and Miss Martha Babermeyer from 1931-1950 assisted Garcia during those years as deaconesses.³ Rev. David E. Cisneros followed Garcia. David was born in 1913 at Walsenburg, Colorado, the son of Moises Cisneros, a circuit judge and ordained minister. He received his bachelor's degree at Adams State College in Alamosa, Colorado and his master's at the Iliff School of Theology in 1945. In 1945, he was appointed by Bishop Hammaker to First Spanish Church of Denver where he served until 1950. He was received into full membership in the Colorado Conference in 1946 and was later appointed to Fort Morgan and the Northern Colorado Spanish Mission. In 1954, he withdrew from the Conference and went to Bethel Presbyterian Church in Denver. He became Moderator of the Denver Presbytery in 1969 and served on the Colorado State Adult Parole Board. David died in Golden, Colorado in 1992.

² Ibid., pp. 303-306

³ Ibid., p. 315

(1950–1959)

Hector Franco was born in 1902 in Mexico City. He attended the Harwood Boys School in El Paso and the Central Baptist Theological Seminary in Kansas City, Kansas. As a student he served the Emporia and Lyons, Kansas charges. He was ordained a Deacon in 1926 and brought into full connection in 1928 in the New Mexico Annual Conference. He served Spanish-speaking missions in Southwest Kansas 1928-34; Garden City 1935-39, transferred to the Central Kansas Conference in 1939 and served its Spanish mission. In 1950, Franco transferred to the Colorado Conference to serve the First Spanish Church of Denver following Rev. Cisneros. In 1959, he took a supernumerary relationship until retirement in 1968. He served as a teacher at Regis College in Denver, Sterling Public Schools and at the Universities of Valencia and Sevilla in Spain for the U.S. Armed Forces. While in Denver he organized a citywide revival at City Auditorium and other locations for Spanish-American Youth. During the pastorate of Rev. Franco, membership was listed at 393 in 1950 but down to 72 in 1959. In 1953, new facilities were found at 935 W. 11th Ave because the building on West Colfax was condemned by the city. The new building was consecrated on May 23, 1954.⁴ But the ministry continued to decline, and in 1968 it became the Inner City Parish and relocated to 9th & Galapago. Rev. Franco died in 1984.

(1959–1968)

Rev. Thomas Sepulveda followed Rev. Franco. Thomas Sepulveda was born in Muzquiz, Coahuila, Mexico in 1941 to a farming family. He received his bachelor's degree from Saltillo, Mexico in 1935, his theological degree in Piedras Negras, Mexico in 1937, and a doctor of philosophy from the University of Eastern Florida in 1953. He was granted Mental Health Certification by the Association of Mental Health Chaplains in 1970 and an honorary doctorate of divinity by the Fundamental Bible Seminary in 1980. He became a U. S. citizen in 1940. He was received into full membership in 1944 in the Rio Grande Conference. He served pastoral appointments at Wagon Mound, New Mexico 1940-41, Redentor in El Paso, Texas 1941-43, Roswell, New Mexico 1943-45; Lyons and Kansas Mission 1953-59, and First Spanish of Denver 1959-68. He is credited with building 3 parsonages, the El Messias sanctuary, and educational building in Pueblo.

Sepulveda was the Chaplain at Denver General Hospital from 1968 until retirement in 1985. He provided leadership in creating an interfaith chapel at the hospital. He wrote for Spanish journals and for 20 years hosted a radio program "The Counselor" on station KFSC. Sepulveda chaired Colorado's Four Hundredth Anniversary of the translation of the Bible into Spanish. Among his awards was the Latin American Educational Foundations Citizens Award in 1970, the Daughter of the American Revolution Americanism Award in 1987, from the office of the President of the United States in 1985. He was appointed to the National Republican Presidential Task Force in 1983. People described Tom as a mild and gentle man who showed a relentless fighting spirit when battling discrimination against his Hispanic people. He died in 1990 in Denver.

(1968–1985)

Rev. Ramiro Cruz-Aedo followed Rev. Sepulveda in 1968. Rev. Cruz-Aedo served Denver Inner City Parish from 1968 to 1975 and was appointed to the Ellicott and Edison-Leader charge in 1975. Denver Inner City Parish is still in existence. He served there until 1977 when he went to the Holding Institute 1977-79, and to Walsenburg-Gardner 1979 - 82. Rev. Ramon A.

⁴ See Appendix A for statistics and pictures.
03/03/06

Perez became a probationary member of the Rio Grande Conference in 1969 and served at Bay City from 1955-59; Dallas, Elgin, Taylor 1959-61; Victoria 1961-65, Las Cruces, New Mexico 1965-67; Socorro Balen 1967-71, Crystal City, Carrup Springs 1971-75, and was received into full connection in 1972. He transferred to Rocky Mountain Conference in 1975, and served Pueblo El Messias 1975-77, Platteville 1977-78, Denver Berkeley 1978-83; Tooele Utah 7/1/83 to 3/15/85. His family (1978-1983) became leaders in Berkeley UMC and remained active after he was transferred to Utah. Rev. Perez took a leave of absence in 1985 and retired in 1988. He has been employed as a security officer in Denver and has been active in civic and volunteer activities.

Northeast Colorado

(1929-1952)

Ezra Bauman was born in January 1880 and spent his boyhood on the family farm in Ohio. He attended German Wallace College, graduated in 1904, and did further study at the University of Michigan and Drew Seminary. His first appointment as a Methodist minister was to a German Methodist Church in Ann Arbor, Michigan in 1905, where he preached in German. Bauman went to Chile in 1907 as a Methodist Missionary. He became Treasurer of the Chile Conference and served as Superintendent of each district of the conference. He helped establish a demonstration farm and agricultural school "El Vergel" that helped raise the standard of farming for the Chilean people. The farm also served as a summer campsite and for other activities. He married Florence Carhart, also a missionary, and they had six children. Florence's health failed and the family returned to the U.S. in 1925. She died in 1929 in Fort Morgan. Ezra served the Spanish Mission in Northeast Colorado for 18 years and became a member of the Rocky Mountain Annual Conference in 1926. In 1944, he was asked again to go to Chile, and he and his wife Eurette served there from 1944 until retiring in 1950.

Bauman was fluent in Spanish and conducted services in Morgan County at Fort Morgan and Brush. Known as the Mexican Mission in the *1926 Colorado Conference Journal* (p. 211) this congregation recorded 21 members received on profession of faith and 12 by transfer in 1928. Two teachers were listed in the Sunday School with an average attendance of ten. Rev. Bauman preached in Brush, Weldona, Hillrose and Snyder. In 1930, David Amadon worked in Julesburg with Rev. Luis Castellanos and as an assistant to Bauman. Ministry in Julesburg continued until 1934. In 1944, Rev. Bauman returned to South America, and the work in Ft. Morgan was carried on under the leadership Rev. H.R. Bauer who served as Pastor at Merino until 1945. In 1946, Rev. Wilber Benham supplied the Mission and preached at Hillrose. The mission in Ft. Morgan continued until 1946. After retirement Bauman served as treasurer of his local church in Golden, CO and taught Sunday school until his death in 1961. He was a member of the UNESCO Board and Speakers Bureau in Denver. His pastor J. Frank Holmes wrote, "Ezra gave his whole life in the service of God and the people, some of whom were the most needy of God's children. His concern led them to a better way of life. All of the Bauman family served God in many ways, either as missionaries or educators."

Rev. Casiano A. Castorena served the Northeast Colorado Mission in 1947, and an Iliff student, Raphael Martinez served from 1948-1950. David E. Cisneros served from 1951-1952. No appointment was listed in 1953 and in 1954, and the Journal listed the Northeast Colorado Mission as discontinued. Its membership had ranged from 33 to 172 in Julesburg in 1933, and 162 in Ft. Morgan in 1942.⁵

⁵ See Appendix B.
03/03/06

Southern Colorado

Rev. H.M. Hilliard began work with Spanish-speaking people in Pueblo, Manzanola, Rocky Ford and Sugar City in 1942. Rev. H. H. Fuller followed him in 1946 – 1947, and Rev. Eduardo Guerra from 1949-1953. Membership ranged from 26 in 1944 to 64 in 1977.⁶ In 1953, the Rev. Thomas Sepulveda came to the mission from a Spanish church in Waco, Texas. He organized El Messias Church in Pueblo in 1954. A parsonage was consecrated two years later with space also usable as a worship center. In 1958, a church building was erected with the help of the Bishop's Centennial Building funds from the Conference.⁷ A year later, Rev. Sepulveda was transferred to Denver. See above.

Ministers who followed in Pueblo were Robert Crenshaw 1959-61, Frances Bigelow 1961-65, Josafat F. Curti 1965-73, Ramon Perez 1975-77; J. Frank Holmes 1977-78 was Assistant at First UM Church as was Maryann Downs 1978-79. Rev. Ben Picaso served in 1980-81, and Rev. Elias Martinez served from 82-87. Elias Martinez was a probationary member of the Rio Grande Conference in 1976 while attending school. In 1979, he served Waco Latin American parish, transferred to Pacific & Southwest Conference and served a Long Beach Latin American charge from 1980-1981 and transferred into the Rocky Mountain Conference on July 1, 1982. He served El Messias in Pueblo from 1982-1987. In 1987, he was appointed to attend school at the University of Colorado. In 1996 he was appointed to the Northern Illinois Conference.

El Messias UMC was discontinued in 1989. Several members transferred to Bethel UMC and were taken into the life of that church. Perhaps related to the move Bethel church became active in outreach, which resulted in the purchase of a house for use in outreach ministries in 1996. To support this work, \$12,000 was raised in the church budget. Some of these ministries included childcare, an after school reading program, food pantry, clothes closet, and home Bible study groups. Much of this work continues today at Bethel.

THE RECENT PAST

Planning, Learning and Outreach

Many training events, consultations and celebrations occurred over the years as the task force and other groups worked together. This history is reviewed in order to reflect on where we have been and what we have learned from our efforts. In this way, we look to the future with a greater appreciation for the work of those who have been there before us.

Hispanic Task Force and “LaLuz”

About 1980, District Superintendent, James Keesey organized a Hispanic Task Force in the Pueblo District. Rev. Cheryl E. Bornt was serving at Eads and Haswell UMC's and became one of its early advocates. In 1983, Rev. Bornt was appointed to Bethany UMC in Denver, a

⁶ See Appendix C.

⁷ *Ibid.*, p. 551

church located in an increasingly Hispanic neighborhood. When she moved to Denver she brought the idea of a Hispanic task force, and in consultation with the Cabinet, Rev. Bornt helped create a task force in the Denver area in 1984. The task force received a \$1,000 grant from the conference.

The task force met regularly in the following years and each year a dinner was planned. Several examples of publicity and programs are collected in the Appendix. The dinners were not only celebrations with music and entertainment; they were opportunities to share what was happening. Members worked together on the planning, publicity and ticket sales. At the dinners there were reports on the Phoenix Project, on neighborhood ministries, training events and individual learning from travel in Hispanic countries or immersion in Spanish language programs. Persons learned of the latest demographic changes that reflected the growing Hispanic population. Guest speakers included David Ochoa, Chief Communications officer for the Board of Higher Education and Ministry, Dr. Justo Gonzales

Some of the people involved were Isabel Lopez, Cheryl Bornt, Josafat and Sherryl Curti, Paul Hood, Bob Hunter, Lucia Guzman, Leslie Barnett, Gatewood Milligan, Maria Ortiz, Al and Lois Scarffe, Mary Tapscott, Lucille Arviso, Liz Willcockson, Mary Beth Walker from Iliff, and Sharon McCormick of Denver Urban Ministries. Also, Mike Bergman, Abe Vasquez, Walt Boigegrain, Larry Moore, Gary and Claire Zilm. In 1993 Rev. Gonzales, Robert Lopez, Acquilles Martinez, Nanette Martinez, and Iliff student Cathy Whitlach joined the effort.

In January 1987, Jackie Calloway joined the conference staff as Associate Council Director relating to Ethnic Minority Local Church. . She organized a leadership development workshop with Dr. Julius del Pino of Pacific Palisades, California. Isabel Lopez took on the leadership of the Hispanic Task Force and the name was changed to La Luz. (More here?)

In 1990, the task force hosted Bishop Mortimer & Mrs. Esther Arias of Costa Rica and Bolivia at a dinner at Iliff's Bartlett Lounge. Bishop Arias served on the faculty at Iliff from 1989 to 1991. In that same year, Isabel Lopez facilitated a questionnaire about the mini-consultations on Hispanic Ministries in the South Central and Western Jurisdictions. She also visited with Dr. Betty Sepulveda, wife of Rev. Tom Sepulveda, pastor of First Spanish Church in Denver from 1959-70 in order to learn more about our history. Isabel prepared an Analysis and Recommendation on Hispanic Ministries for the Conference in August 1990 drawing from early ministries such as First Spanish Church in Denver, the Christian based community program also in Denver, El Messiah in Pueblo, and Migrant Ministry in Greeley. She recommended strengthening the Phoenix Project in the Northwest Parish in Denver and called for additional Hispanic ministries.

La Luz sponsored a petition to the Rocky Mountain Conference regarding the Adoption of the National Hispanic Plan. The Conference vote is found on p. 213 of petitions in the 1993 Conference Journal. In June 1996 La Luz sent a petition to the Annual Conference to change the status of itself as a task force to a committee of the Conference. The petition was approved and is found under Petitions, page 233 of the 1996 Journal.

The task force nurtured the ESL classes at Alameda Heights UMC as well as exploration into new ways to integrate Hispanic language and culture into worship. Brentwood UMC created an after school buddy program called "Brentwood Buddies" that continues to work with Hispanic children in the neighborhood. Bethany Church sponsored a block party. Rev. Justo Gonzales at Berkeley UMC preached special services in Berkeley Park in the summer. La Luz met with the leaders of the Native American Ministry of Presence to explore coordinating efforts

in ministry. La Luz encouraged several ministries during its life as a task force and later as a conference committee, especially in the area of the Northwest Parish in Denver.

Elizabeth Anaya and Robert Lopez represented La Luz at a training event in El Segundo, California. Later that year the task force met in December and asked Bishop Galvan to speak at a meeting during the 1996 General Conference in Denver. A planning forum was scheduled for May 1996 at Berkeley UMC.

La Luz continued to meet in 1999, and members discussed the past and possible futures for the task force. There was sentiment for retaining the committee as it was, and there was sentiment for disbanding the group in favor of the possibility that a new configuration of members and leaders was needed. Members discussed the National Hispanic plan and hopes for new energies for ministry. Isabel was ready to pass on the leadership of the committee to someone else after many years of dedication and hard work. Unfortunately new leadership was not found, and members voted to discontinue the work of the committee.

La Luz met for the last time in January 2000. Isabel wrote to Bishop Swenson of this decision, and the Bishop responded thanking the committee for its work. Members joined together and attended a drama "La Carpa Atzlan" at El Centro su Teatro on Santa Fe Drive in Denver that next Friday evening. With the few remaining funds of the task force, members gave small grants to four Hispanic programs in North Denver.

Committee for the Hispanic Plan

The National Hispanic Plan was adopted by the General Conference. The processes through which this plan might be implemented in the Rocky Mountain Conference needed new structures and accountability within which people could work. Early in 2000, Rev. Dick Vickery, Chair of the Board for a Racially Diverse and Inclusive Church and Robert Lopez from Montclair UMC met with the Board of Stewards and recommended that a committee be formed to design the plan. Robert Lopez agreed to take leadership of a committee, and Bishop Swenson appointed him to that task. Many of the same persons joined this new committee and began surveying the range of ministries and ministry needs that might be formulated into a new way of doing ministry.

Board for a Racially Diverse and Inclusive Church

The Board For a Racially Diverse and Inclusive Church (BRDIC) is a group of clergy and lay persons whose work is focused on the eradication of white racism in the Rocky Mountain Conference. Persons from the BRDIC are willing to provide diversity training to Staff Parish or Pastor Parish Relations Committees. Church leaders have been reluctant to engage with the board for diversity training before issues would actually surface during the life of a church. Persons from the BRDIC continue to enhance their skills for working with individuals and groups, and they have worked with the Cabinet to encourage churches to avail themselves of this benefit.

Consultations

A team led by Rev. Eli Rivera and Rev. Pedro Trinidad from the Board of Global Ministries came to Colorado in 1979. They visited in Denver, Pueblo, and Rocky Ford and reported their findings along with statistics on Hispanic population in these areas. Among the participants in this meeting and tour were Lucille Trujillo and Pauline Garcia of Pueblo, Rev. Jon

Nieves of the Greeley District and Marilyn Rhoads of Denver. The team interviewed conference leaders John Jackson and Noble Kime, Superintendents of Denver North & South Districts; Rev. Thomas Sepulveda of First Spanish UMC; Rev. Ramon Perez of Berkeley UMC; Rev. Clarke Vestal of Denver Inner City Parish; Fr. Peter Garcia of Longmont; Revs. Dick Long and Ted Lorts of Brighton; Rev. Janet Rivas of Brighton Presbyterian Church; Jerry Garcia, Program Director of Denver Inner City Parish; Rick Delgado, Westside Health; and Armando Atencio, Manager of Denver Department of Social Services. A Hispanic Awareness Event was held in May 1985 at First UMC in Colorado Springs. Speakers were Prof. Leon Bright of USC in Pueblo, Rev. Josafat Curti, Lucia Guzman and David Diaz of Denver and Rev. Eli Rivera of Board of Global Ministries.

1987 Convocation

In May 1987, the National Hispanic Strategy Committee on Evangelization and Congregational Development sponsored a convocation on Hispanic ministries at the Marriott Hotel in Denver. Jose Palos of Rio Grande, Eli Rivera of the General Board of Global Ministries, W. James Cowell of the General Board of Discipleship, Rev. Yolanda Ortiz of General Commission on Religion and Race, Young Cho from the General Board of Higher Education and Ministry, and Josafat Curti of Rocky Mountain Conference gave leadership. Persons attended from California, Florida, Illinois, Kansas, Michigan, New Jersey, New York, North Carolina, Puerto Rico, and Wisconsin. Bishops DeWitt of Chicago, Galvan of Phoenix, Sano of Rocky Mountain, Tuell of Los Angeles, and Dr. Donald Messer, President of Iliff were present. Attending from Rocky Mountain Conference were John Blinn, Jackie Calloway, Pable Guerra, Isabel Lopez, Elias Martinez, Jan Sumner, Abe Vasquez.

1991 South Central and Western Jurisdiction Training

Members attended a training event for South Central and Western Jurisdictions on Hispanic Ministries that was lead by Rev. Jose Palos of the Rio Grande Conference in September 1991 in Lubbock, Texas. 1990 Census reported there were 424,302 Hispanics in Colorado, comprising 1.9 % of the total population. A Hispanic news publication "Voces Unidas" from the Southwest Community Resources in Albuquerque, New Mexico became informative about ministries in other areas.

Lay Missioner Schools 1994 and 1998

In 1994 the task force met four times. Sara Tanguma attended a lay Missioner School at Perkins School of Theology in July 1994. (More about this?)

1996 and 1997 Llamiento Forums

A planning forum (Llamiento) was held at Berkeley UMC with Rev. Jose Palos from the National Hispanic Plan, Rev. Al Pineda of the California-Pacific Conference, and Rev. John Sandoval of the Denver Spanish Church of God as leaders. About 35 people attended the event. A second training event was held at Highlands UMC in February 1997. Leaders included Bishop Elias Galvan, Athena Maruichi and Ana Velasquez Stone of Arizona, Larry Mugler of Denver City & County, Rev. Lucia Guzman, Rev. Justo Gonzales, and Isabel Lopez. About 40 people attended this event.

Hispanic Tour and Survey of North Denver

Denver Urban Ministries and La Luz sponsored a Hispanic Tour in North Denver to learn more about the neighborhoods. The task force reviewed the evaluations and planned a survey in North Denver. The survey found 15,000 Hispanics to be living in the area. Bethel United Presbyterian Church was serving 200 people, and North Presbyterian Church sponsored an adult learning center and a ministry to children at risk at Skinner Junior High. Boys and Girls clubs also were serving children but they had limited outreach.

1998 Lay Missioner Academy and Seminar in Colorado Springs

In January 1998, the Board for a Racially Diverse & Inclusive Church (BRDIC) held a Lay Missioner Academy orientation at Alameda Heights UMC. Rev. Dick Vickery, Robert Lopez, and Rev. Brian Riecke were local leaders. About 30 people attended. Additional sessions were held in Pueblo during March and April. Also in 1998, the new La Luz committee met eight times and sponsored a seminar at First UMC in Colorado Springs. Rev. Minerva Carcano of Perkins School of Theology was the leader. Virgil & Cindy Ortega of Rocky Ford provided music. About 40 people attended from Denver, La Junta, Rocky Ford, and Pueblo. A special event "Celebremos en Cancion" occurred in November 1988 at Berkeley UMC with a song session for children led by Kitty Allen and Lois Scarffe. Rev. Marie Gasau of Basalt UMC near Aspen led a session for adults. About 20 children and 40 adults participated in this Denver event.

1999 Visioning for Ethnic Ministries at Templd Hill Camp

Members of La Luz, BRDIC, and representatives from United Methodist Women gathered for a retreat at Templd Hills camp in February. Jo Olson, a national leader, facilitated the retreat on the topic of conflict resolution. Confusion over purpose and expectations prevented this event from producing the direction and goals that were hoped for. However, notes from the conversations did offer themes for further development. The meeting itself may have reflected the blurred responsibilities of the two working groups, the BRDIC and LaLuz, and the relational conflicts that had become more prominent than a guiding vision.

"Becoming Churches Without Borders"

On March 14-15, 2000, a workshop entitled "Becoming Churches Without Borders" was held at Iliff through the collaboration of the Rocky Mountain Conference and Conrado Soltero of the General Board of Global Ministries. Participants received notebooks.

Trans-Jurisdictional Cooperation (North Central, South Central and Western) 1998 to present

At a Council of Bishops gathering in 1998 bishops representing the heartland of the U.S. committed their areas to work together on immigration/hospitality issues. Bishop Swenson asked Patti Vick and Dick Long to represent Rocky Mountain on the steering committee.

The conference on immigration, "A Call for Hospitality in the Heartland," was held May 14-15, 1999 in Omaha, Nebraska. All the bishops in the above states were present. The General Boards of Discipleship and Global Ministries supported the conference also.

"Becoming churches without Boarders: *a training and practicing model for a ministry of hospitality with Hispanics in the Heartland*" was held at Iliff on March 14-15, 2000. Assisting

Conrad Soltero of the General Board of Global Ministries and other regional/national persons were Denver area persons, Larry Mugler- demographics and Joyce Snapp-registrar.

Christian Based Communities and Theological Education

Rev. Josafat Curti was Executive Secretary for Methodist Associates Representing American Hispanic Causes (MARCHA) and served on the General Board of Discipleship of the UMC. In 1983 Rev. Curti became Associate Program Director for Hispanic Ministries in our Conference. He served in this role from 1983-1987. Josafat and his wife, Sheryl, were active in the newly organized task force in Denver, and he soon created task forces in Colorado Springs, Greeley and Pueblo.

In the summer of 1984 Rev. Curti placed interns at Bethany and Epworth in Denver, Greeley, El Messias in Pueblo, Center and Saguache in the San Luis Valley, and at Yuma in the northeast. He conducted workshops in Center, Denver, Las Animas, Pagosa Springs and Pueblo. The next summer interns again served Denver Bethany (Kitty Duerst) Denver Inner City Parish (Edna Espinosa), Berkeley, Merritt, Highlands, Alameda Heights (Lorena Espinosa), First United Methodist Church, Colorado Springs and Yuma. In 1985, he began five Christian based communities for Bible study and worship, four in Northwest Denver and one at The Iliff School of Theology. Curti also assisted Rev. Pablo Guerra of Greeley with a Hispanic Camp at Templed Hills in June 1983 with 40 adults, teens, and children.

The Phoenix Project 1988

The Phoenix Project was a plan of the Northwest United Parish composed of Berkeley, Faith and Merritt churches. One purpose was to connect North High School students with Hispanic professionals for weekly self-enhancement seminars. Another purpose was to expand children's programs at Faith UMC and encourage Hispanic work in the three churches of the Northwest Parish. English as second language classes and Citizenship classes using Amnesty programs were planned. Seminars for youth were planned for January 1989, and other programs were begun in October 1988. The task force had an estimated budget of \$24,050 that included a half-time program coordinator, a secretary, and programs costs of books, supplies and facilities.

The task force began to sponsor youth seminars in 1988. Presenters included Flo Hernandez-Ramos of KUVO, Dr. Audrey Alvarado of LaRasa, Isabel Lopez of Lopez Leadership Services, Rev. Elias Martinez, Maria Ortiz of Kelina's Imports, Evelinda Uhrman of Coors Marketing, and Rev. Bob Hunter of Berkeley UMC. These seminars were held at Ashland Community Center four or five times a year in 6-part sessions. Seven to 10 high school youth attended each session for a total of about 60 students per year. Isabel Lopez, Maria Ortiz, and Sara Tanguma directed the seminars for 3 years.

An article in the Rocky Mountain UM Reporter for Feb. 8, 1991 described a tutoring program at Brown Elementary School held at Merritt UMC, part of the Phoenix Project. Rev. Lucia Guzman was Pastor at Merritt at that time. Vacation Bible School was held at Merritt UMC for children from Berkeley, Edgewater, Faith, Highlands and Merritt. Some of the children were Hispanic. Josafat Curti and Lisa Storey, an Iliff student, visited Hispanic people in their homes. A front page story about the Phoenix Project in the Northwest UMC Parish appeared in the *Rocky Mountain UM Reporter* (Vol. 136, Number 9) on July 28, 1989. The article was written by Isabel Lopez and Bob Hunter and described the following programs:

- ◆ "Rainbow Kids" for church school children at Faith UMC

- ◆ “Spiritual Fellowship,” a Bible study at Berkeley UMC
- ◆ “Have You Ever Dreamed?” Youth Seminars at Ashland Center
- ◆ Mother’s Day Out at Merritt UMC

“Speaking as Friends”

In the early years Alameda Heights church was part of the Evangelical and United Brethren Conferences. As part of these conferences, the church took part in missionary appeals for work among Hispanic people in northern New Mexico. The women in the local missionary society sent Campbell soup labels, trading stamps, and money for projects at the McCurdy School in Espanola, New Mexico. Newsletters and other correspondence flowed from the school to the churches regularly from 1930 to 1968. Then the work in New Mexico became the responsibility of the New Mexico Conference. However, appeals still came and monies were sent as late as 2000.

Since the mid 1980’s Alameda Heights UMC has been developing an awareness of the importance of ministering to the growing Hispanic population in the Barnum and Westwood neighborhoods. The church is located between these two neighborhoods in West Denver at 3431 West Alameda Avenue. In the early years the ministry began as the congregation held Halloween parties for the neighborhood children.

Rev. Albert Scarffe, appointed 1984-1987, began canvassing the neighborhood and identified several Hispanic families. By 1996 the congregation expressed a readiness to receive a Hispanic or bi-lingual pastor. Unable to find a Hispanic pastor, the Cabinet and Bishop appointed Rev. Joyce Snapp who had previously studied Spanish, traveled in Spanish-speaking countries, and had a strong interest in getting to know the Spanish-speaking people of Denver. Alameda Heights’ first attempt at cross-cultural ministry during Rev. Snapp’s appointment was an after-school girls’ club and boy’s club started in the spring of 1997. The program ended when summer began and the participating children’s schedules and availability changed.

In August 1997 the congregation embarked on a plan to teach English as a Second Language to immigrant neighbors. Ms. Patricia Potter, of Littleton UMC, served as an ESL teaching consultant and gave the congregation courage to begin. They named the school “Speaking As Friends.” With advice and assistance from Mi Casa and the Justice Information Center, Alameda Heights held teacher training in August, developed and distributed publicity, and opened for classes in September 1997.

One-third of the active membership, 8 adults, volunteered to teach and tutor. As announcements appeared in local newspapers and church bulletins, 2 or 3 volunteers from the community came to help. Alameda Heights was given a seed grant of \$200 from the Peace With Justice Committee of the Rocky Mountain Conference. Students from Mexico, Ethiopia, and Japan began to trickle in. More volunteers were recruited through Metro Volunteers Fairs in September 1998 and 1999. Students came from Peru, Nicaragua, Colombia, Cambodia, Viet Nam, and the Czech Republic. The majority continued to be from Mexico. Classes were taught Tuesday and Thursday mornings and Tuesday and Thursday evenings; average enrollment during a course session was 20-30 students. The fee for each quarter’s course was \$7.00. Another small grant and private donations enabled the school to acquire a resource library of a variety of ESL texts, workbooks, teacher manuals, and dictionaries. By June 2000, “Speaking As Friends” had served over 200 students and was offering classes at 4 different levels. Dinners and parties honored student achievements, nurtured friendships, and offered the opportunity to celebrate liturgical seasons.

Rev. Snapp acted as director of the school while serving as pastor of the church. During Advent 1998 Alameda heights began offering worship in Spanish at 5 pm one Saturday each month. Only a few of the Hispanic friends came to these services; the final service was held March 1999. In April 1999 Rev Snapp was awarded a fellowship grant to do a Spanish language immersion experience in Fort Worth, Texas with the help of the Rev. Raul Gutierrez, the Diamond Hill UMC and the Jose Antonio and Consuelo Corralejos family. Upon her return to Alameda Heights, she initiated bi-lingual worship in the congregational services on Sunday mornings. These bilingual services continued one year.

Because of the chronic complaints of a small minority of the Anglo congregation, the decision was made to discontinue the bi-lingual services and to hold separate Spanish services on Sunday mornings. The plan failed to materialize because the Spanish-speaking constituents stopped attending after the decision was made. Building on the contacts with ESL student families, Alameda Heights has held Vacation Bible School in the summers of 1999 and 2000. Fifteen children attended in 2000, twelve of those children spoke Spanish and English or only Spanish.

“Speaking As Friends” continues stronger than ever at present. Two Hispanic students serve with two community teachers and two church members on a Community Advisory Board. They have been helpful in further developing the program to include child care during both morning and evening classes. Most recently, encouraged by the suggestions of our student board members, we have begun offering parenting classes taught in Spanish and sponsored by Nicholson Spencer and Associates. This sponsorship grew out of contacts made when the Volunteers in Mission of Wheat Ridge UMC came to Alameda Heights to plant a flower garden under the leadership of chairman Melodie Roe who is responsible for Nicholson Spencer and Associates training.

Family Counseling Center

Another component of Alameda Heights Hispanic ministry is individual, couple, and family counseling offered in Spanish by Katherine Allen, M.A., who is bi-lingual and who also serves as worship musician for the church. Mrs. Allen received her education as a Christian counselor at Denver Seminary. Alameda Heights’ has planned small faith group Bible studies. The group meetings will include the singing of coritos and prayer. The National Hispanic Plan model will be used for these Bible study groups.

Southeastern Colorado

Ministry continues in southeast Colorado under the leadership of Revs. Gary and Claire Zilm in La Junta, CO with a summer program for migrant families.

TODAY

Denver

Brentwood UMC

In December, 2000, the Brentwood Church Council voted unanimously to intentionally work to develop Brentwood Church multiculturally by expanding our mission, ministry and outreach to our diverse community. A Multicultural Ministry Leadership Team has been created to lead this effort. Brentwood's neighborhood is racially mixed with no majority racial group. Half of the households are below poverty level.

Brentwood Church is already involved in multicultural outreach through its *Brentwood Buddies after school* ministry. Brentwood Church is also involved in ongoing conversations with Nobuko Miyake-Stoner and Kahn McClellan about developing intentional United Methodist outreach to Vietnamese people in Denver (especially Southwest Denver). Two of the areas with a very high density of Vietnamese people are within six blocks of Brentwood Church.

In the context of our multicultural vision, Brentwood Church wants to intentionally reach-out to Denver's Hispanic people. We ask to be included in our Conference's Hispanic Plan.

Efforts Currently Underway

We are considering ways to build stronger relationships with the Hispanic families who are part of our *Brentwood Buddies after school* ministry.

We are developing an alternative worship option that is centered around prayer, praise and visual oriented.

We are beginning a relationship with Technology for All. Technology for All is a non-profit organization that works with churches and other non-profits to set-up computer labs. Technology for All works with the business community to receive computer donations and provides technical support. Our vision is to provide a six-day-a-week computer lab that would be a community resource, providing training in computer literacy, languages, GED, etc.

We are also beginning to discuss some other working ideas:

We would like to staff for bi-lingual outreach to Hispanic youth. Johnson Elementary School is located across the street from Brentwood Church and we can use their gym for a vital neighborhood youth ministry.

We would like to staff for providing Spanish Language Support/Education groups, like:

- 1) Women's Support Group
- 2) Parenting Education
- 3) Family Counseling
- 4) Legal Consultation
- 5) Bible Study & Spiritual Growth

We would like to staff for a Spanish language worship service.
We are open to working in partnership with other United Methodist Churches.

Pueblo

Bethel UMC and Eastside Ministries

A new alliance, the Bethel-Trinity Cooperative Parish was suffering. In the Spring of 1994, Trinity Church decided to merge with their close neighbor, Wesley UMC. Meanwhile Bethel, as the sole remaining UMC on the east side of town, decided to seek continuance on its own rather than asking for a new half-time pastoral support partner.

In the medium range planning of Bethel were three primary goals: 1) Increase its worship/membership base within its core neighborhood; 2) Build a week-day program by partnering with several non-profit social service type agencies and at the same time execute a few programs on their own; and 3) Seek outside support of its Hispanic outreach, beginning with a short-term missionary. The efforts of Lonnie Eakle, District Superintendent, were much appreciated. He held before Bethel the vision of becoming a servant church.

Worship was changed in several ways in order to appeal to other cultures as well as the dominant non-Hispanic one. There was a small shift in music and some use of the Spanish language in the worship bulletins. Within three years, Bethel was able to increase the numbers of its worship attendance within a one mile radius of the church by 50%. Also, new people from further out were drawn to this church with-a-mission. Of great assistance through knocking on doors and hard work in various endeavors, Bethel's Lay Leader, Rose Torres Vest, became a legendary figure in the church and the neighborhood.

Preferring not to rent space for week-day programs, but to be more involved, Bethel was fortunate to find the Pueblo YWCA agreeable to partnering. At that time, they were looking to relocate the childcare unit of their shelter program. The "Y" assumed administration and the church took care of facility matters, even to the point of combining office space and sharing telephones, copy machines, etc. Other program partners have been courted. Partnerships come and go, but the partnership with the YWCA is the oldest and strongest partnership.

For several years the pastor had searched for a steering or advisory committee, formed mainly of persons outside the membership of the church. The group, it was thought, could surely bring new resources and could guide in the development of a community-based mission. Eventually, a working committee was formed. It had a program, a treasury, a staff to work with, but no name and no chair. The name came in 1999 as the committee began to comprehend all that had been "deeded" to them: it was to be called, "Eastside Outreach". Shortly afterwards, John Blinn agreed to lead the committee. Under his leadership, the program has grown immensely.

A coalition of churches known as East Side Ministries developed a plan to support the work of Bethel UMC in Pueblo, CO and then combined financial support with the Rocky Mountain Conference. Rev. Richard Long was pastor during this transition and served from 1992 through 2000. Sandy Chilcotte, a US2 Youth Missionary, served from September 1998 to May 2000. She was instrumental in the building of a food pantry and day care ministries at Bethel. On July 1, 2000 Rev. Aiser Camacho was appointed one of the co-pastors for Bethel UMC. Rev. Camacho came to the Rocky Mountain Conference from a United Methodist Church in Mesquite, New Mexico in the Rio Grande Conference. Rev. Lola West was appointed as co-pastor. These two pastors took on the task of being pastors to the Anglo congregation who have been members and worshippers at Bethel for many years, and to grow a new Hispanic, mainly Spanish speaking congregation. This partnership is currently negotiating the many challenges of building this multicultural ministry.

This ministry at Bethel UMC is currently into its second year with the co-pastors Lola West and Aiser Camacho. A description of further planning is in an attached document.

APPENDICES

Appendix A: First Spanish Methodist Church, Denver

Appendix B: Northern Colorado mission

Appendix C: Southern Colorado mission

Appendix D: Sample materials and celebrations

Musica Alabare theme cancion

Convocation on Hispanic Ministries May 14, 1987

Dinner flyer September 12, 1987

Keynote Speaker David Ochoa 9/12/87

Article RM Reporter D. Ochoa & HTF 9/4/87

Flyer Leyenda Y Cancion March 10, 1991

Program L Y C Christ UMC 3/10/91

Phoenix Project page March 1991

Flyer C H. Mural September 27, 1992

National Plan for Hispanic Ministries

Cover Hispanic Ministries Challenge

Flyer H. Dinner December 5, 1993

Musica Canon de Navidad 12/5/93

Letter H.T. Dinner May 21, 1995

Map Hispanic population Denver M. Area

Letter A. Gray from I. Lopez December 11, 1995

Petition Annual Conference June 1996

Agenda Llamiento Training H. Ministries 2/7/97

Letter 2 September H. Dinner 9/2/97

Top: Conference Balance Sheet 2/28/97

Program Dinner 21 September 21, 1997

Flyer H. Dinner Brentwood Sept. 21, 1997

Lay Missioner Academy January 17, 1998

Minutes Vision Colorado Springs June 27, 1998

Flyer Celebremos en Cancion Nov. 8. 1998

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Ministry with Hispanic Peoples In the Rocky Mountain Conference

Part 1: Background
Geographical, Political, Economic, and Religious

Part 2:
United Methodist Ministries in Native American and Hispanic
Communities in Early Colorado and New Mexico

Part 3:
1980's to the Present

Part 4:

National Hispanic Plan

The

Presented to the United Methodist National Hispanic Plan
in application for Funding New Ministries

April 2001

Part 1: Background

Three great migrations of people came together during the 17th, 18th, and 19th centuries in the area we now call the Rocky Mountain Conference. First, Native Americans moved south while Spanish Americans moved north. Americans originally from Europe began moving west and south in the 18th and 19th centuries. The acculturation of these diverse groups of people was immensely shaped by geography, politics and economics, and also by religion.

The valleys flanking both sides of the Sangre de Cristo Range form part of the northern fringe of the American Southwest. The northern borderlands of Spain in the 17th and 18th century extended in a great arc of land curving from Monterey, California on the Pacific Ocean to Corpus Christi, Texas on the Gulf of Mexico. But, Spain really drew no boundaries at that time. Its' territory stretched as far to the north as military expeditions could enforce recognition of its power among the Native Americans of the mountains and plains. To the east it stretched into Apache and Comanche country until it encountered the sphere of influence of the French settlements at New Orleans and St. Louis. Even after 1763, when European diplomats declared that the entire region from the Rocky Mountains to the Mississippi River was Spanish territory, officials made no effort to divide precisely the six hundred miles of open landscape that separated Santa Fe from San Antonio, or the nine hundred miles between Santa Fe and St. Louis.

The U.S. purchase of the Louisiana Territory in 1803 forced negotiations over a more exact boundary. In 1819 the Adams-Onis Treaty set the border between Spanish and U.S. territory along the Red River to the 100th meridian, north on that line to the Arkansas River, west again to the river's source, north to the 42nd parallel, then to the Pacific. This was the boundary until the U.S. annexation of Mexican lands in 1848. This left the southern plains, the Rockies, and the plateau country of Colorado in Spanish and (later) Mexican hands. The remainder of the Colorado plains and the Front Range belonged to the United States. What is now New Mexico became a territory of the United States in 1850 after having been ruled by Spain, then Mexico, before conquest by the United States government in 1846. Sources tell us that there were 61,547 inhabitants at that time. Many people were of Spanish decent; many were Native American; and many were mixed. Spanish and Native American languages and dialects were spoken.

In the years preceding 1870, the sections of Colorado south and west of the international boundary had become an economic frontier of New Mexico. Traders from the Rio Arriba were making illegal trips into the Colorado mountains as early as 1712. In 1765 Juan de Rivera led a party through the high San Juan Mountains and along the Gunnison River in search of minerals and trade. A decade later the Dominguez-Escalante expedition followed Rivera's path on the first part of its search for a trail to California. After 1803 the New Mexican government shifted its position, encouraging Native American trade as essential for securing the friendship of tribes now open to U.S. influence. By the second decade of the 1800s, not only the Utes but also the Comanches in West Texas, plus the Pawnees, Cheyennes, and Arapahos in Colorado, had come to expect regular visits from New Mexico. The established meeting places were at the confluence of the Purgatory and Arkansas where tribal territories came together.

The character of this northern trade changed after Mexican independence from Spain. From 1803 to 1821, Spanish officials had tried to sweep intruders from the plains. Patrols crisscrossed the lands south of the Arkansas at every rumor of activity. It was Missourian

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William Becknell who had the luck to discover the change in policy under the new regime. Departing in September 1821, he was back in Missouri by January 1822 with many sacks of Mexican silver and the news that New Mexico now welcomed U.S. trade.

Trade was already collapsing when the U.S. annexed Mexican lands in 1848, but New Mexicans found another use for southern Colorado. The Spanish-speaking population along the upper Rio Grande grew rapidly in the early 19th century. Perhaps sixteen thousand or twenty thousand strong in the 1790's, they totaled sixty thousand by 1850. Irrigable land grew scarce in the Rio Grande Valley, and it was a struggle to survive on farms subdivided among generations of male heirs. This pressed an indelible cultural stamp on the life and landscape of a broad portion of the Southwest, including Colorado valleys on both sides of the Sangre de Cristo range. Beginning in the 1820's and 1830's under Mexican rule, Hispanic villagers reoccupied lands abandoned to the Comanche by their grandfathers.

In a series of immense land grants between 1833 and 1843, Mexican officials parceled out the extreme headwaters of the Rio Grande, the San Luis Valley, and the eastern plains from the Canadian River north to the Arkansas. Four properties lay entirely or largely within the future state of Colorado. The Conejos Grant was issued in 1833 and reconfirmed in 1842 to include the upper Rio Grande and much of the San Juan Mountains. The Sangre de Cristo Grant covering the San Luis Valley was drawn up in 1843, the same year Gervacio Nolan received a smaller tract south of the site of Pueblo. The valleys of Huerfano, Cucharas, Apishapa, and the Purgatory, which drain the east slope of the Sangre de Cristos, went simultaneously to a partnership including Taos official Cornelis Vigil, Ceran St. Vrain, and Charles Bent. What is important about these grants is that the recipients were obligated to settle permanent colonies of loyal citizens in order to hold the territory for Mexico.

Colonization along both sides of the San Luis Valley followed at San Pedro, San Acacio, Guadalupe, Conejos, and other villages. More than 2,000 migrants put at least forty irrigation ditches to use along the bottomlands by 1860. The flow of Hispanic population from the Chama Valley into the San Luis country continued in the next decade, as Anglos in New Mexico joined the competition for scarce land. By 1870, when Costilla and Conejos counties held a total of 4,200 people, Hispanic settlement had reached as far north as Saguache and the lands of the Conejos grant. By the same date, ninety percent of the 6,400 residents of Las Animas and Huerfano counties were either New Mexican natives or the children of New Mexicans.

These Hispanic pioneers re-created as closely as possible the culture they had left behind. As with Anglo-Americans who moved west, New Mexico's early people ventured into a new land to build a more prosperous version of the society they had left behind. In the San Luis Valley, the earliest settlements, such as Costilla, were built for protection in the form of a plaza or enclosed square. Individual farmsteads - a two-room or three-room adobe house, garden, shed, and corral - strung out like beads along a river or irrigation ditch, fifty or a hundred yards apart. Each farm extended in a long, narrow strip from the stream into the hills behind, with fields of grain and gardens of beans and chilies close in and grazing land stretching behind for five or ten miles.

Each farm had roughly equal shares of arable land, pasture, and wasteland, and each holding was apportioned in the original grants according to the size of the family and the abilities of the farmer to utilize the acreage. Irrigation facilities were cooperative enterprises, and outlying pastures were used as a commons even though technically under private ownership. Despite its lack of geographic focus, each village maintained an identity centered on its church and local leaders who traded on respect for themselves and their families to supervise cooperative work, dispense justice, and represent the village to the outside world.

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For most of the plazas, contact with the Anglo world was funneled through a patron. In small settlements the patron might be the family patriarch, in other areas a large landowner who provided jobs for farmhands and tenants. The patron took the responsibility for selling local produce, supplying goods for the community, solving local disputes, acting as political spokespersons, maintaining a limited standard of living, and doing small favors. In return, he gained respect from the community, often as "compadre," or godfather, to children not related by blood. He could usually depend on acquiescence to his economic schemes and on block voting to help him bargain with Anglo authorities.

Southern Colorado

The town of Trinidad became a prominent point of contact between the eastern Hispanic settlements and Anglo Coloradoans. Members of both groups were simultaneous founders of Trinidad. In fact, this village along the Purgatory became the center for U.S. influence as the seat of government for the new Las Animas County. After 1866 it became a point on the stage and telegraph lines between Denver and Santa Fe. The dusty streets and mud-floored houses sheltered not only New Mexicans but also U.S. merchants along the main street. Mounting tensions between the groups exploded on Christmas Day, 1867, when an Anglo resident shot a Hispanic. When a group of Anglos attempted to rescue the accused killer from jail on January 1, they found themselves surrounded by scores of Hispanics led by Sheriff Guitierrez of Las Animas County, who tried to prevent a lynching while holding the culprits. Only with the arrival of U.S. troops on January 5 did the Anglos feel it was safe to surrender. Not until late spring did feelings subside enough to allow the army's withdrawal.

As the Trinidad incident indicates, Hispanic society in southern Colorado quickly came under strong pressure from Anglos moving south from the core area of U.S. settlement. The newcomers had the usual Anglo-Saxon disregard for dissimilar cultures. In their minds their intrusion was part of the rapid progress of civilization, and they felt no compunction about displacing a population. The general pattern in southern Colorado was for development-minded Anglos to squeeze Hispanics out of positions of significant influence. The problem can be seen at heart as a clash between a people comfortable with the 18th century and a nation waiting impatiently for the 20th. As early as 1871, the European purchasers of the Sangre de Cristo Grant refused to recognize the rights to the use of common land claimed by the original settlers brought in by the original owner. By the turn of the century, the Spanish-speaking population in the San Luis Valley had abandoned lands north of the Conejos River to the Anglo population.

In the Arkansas Valley, the development of coal mining and timber industries along with the influx of European immigrants slowly displaced Mexican farmers. New corporate landowners denied personal responsibility for tenants. Corporate purchases and the creation of national forest reserves constricted the free range available for the herds of Hispanic villagers. Unlike the understanding patrons, absentee managers had no sympathy for stories of hardship or bad crops. U.S. roads and railroads broke up much of the rich bottomland. Erosion damaged other land as the best timber went for ties and mine bracings. In the early 1900's many old plazas were abandoned when inhabitants moved to coal camps to work as guards, teamsters, and laborers, or to Walsenburg and Trinidad to earn wages from the Anglos. Others cut railroad ties from the pine forests of the Sangre de Cristos, worked in railroad repair crews, or worked for Anglo-American ranchers. Participation in the new cash economy did help to preserve ownership of individual farms and homesteads, but it also ended much of the isolation and self-containment of Hispanic Colorado.

The boundary between New Mexico and Colorado continued to reflect the balance of cultures on the western frontier up into the mid 19th century. After annexation to the U.S. in 1848, the government in Washington trimmed unoccupied territory from what was New Mexico,

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but they left all areas of Hispanic settlement under the supervision of Santa Fe. Congress created a Colorado Territory identical to the present state after the first gold rush. The new boundaries, set in 1861, cut the pioneers of the San Luis and Arkansas valleys from their homeland. Congress fragmented this single cultural region, and repeated protests from the New Mexico legislature were to little avail.

In an immediate sense, the congressional action reflected the influence of land speculators among the politicians. In a much broader sense, however, it signified that after a century and a half of doubt, all of Colorado was part of the Anglo-American West. Since the early 1700's the southern Rockies, the San Luis basin, and the Arkansas Valley had been zones of contact among dissimilar peoples—Utes and Apaches, Comanches and Spaniards, Frenchmen and Spaniards, and, above all, New Mexicans and Anglo American—competing for control of the same territory. The tiny expeditions, the small battles, the single settlements and forts - many of these events seem preliminary for what was to follow. As viewed from a different perspective, the lands of Colorado became one of the major frontiers of world history, a zone of interpenetration between the expansive societies of Native American, Hispanic, and Anglo America.

In the 20th century the entire area can be defined as a zone of cultural contact, the place where the nation's dominant Anglo-American culture has needed to acknowledge the social patterns of Native Americans and Spanish-speaking peoples. The region's common problems are less those of growth than of social adjustment and accommodation. The dominant theme in the 20th century is immigration. With the one exception of the 1930s, every decade has witnessed a significant influx of Hispanic immigrants into the United States, and there is little reason to believe that this movement will be stemmed in the near future.

The first major push of immigrants occurred during the first three decades of the 20th century. Although statistics pertaining to immigration from the south are highly unreliable, it appears that over one million Mexicans entered the country at this time (1900-1930), joining the half million already in residence. Most settled down in the Southwest, though Mexican settlements began to appear in other sections of the country as well. As they had during the time of the California gold rush, Hispanics came to dominate many mining areas, notably along the Mexican border. It is estimated that 60 percent of the mineworkers in the Southwest in 1900-1940 were Mexicans. They were also well represented in the mining fields of Oklahoma, Colorado, Utah, and Nevada during these years.

By the first decade of the twentieth century, Mexicans were beginning to compete in another industry, which required heavy physical labor, the railroad. Mostly recent immigrants, particularly the Irish, Greeks, and Italians, constructed the railways of the southwest, first and foremost, the Southern Pacific and the Atchison, Topeka and Santa Fe, in the 1870s and 1880s. The lines were built hastily and maintenance became a pressing problem almost immediately. Since repairing railroad lines did not require special skills, there were no real impediments to employing predominantly inexperienced laborers who were needed to unload rails, lay switches and ties, and level roads. From 60 to 90 percent of the section and extra gangs employed on eighteen western railroads in 1900-1940 were Mexican. This dominance was most pronounced in the Southwest, where, according to a 1922 survey, they composed some 85 percent of the track workers.

While significant farming enterprises had appeared before the turn of the century, notably in the cotton fields of Texas, the sugar beet fields of Colorado, and the wheat fields of the Great Valley of California, the true beginning of agricultural development in the Southwest dates from the enactment of the Newlands Reclamation Act of 1902. This legislation provided for a series of irrigation projects that were to transform arid lands into rich farming country. By 1929, the Southwest was producing 40 percent of the total fruit and vegetable output in the

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United States. The enormous cost of irrigation required massive outlays of capital, which ensured the dominance of large corporate enterprises rather than the small family farms of the Midwest. Factory farms required huge numbers of workers and only Mexico was in a position to provide them. As the factory farms expanded, especially during World War I, the labor shortage intensified. By the 1920s, Mexicans dominated farm labor in the greater Southwest.

Most Hispanics in the United States lived in rural settings at late as the 1920s. To be sure, there were those who resided in true urban communities like Albuquerque, El Paso, San Antonio, Tucson, Chicago, Los Angeles, and New York. But this was not true of miners, railroad workers, or the majority of agricultural workers, especially migratory farm laborers. In fact, some Mexicans lived in labor camps on a permanent basis. On the eve of the Depression, the majority of Mexicans resided in small country towns at least part of the year. These rural communities displayed considerable diversity, depending mainly on the kind of economic function they served, but they could hardly be called "urban."

Northeastern Colorado

The initial movement of Mexican-origin agricultural workers out of the Southwest occurred in the South Platte River Valley at the turn of the century. Stimulated by the 1897 Dingley Tariff, which imposed heavy taxes on imported sugar, the culture of sugar beets spread rapidly throughout the United States at this time, and northeastern Colorado became one of the leading producers. Workers from the south flocked to the fields. Some of these newcomers were Hispanics from New Mexico and the San Luis Valley in southern Colorado, others were Mexican immigrants, many of them from western and southern Texas, which served as vital staging areas for the industry. By the 1920s, immigrant and U.S. born Mexicans had effectively displaced the old work force, consisting mostly of Belgians, German-Russians, and Japanese. By 1927, some 58,000 Mexicans worked in the sugar beet farmlands extending from Colorado to Ohio.

The 1930s was a decade of economic hardship for the United States. All segments of the American population suffered from the shrinking job market. Hispanics were no exception. Material deprivation was only part of the story. Prior to this decade, anti-Hispanic sentiment had been on the rise, but in many parts of the country "the Mexican Problem" was hardly an issue. With the onset of the Depression, however, Mexicans became a popular scapegoat. By now many Mexicans had begun to move into towns and cities. No longer were they an invisible minority. Even their traditional defenders, the large mining, railroad, and agribusiness interests of the Southwest, were reticent to speak out on their behalf. Employers had access to a huge reservoir of cheap domestic labor thanks to the influx of Dust Bowl immigrants; Mexican workers were now expendable. Their means of resistance were limited. Not surprisingly, then, many Mexicans joined the struggling labor movement, now radicalized by the desperate conditions of the working masses. In the end, unions were forced to their knees by their powerful enemies. For Hispanics, the defeat was especially humiliating. By the mid-1930s, thousands repatriated to Mexico.

One of the most momentous consequences of economic dislocation for Mexican workers was that many were forced from the countryside and into cities. While food was more difficult to access there, urban centers offered compensating advantages. Work remained scarce, but there was a wider array of opportunities, and people could make ends meet by going from one subsistence job to another. The welfare programs that were established as part of President Roosevelt's New Deal were mostly city-based. Of course, large numbers of Hispanics were ineligible for welfare because they were undocumented or because they failed to meet residency requirements. And, the government was not very sympathetic to their plight.

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Nonetheless, welfare services helped many Mexican families survive, especially in the winter when rural jobs tended to vanish.

Perhaps the Hispanics most impacted by the Depression were the Hispanics of northern New Mexico and southern Colorado. During the course of the early 20th century, as their land base contracted, villagers in this impoverished area fought to survive. The men were forced to make ends meet by turning to wage labor, which meant seasonal migrations into the sugar beet and mining industries of Colorado. The decline of these enterprises during the Depression, though, cut off these vital sources of revenue, causing a major crisis. Unable to pay taxes and conservation district assessments, some eight thousand Hispanics lost their farms and ranches. The collapse of the regional economy in the early 1930's inevitably forced many families to abandon village life for the cities. In Denver, for example, the Mexican population tripled during this troubled decade.

In the annals of American history, the World War II was probably not as momentous in its consequences as World War I was a generation before, but such is not the case for Hispanics in this country and in our annual conference. World War II altered the life in the Hispanic communities profoundly. Its heaviest impact was on the small but growing middle class, which increased in both size and influence. In the aftermath of the war, this middle sector, largely composed of children of immigrants rather than immigrants themselves, was eager to win acceptance into American society.

The Japanese attack on Pearl Harbor on 7 December 1941 forced the United States into the war. For Hispanics, the colossal conflict represented an opportunity to enter the American Mainstream. By the 1940s, there were many more of them in the U.S. than there had been during WWI, so their participation was much higher. Ultimately, between 250,000 and 500,000 Hispanics, mostly Mexicans, out of a population of nearly 3 million, engaged in active military service.

Like their Anglo compatriots, most were drafted into the service. Many of them, however, were volunteers. Survivors of the war gained immeasurably by the experience. Perhaps the most valuable benefit was psychological. Military service did wonders for self-esteem, but it was meaningful in many other ways. Some Hispanics were forced to deal with Anglos for the first time, and the experience in inter-ethnic relations was generally positive. Cooperating against the common enemy tended to break down mutual prejudices. Some of the friendships forged in battle undoubtedly continued to be cultivated after the war. Although discrimination still existed, there was less of it in the service; and Mexicans and other minorities found the military training as a means for making career opportunities available to them. Veterans' benefits offered Hispanics and other minorities unprecedented opportunities to better their lives by providing education and job training, as well as facilitating the purchase of homes. The G.I. Bill in particular stands out.

In 1965 the entire area of Hispanic New Mexico and the canyon lands of Arizona and Utah was singled out by the federal government to be the Four Corners Economic Development Region, one of six areas in the country for special aid to counteract low income, high unemployment, poor housing, and lack of growth. The thirteen counties of historic Hispanic Colorado, including the San Luis Valley and the southern parts of the Arkansas Valley, gained fewer than 1,000 people between 1970 and 1990 compared with gains of nearly 900,000 in the metropolitan corridor from Colorado Springs to Fort Collins and 150,000 in the Western Slope. Colorado's division among several larger regions has made it a fragmented state. As if charged with static electricity, its sections seem to be constantly trying to avoid each other. Hispanic versus Anglo has been a recurring theme in Colorado politics, and the sectional power bases Democrats and Republicans established in the 1860s persist more than a century later.

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Within Colorado the southern counties form a region unto themselves. The people alone set it apart, for the descendants of last century's Hispanic migrants still form substantial minorities of 25 percent on the east and nearly 50 percent on the west. The San Luis Valley, despite the prosperity of its irrigated potato farms and recent land developments, is economically the poorest area in the state. The entire upper Rio Grande basin, from Poncha Pass to Santa Fe, has one of the lowest per capita income levels west of the Mississippi. The coal and iron belt stretching from Trinidad through Pueblo has similarly been depressed. Automation and the decline of the soft coal industry removed the primary livelihood of thousands.

The religious life of the settlers appeared equally strange to European-Americans. In the 1870s and 1880s, the peculiarly New Mexican religious order of the Penitent Brothers - "Los Hermanos Penitentes" - flourished in the San Luis Valley, eastward into Las Animas and Huerfano counties, and westward into Archuleta County. Although the origins of the Penitentes are still debated, the order probably emerged in New Mexico around 1800 to fill the vacuum resulting from a lack of trained priests. Operating without special secrecy in the early nineteenth century, the Penitentes went underground when Protestant missionaries and French-trained priests brought in by Roman Catholic Archbishop Jean Baptiste Lamy of Santa Fe tried to alter the local customs. To many participants, the preservation of the brotherhood, with its annual re-enactment of the Passion and the custom of physical penance, symbolized the retention of Spanish culture and Spanish Catholicism in the face of outside intrusions. Certainly for travelers who saw piles of crosses waiting for use on distant hillsides, and heard lurid stories of self-torture with whips and cactus, the existence of the order isolated Spanish-speaking Colorado as alien territory.

Part 2: United Methodist Ministries in Native American and Hispanic Communities in Early Colorado and New Mexico

Prior to 1846 Protestantism was scarcely tolerated in territories ruled by Spain. Yet, faith practices evolved in ways that served the people whether approved by the official church or not. Indigenous religious practices existed alongside Catholic teaching. Because of this, the area was essentially a foreign mission for Protestant missionaries including the Mission Board of the Methodist Episcopal Church.¹ Following are brief accounts of early Methodist work that have been foundational and expressive of the struggles that existed then and now.

Rev. Enoch G. Nicholson and Rev. Walter Hansen

Rev. Nicholson was sent to Santa Fe to work with military personnel and their families, but he soon became disappointed and returned to the States. He was reappointed in 1853 as superintendent of Methodist missions to both English and Spanish-speaking inhabitants. Nicholson did not speak Spanish, and no records have indicated that he attempted to evangelize the non-Spanish speaking inhabitants. He became ill and left the mission in June 1854. Rev. Walter Hansen assisted Nicholson and started a school at Tecolote with 35 students. Roman Catholic opposition was credited with a dissolution of the school, and Hansen left the mission not long after. Both Hansen and Nicholson were discouraged when they left New Mexico and both gave unfavorable reports concerning the prospects for Methodist missions.

Father Benigno Cardenas

Father Cardenas was described as a "disaffected" Roman Catholic priest who had converted to Methodism. He is known for preaching a sermon in the public square explaining why he had become a Methodist. After finishing his sermon he turned his credentials as a Roman Catholic priest over to Nicholson. He requested that he be authorized to become a Methodist preacher and work in the mission. As might be expected, Cardenas became a controversial figure. Nicholson and Cardenas formed Methodist societies at Peralta and Socorro, both south of Albuquerque, and are credited with making converts in other places.

Cardenas was the only person who remained at the mission. He traveled and preached the gospel in spite of opposition and threats that included being shot at least once. He kept the mission alive. He is said to have preached three times in one day and formed a Methodist society of 20 persons in Algodones. He preached to gatherings of Mexicans and Americans in Santa Fe.

¹ This summary is drawn primarily from Templin, J. Alton, Breck, Allen D., Rist, Martin. Editors. *The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850-1976*. The Rocky Mountain Conference of the United Methodist Church. Denver, 1977. In addition to this publication the Colorado and Rocky Mountain Conference Journals from 1926-2000 were used and the Files of Isabel Lopez, Albert and Lois Scarffe, Joyce Snapp- Cook, Liz Willcockson, Barbara McIntyre, and minutes from La Luz 1984-2000.

Rev. D. Dallas Lore

Rev. Lore arrived on June 24, 1855 as the new superintendent. He found Cardenas to be both "sick and discouraged." An experienced missionary, Lore knew Spanish well from his work in Argentina. Lore was able to reorganize the societies at Peralta and Socorro, and planned a monthly circuit composed of Peralta, Socorro, Jorales and Polvadera. He spent time with the native Pueblo Indians and carried on with the work Cardenas had continued after Hansen and Nicholson left. However, official Methodist missionary work was suspended in this region for almost a decade. General Conference of 1864 then requested that a mission and a school be established in New Mexico.

Return to the Mission 1868 - 1872

Rev. John L. Dyer

Rev. Dyer was a delegate to the General Conference of 1868, and at that time discussed with Bishop Simpson the resumption of missionary work in New Mexico. Part of his plea included the statement, "For three hundred years this area has been under the yoke of Catholicism." Dyer proposed that all of New Mexico and the southern part of Wyoming become a part of the Colorado Conference. His plan was finally approved and a district of southern Wyoming with Cheyenne and Laramie as appointments became the Dakota District. The Rio Grande District included all of New Mexico and Southern Colorado. Dyer was appointed to be Presiding Elder of the Rio Grande District.

Rev. Thomas Harwood and Emily Harwood

John Dyer had known Thomas and Emily Harwood in Wisconsin. He convinced them to come to La Junta, New Mexico to establish a high school. Thomas had been a soldier and a chaplain in the Civil War. He would be the preacher and Emily the school teacher. They learned Spanish and worked among a predominantly Spanish Roman Catholic population. Among their accomplishments was to revitalize the church in Elizabethtown, which was the second Protestant church building in New Mexico.

Part of Thomas and Emily Harwoods' success was their ability to gain the confidence of the individuals native to the land with whom they worked and taught. An example of such confidence occurred around 1872 when Harwood was permitted to witness the highly secret Good Friday rites of the Penitents on a *morada* near La Junta. This experience was seldom given to a non-member. One of the workers they trained was Benito Garcia. Harwood became a member of the Colorado Conference and in 1870 was reassigned to New Mexico. Rev. N. S. Buckner was his assistant.

Rev. Benito Garcia and Brother Ambrosio

Garcia was licensed to preach and became one of the leading Mexican preachers in the mission. Having heard there were some Protestants near Albuquerque, Harwood and Garcia headed toward Peralta. The class that Dallas Lore started in 1854 had been all but forgotten by the church after he left. When Garcia and Harwood met up with the class they were surprised. Dyer apparently knew nothing about it, and Harwood had unreliable information.

They had dropped the name Methodist and were known simply as Protestant. Harwood was pleasantly surprised to find that this class had continued under the native leadership of

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"Brother Ambrosio" during the long interval of sixteen years. Together they continued to work building the membership and reclaiming it for the Methodist church.

In 1872 New Mexico was removed from the Colorado Conference and the New Mexico Mission was established under the direction of the Board of Missions with Thomas Harwood as Superintendent. The efforts of people like Nicholson and Hansen, Cardenas and Lore, Dyer, the Harwoods, Garcia, and Brother Ambrosia (and no doubt many more) created a foundation for multicultural ministry.

Part 3: Ministries from 1980's to the Present

Denver

Irene Cummings (1915-1926)

The Deaconess organization began work among Spanish speaking people in West Denver around 1915 under the leadership of Miss Irene Cummings.² She was assigned to Clough Memorial Church which moved to the St. James Church at 1155 West Colfax (now part of the Auraria campus) in 1921. Rev. Seneca Garcia was received as their first Spanish speaking pastor in 1922. Miss Cummings worked in Denver until 1926.

Until this time no records were found in the conference journals. The First Spanish Methodist Church grew rapidly and remained in the same location until 1954. Plans were begun then to demolish the old church that had stood in West Denver for 65 years.

Martha A. Babermeyer (1929-1960)

Martha Amelia Bebermeyer was born of German parents in 1893 in Hawk Point, Missouri. After graduating from high school, she taught school for several years to earn savings for college and seminary. She went out as a Home Missionary from the Kansas Conference in 1925 and served a local church in Brooklyn, N.Y. for two years, before going to Centenary Church in Salt Lake City for two years. She was consecrated as a Deaconess in Salt Lake City.

In 1929, Miss Babermeyer came to Denver and served at Wesley Church, First Spanish, and Epworth Church and Community Center. Most of her work was done among the underprivileged, inter-denominational and interracial families. She was described as a source of help and comfort, strength and hope to many families. It was also described that her one desire was to live up to the Methodist Deaconess Motto, "We are seeking to find ways through which our Christian witness may be intensified and extended." Miss Bebermeyer retired in 1960 and died in 1971.

Rev. Seneca Garcia (1922-1945)

Seneca Garcia moved from New Mexico to be pastor for First Spanish Methodist Church in 1922 and served there until his death in 1945. As many as 943 members were reported in

² Ibid., pp. 303-306

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1931, and other years reported memberships from 500 to 749. Miss Alfa Metsker from 1926-1931, and Miss Martha Babermeyer from 1931-1950³ served as deaconesses.

Rev. David E. Cisneros (1945-1950)

Garcia was followed by David E. Cisneros followed Rev. Garcia. David was born on January 28, 1913 at Walsenburg, Colorado to a circuit judge and ordained minister father, Moises Cisneros, and a homemaking mother. He attended Adams State College in Alamosa, Colorado to receive a Bachelor of Arts degree and then the Iliff School of Theology to receive a Master of Theology degree in 1945. In 1940 he married his wife Zoby, at Las Mesitas. They had eight children.

In 1945 he was appointed by Bishop Wilbur E. Hammaker to be pastor of the First Spanish Church of Denver. He was received into full membership in the Colorado Conference in 1946 and served at First Spanish until 1950, when he was appointed to Fort Morgan and the Northern Colorado Spanish Mission. In 1954 he withdrew from the Conference and went to Bethel Presbyterian Church in Denver. He served as Moderator of the Denver Presbytery and was on the Colorado State Adult Parole Board. David died in Golden, Colorado on October 18, 1992.

Rev. Hector Franco (1950-1959)

Hector Franco was born November 25, 1902 in Mexico City. He attended the Harwood Boys School in El Paso and the Central Baptist Theological Seminary in Kansas City, Kansas. While in high school he married Nemecia Santillanes in Albuquerque, New Mexico. As a student he served the Emporia and Lyons, Kansas charges. He was admitted on trial and ordained a Deacon in 1926 and brought into full connection in 1928 in the New Mexico Annual Conference. He served the Spanish-speaking missions in Southwest Kansas 1928-34; Garden City 1935-39, transferred to the Central Kansas Conference in 1939 and served its Spanish mission.

In 1950 Franco transferred to the Colorado Conference to serve the First Spanish Church of Denver following Rev. Cisneros. In 1959 he took a supernumerary relationship until retirement in 1968. He served as a teacher at Regis College in Denver, Sterling Public Schools and at the Universities of Valencia and Sevilla in Spain for the U.S. Armed Forces. While in Denver he organized a city-wide revival at City Auditorium and other locations for Spanish-American Youth. He and his wife had four children. He died in Denver on July 28, 1984.

During the pastorate of Rev. Franco membership was listed at 393 in 1950 but down to 72 in 1959. In 1953 new facilities were found at 935 W. 11th Ave because the building on West Colfax was condemned by the city. This building was consecrated on May 23, 1954.⁴ The ministry, however, continued to decline, and in 1968 it became the Inner City Parish and was relocated to 9th & Galapago. Rev. Franco died in 1984.

Rev. Thomas Sepulveda (1959- 1968)

Rev. Franco was followed by Rev. Thomas Sepulveda. Thomas Sepulveda was born in Muzquiz, Coahuila, Mexico in 1941 to a farming family. He received his Bachelor of Arts degree from Saltillo, Mexico in 1935, his Theological degree from Piedras Negras, Mexico in 1937, and a Doctor of Philosophy from the University of Eastern Florida in 1953. He was granted Mental

³ Ibid., p. 315

⁴ See Appendix A for statistics and pictures.

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Health Certification by the Association of Mental Health Chaplains in 1970, and was awarded an honorary doctorate of Divinity by the Fundamental Bible Seminary in 1980. He became a naturalized citizen of the U.S. in 1940.

In 1940, Sepulveda married the former Betty Sandoval in Cheyenne County, Nebraska. They had two children. He was received into full membership in 1944 in the Rio Grande Conference. Pastoral appointments served were Wagon Mound, New Mexico 1940-41, Redentor in El Paso, Texas 1941-43, Roswell, New Mexico 1943-45; Lyons and Kansas Mission 1953-59, and First Spanish of Denver 1959-68. He built 3 parsonages and the El Messias sanctuary and educational building in Pueblo.

Sepulveda was the Chaplain at Denver General Hospital from 1968 to 1985 when he retired. He led in building an interfaith chapel at the hospital. He wrote for Spanish journals and for 20 years hosted a radio program "The Counselor" on station KFSC. He chaired Colorado's Four Hundredth Anniversary of the translation of the Bible into Spanish. Among his awards Thomas received the Latin American Educational Foundations Citizens Award in 1970, the Daughter of the Americas Revolution Americanism Award in 1987, the Americanism Award from the office of the U.S. President in 1985; and was appointed to the National Republican Presidential Task Force in 1983. Tom died of a heart attack on January 22, 1990 in Denver, Colorado. He has been described as a mild and gentle man who showed a relentless fighting spirit when battling discrimination experienced by his Hispanic people.

Rev. Ramiro Cruz-Aedo (1968-1975)

Rev. Sepulveda was followed by Rev. Ramiro Cruz-Aedo in 1968. Rev. Cruz-Aedo served Denver Inner City Parish from 1968 to 1975 and was appointed to the Ellicott and Edison-Leader charge in 1975. He served there until 1977 when he went to the Holding Institute 1977-79, to Walsenburg-Gardner 1979 - 82.

Rev. Ramon Perez (1975-1985)

Ramon A. Perez became a probationary member of the Rio Grande Conference in 1969 and served at Bay City from 1955-59, Dallas, Elgin, Taylor 1959-61; Victoria 1961-65, as Las Cruces, New Mexico 1965-67; Socorro Balen 1967-71, Crystal City, Carrup Springs 1971-75, and was received into full connection in 1972. He transferred to Rocky Mountain Conference in 1975, and served Pueblo Messias 1975-77, Platteville 1977-78, Denver Berkeley 1978-83; Tooele Utah 7/1/83 to 3/15/85. Rev. Perez took a leave of absence in 1985 and retired in 1988. He has been employed as a security officer in Denver and has been active in civic and volunteer activities

Rev. Ramon Perez family (1978-1983) became leaders in Berkley UMC and remained active after Rev. Perez was transferred to Utah.

Rev. Josafat Curti , Christian Based Communities and Theological Education

Rev. Josafat Curti had been Executive Secretary for MARCHA (Methodist Associates Representing American Hispanic Causes) and served on the General Board of Discipleship of the UMC returned to Colorado until 1982. He completed a manual entitled *Hispanic American Congregation Development* that included a chapter on Hispanic church growth analysis including a section on demographics 1970-80.

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In 1983 Rev. Curti was appointed Associate Program Director for Hispanic Ministries in our Conference and served from 1983-1987. Josafat and his wife, Sheryl, were active in the newly organized task force in Denver. He soon organized other task forces in Colorado Springs, Greeley and Pueblo. In 1985, Rev. Curti organized five Christian based communities for Bible study and worship, four in Northwest Denver and one at The Iliff School of Theology. Curti also assisted Rev. Pablo Guerra of Greeley with a Hispanic Camp at Temples Hills June 21-23 with 31 adults, 4 teens, 9 elementary children.

In the summer of 1984 Rev. Curti placed interns at Bethany and Epworth in Denver, Greeley, El Messias in Pueblo, Center and Saguache in the San Luis Valley, and at Yuma in the northeast. He conducted workshops in Center, Denver, Las Animas, Pagosa Springs and Pueblo. The next summer interns again served Denver Bethany (Kitty Duerst) Inner City Parish (Edna Espinosa), Berkeley, Merritt, Highlands, Alameda Heights (Lorena Espinosa), First Church Colorado Springs and Yuma.

The Phoenix Project 1988

Further meetings of La Luz were held in June and August. In August the task force received reports from Elias Martinez about the Phoenix project. Letters were sent out asking for support. Jackie Calloway reported that UM Churches in Pueblo were developing a ministry to Hispanics. Paul Hood said that Brentwood UMC had hired Lucia Guzman to work part-time with Hispanic families. Nanette Martinez was welcomed as a new member of the task force.

The Phoenix Project was adopted and approved by the group in October. The Phoenix Project was a plan of the Northwest United Parish composed of Berkeley, Faith and Merritt churches. The purpose was to bring North High students to meet with Hispanic professionals for weekly self-enhancement seminars. Another purpose was to expand children's programs at Faith UMC. They encouraged Hispanic work in the 3 churches. English as second language classes were planned for Hispanic adults. Citizenship classes using Amnesty programs were planned. Seminars for youth were to begin in January 1989, and other programs were to begin in October 1988. An estimated budget of \$24,050 included a half-time program coordinator, a secretary, and programs costs of books, supplies and facilities.

In 1989, the task force met in February and August and made plans for the dinner in September at Wheat Ridge UMC. Dr. Justo Gonzales was the speaker. About 180 people attended, and over \$1,000 was earned after expenses. Rev. Sharon McCormick of Denver Urban Ministries helped with the ticket sales. A front page story about the Phoenix Project in the Northwest UMC Parish appeared in the *Rocky Mountain UM Reporter* (Vol. 136, Number 9) on July 28, 1989. The article was written by Isabel Lopez and Bob Hunter and described the following programs: "Rainbow Kids" for church school children at Faith UMC, "Spiritual Fellowship" (a Bible study at Berkeley UMC), "Have You Ever Dreamed?" (Youth Seminars at Ashland Center), and a Mother's Day Out at Merritt UMC.

In 1991 the task force met four times and planned for a dinner at Christ UMC in March. The program was "Leyenda y Cancion" with coros, himnos, solos, harpsichord and violin duet, a trio by the Perez brothers, and leyenda were given by Lucia Guzman, Isabel Lopez and Jon Nieves. A Phoenix Project report was given. Expenses for the dinner were \$258.17 so a net earning of \$1,000 for the Phoenix Project.

The task force met in 1988 with Elias Martinez and Rev. Gordon Benesh. Isabel requested a \$1,000 grant from EMLC for the monthly youth seminars at Berkeley UMC from January through April. Rev. Lucia Guzman and Isabel Lopez reported on the Phoenix Project. The previous dinner had a net earning of \$750 and 130 people were present. A follow up

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meeting of the task force was held in October. Barbara McIntyre joined the task force representing the Conference as a Coordinator of Ethnic Ministries during this. She worked with the task force for six years.

An article in the Rocky Mountain UM Reporter for Feb. 8, 1991 told of a tutoring program for Brown Elementary School students held at Merritt UMC. This was a part of the Phoenix Project. Rev. Lucia Guzman was Pastor at Merritt. In August 1992, our Conference received notice from the U.M. News Service that a new video "Somos del Senor" was available from Nashville about Hispanic ministries.

Thee task force met six times in 1992. The 5th Annual Dinner was held in September at Lakewood UMC. The theme was "Continuing the Hispanic Mural" and featured a mural painted by Leo Tanguma and students from Berkeley UMC. Music was provided by the Perez family, Letecia Tanguma, and a women's chorus.

On March 14-15, 2000, a workshop entitled "Becoming churches without Borders" was held at Iliff through the collaboration of the Rocky Mountain Conference and Conrado Soltero of the General Board of Global Ministries. Participants received notebooks

Alameda Heights UMC and Rev. Joyce Snapp 1990-2000

In the early years Alameda Heights church was a part of the Evangelical and United Brethren Conferences. As a part of these conferences, the church took part in missionary appeals and responses for work among Hispanics in northern New Mexico. The women in the local missionary society sent Campbell soup labels, trading stamps, and money for projects at the McCurdy School in Espanola, New Mexico. Newsletters and other correspondence flowed from the school to the churches regularly from 1930 to 1968. At that time, the work there became the responsibility of the New Mexico Conference. However, appeals still came and responses were sent as late as 2000.

Since the mid 1980's Alameda heights UMC has been developing an awareness of the importance of ministering to the growing Hispanic population in the Barnum and Westwood neighborhoods. The church is located between these two neighborhoods in West Denver at 3431 West Alameda Avenue. In the early years the ministry began as the congregation held Halloween parties for the neighborhood children.

Gradually, the awareness became more sophisticated. Rev. Albert Scarffe, appointed 1984-1987, began canvassing the neighborhood and identified several Hispanic families. By 1996 the congregation expressed a readiness to receive a Hispanic or bi-lingual pastor. Unable to find a Hispanic pastor, the Cabinet and Bishop appointed Rev. Joyce Snapp who had previously studied spanish, traveled in Spanish-speaking countries, and had a strong interest in getting to know the Spanish-speaking people of Denver.

Alameda Heights' first attempt at cross-cultural ministry during Rev. Snapp's appointment was an after-school girls' club and boy's club started in the spring of 1997. The program ended when summer began and the participating children's schedules and availability changed.

In August 1997 the congregation embarked on a plan to teach English as a Second Language(ESL) to immigrant neighbors. Ms. Patricia Potter, of Littleton UMC, served as an ESL teaching consultant and gave the congregation courage to begin. They named the school "Speaking As Friends." With advice and assistance from Mi Casa and the Justice Information Center, Alameda Heights held teacher training in August, developed and distributed publicity, and opened for classes in September 1997. One-third of the active membership, 8 adults,

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volunteered to teach and tutor. As announcements appeared in local newspapers and church bulletins, 2 or 3 volunteers from the community came to help. Alameda Heights was given a seed grant of \$200 from the Peace With Justice Committee of the Rocky Mountain Conference. Students from Mexico, Ethiopia, and Japan began to trickle in. More volunteers were recruited through Metro Volunteers Fairs in Spetember 1998 and 1999. Students came from Peru, Nicaragua, Colombia, Cambodia, Viet Nam, and the Czeck Republic. The nmajority continued to be from Mexico. Classes were taught Tuesday and Thursday mornings and Twuesday and Thursday evenings; average enrollment during a course session was 20-30 students. The fee for each quarter's course was \$7.00. Another small grant and private donations enabled the school to acquire a resource library of a variety of ESL texts, workbooks, teacher manuals, and dictionaries. By June 2000, "Speaking As Friends" had served over 200 students and was offering classes at 4 different levels. Dinners and parties honored student achievements, nurtured friendships, and offered the opportunity to celebrate liturgical seasons.

Rev. Snapp acted as director of the school while serving as pastor of the church. During Advent 1998 Alameda heights began offering worship in Spanish at 5 pm one Saturday each month. Only a few of the Hispanic friends came to these services; the final service was held March 1999. In April 1999 Rev Snapp was awarded a fellowship grant to do a spanish language immersion experience in Fort Worth, Texas with the help of the Rev. Raul Gutierrez, the Diamond Hill UMC and the Jose Antonio and Consuelo Corralejos family. Upon her return to Alameda Heights, she initiated bi-lingual worship i9n the congregational services on Sunday mornings. These bilingual services continued one year. Because of the chronic complaints of a small minority of the Anglo congregation, a meeting was held in which a decision was made to discontinue the bi-lingual services and to hold separate Spanish services on Sunday mornings. The plan failed to materialize, thought because the Spanish-speaking constituents stopped attending after the decision was made.

Building on the contacts with ESL student families, Alameda Heights has held Vacation Bible School in the summers of 1999 and 2000. Fifteen children attended in 2000. 12 of those children spoke Spanish and English or only Spanish.

Speaking As Friends continues stronger than ever at present. Two Hispanic students serve with two community teachers and two church members on a Community Advisory Board. They have been helpful in further developing the program jto include child care during both morning and evening classes. Most recently, encouraged by the suggestions of our student board members, we have begun offering parenting classes taught in spanish and sponsored by Nicholson Spencer and Associates. This sponsorship grew out of contacts made when the Volunteers in Mission of Wheat Ridge UMC came to Alameda Heights to plant a flower garden under the leadership of chairman Melodie Roe who is responsible for Nicholson Spencer and Associates training.

Another component of our Hispanic ministry is individual, couple, and family counseling offered in Spanish by Katherine, M>A>, who is bi-lingual and who also serves as worship musician for our church. Mrs. Allen received her education as a Christian counselor at Denver Seminary.

Alameda Heights' next venture into Hispanic ministry is planned to be small faith group Bible studies. The group meetings will include the singing of coritos and prayer. The National Hispanic Plan model will be used for these Bible study groups.

Rev. Al Scarfe and Lois Scarfe

Rev. Al Scarffe and Lois and Mrs. Mary Tapscott joined the task force because of their work at Alameda Heights UMC in Denver.

La Luz 1997-2000

In 1997 the committee met on January 15 and Rev. Joyce Snapp-Cook of Alameda Heights UMC was a new member. The second Laminate training event was held at Highlands UMC on Feb. 7 & 8. Leaders included Athena Maruichi and Ana Velasquez Stone of Arizona, Larry Mugler of Denver City & County, Rev. Lucia Guzman, Rev. Justo Gonzales, and Isabel Lopez. About 40 people attended the event.

The task force met three times during the summer and welcomed Mrs. Katherine Allen from Alameda Heights as a new member. Revs. Gary and Claire Zilm showed video tapes they purchased at a training event in Nebraska. Rev. Snapp reported on her Spanish language immersion in Venezuela in 1997 and plans were made for 9th Annual Dinner to be held at Brentwood UMC in September. About 60 people attended the event. Rev. Jon Nieves led in singing Hispanic songs and himnos. Special music was provided by Robert & Elizabeth Lopez and Vicki Tribes. Reports on the work in Pueblo were given by Rev. Richard Long and Rose Vest, and in La Junta by Rev. Gary Zilm and Ernesto Jiminez.

Phillips UMC and Rev. Marv Essing 1998-1999

Phillips UMC in Lakewood, Colorado had a Spanish speaking ministry to and with Spanish speaking members of the surrounding community for about two years. Francisco and Maria Carrabollo, "certified pastors" of the Iglesia de Jesus of California, served as pastors with the Latino community surrounding the church. Francisco had grown up in Puerto Rico and Maria in Mexico. They met and married in California. They had four children when they came to Phillips UMC. They came to Colorado sending a call from God to start a church in Denver. They both had full time employment in Denver. Francis was fluent in English as were the children. Maria spoke limited English. They worked part time in the church offering worship services from 6 to 8 pm Sunday evenings. They offered some weekly Bible studies at the church and in their home. They offered some social activities for families and youth.

The Carrabollo's lived in the church's parsonage. They were not paid a salary but they received reduced rent for the parsonage within the limits of what the trustees understood was allowable under state law.

Benefits to the church and community included offering Christ to the Spanish speaking community, in worship, in study, in fellowship, in care, in service. Some of the members of Phillips UMC felt satisfaction in providing this ministry .

Problems included some of the members of the church finding fault with them and their congregation. Their Pentecostal theollogy, noisy in worship, not cleaning up after their events in the sanctuary, nursery, and fellowship hall, leaving doors unlocked and windows open, and being in the building too late at night.

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After about two years, the Carrobolos left citing family problems. The congregation they had gathered, about 20 persons in average attendance, dispersed. Phillips UMC discontinued the ministry.

Phillips now hosts a group of Native American parents of Head Start students meeting weekly in cooperation with a government agency and Catholic charities.

Rev. Essing felt that they learned from the experience and were responding to God's call in this ministry. He is pleased that some of the members of the church supported this effort and grieved that some members gave it little support, but found fault. While there was approval from the church council, they could have been better organized with a task group to oversee the ministry. If this were done again he would this task group would work closely with the ministry as it related to other committees and activities of Phillips UMC.

Northeast Colorado

Rev. Ezra Bauman (1929-1944)

Ezra Bauman was born in January 1880 and spent his boyhood on the family farm in Henrietta Township, Ohio. He attended German Wallace College, graduated in 1904, and did further study at the University of Michigan and Drew Seminary. His first appointment as a Methodist minister was to a German Methodist Church in Ann Arbor, Michigan in 1905, where he preached in German.

The major part of his life was given as a Methodist Missionary and minister in Chile, where he went in 1907. He was Treasurer of the Chile Conference and served as Superintendent of each district of the Conference. He helped establish "El Vergel" a demonstration farm and agricultural school that is credited with raising the standard of farming for the Chilean people. The farm also served as a summer camp site and for other activities.

He married Florence Carhart, also a missionary, and they had six children. Florence's health failed and the family returned to the U.S. in 1925. She died in 1929 in Fort Morgan. After returning to the U.S., Ezra served the Spanish Mission in Northeast Colorado for 18 years. He became a member of the Rocky Mountain Annual Conference in 1926. In 1944 he was asked again to go to Chile. He and his wife Eureka served there from 1944 until retiring in 1950.

Bauman was fluent in Spanish and conducted services in Morgan County at Fort Morgan and Brush. This was listed as the Mexican Mission in the *1926 Colorado Conference Journal*, p. 211. In 1928 21 members had been received on Profession of Faith and 12 by transfer. Two teachers were listed in the Sunday School and 20 pupils with an average attendance of 10. Rev. Bauman preached in Brush, Weldona, Hillrose and Snyder. In 1930, David Amadon, listed as an assistant to Bauman, also worked in Julesburg with Rev. Luis Castellanos. The work in Julesburg continued until 1934. In 1944 Rev. Bauman returned to a South American mission, but the work in Ft. Morgan was carried on by Rev. H.R. Bauer, who also served as Pastor at Merino until 1945. In 1946, the Mission was supplied by Rev. Wilber Benham, preaching at Hillrose. The mission in Ft. Morgan continued until 1946.

After retirement Bauman served as treasurer of his local church in Golden, CO and was a member of the UNESCO Board and Speakers Bureau in Denver. He died teaching a fifth grade Sunday School class in Golden on February 5, 1961. His pastor J. Frank Holmes wrote that Ezra gave his whole life in the service of God and the people, some of whom were the most

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needy of God's children. His concern led them to a better way of life. All of the Bauman family served God in many ways, either as missionaries or educators.

Castorena, Martinez, and Cisneros (1947-1952)

Rev. Casiano A. Castorena served the Northeast Colorado Mission in 1947, and in an Iliff student, Raphael Martinez served from 1948-1950. David E. Cisneros served from 1951-1952. No appointment was listed in 1953 and in 1954, and the Journal listed the Northeast Colorado Mission as discontinued. Its membership had ranged from 33 to 172 in Julesburg in 1933, and 162 in Ft. Morgan in 1942.⁵

Southern Colorado

Rev. H. M. Hilliard (1942-1946)

Rev. H.M. Hilliard began work with Spanish-speaking people in Pueblo, Manzanola, Rocky Ford and Sugar City in 1942. He was followed by Rev. H.H. Fuller in 1946 - 1947 and Rev. Eduardo Guerra from 1949-1953. Membership ranged from 26 in 1944 to 64 in 1977.⁶

Rev. Thomas Sepulveda (1953 - 1959)

In 1953, the Rev. Thomas Sepulveda came to the mission from a Spanish church in Waco, Texas. He organized **El Messias Church** in Pueblo in 1954. A parsonage was consecrated two years later with space also usable as a worship center. In 1958 a church building was erected with the help of the Bishop's Centennial Building funds from the Conference.⁷ A year later, Rev. Sepulveda was transferred to Denver. See above.

Ministers who followed in Pueblo were Robert Crenshaw 1959-61, Frances Bigelow 1961-65, Josafat F. Curti 1965-73, Ramon Perez 1975-77, J. Frank Holmes 1977-78 was Assistant at First UMC Church as was Maryann Downs 1978-79. Rev. Ben Picaso served in 1980-81, and Rev. Elias Martinez served from 82-87.

Rev. Elias Martinez (1982-1987)

Elias Martinez was a probationary member of the Rio Grande Conference in 1976 while attending school. In 1979 he served Waco Latin American parish, transferred to Pacific & Southwest Conference and served a Long Beach Latin American charge from 1980-1981 and transferred into the Rocky Mountain Conference on July 1, 1982. He served El Messias in Pueblo from 1982-1987. In 1987 he was appointed to attend school at the University of Colorado. In 1996 he was appointed to the Northern Illinois Conference.

El Messias UMC was discontinued in 1989. Several members transferred to Bethel UMC and were accepted and taken into the life of that church. Perhaps related to the move Bethel church became active in outreach. This resulted in the purchase of a house for use in outreach ministries in 1996. To support this work \$12,000 was raised in the church budget. Some of

⁵ See Appendix B.

⁶ See Appendix C.

⁷ Ibid., p. 551

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these ministries included child care, an after school reading program, food pantry, clothes closet, and home Bible study groups. Much of this work continues today at Bethel.

Rev. Richard Long (1992 - 2000)

Rev. Richard Long was Pastor during this transition and served from 1992 through 2000.
(MORE)

Phillips UMC and Rev. Marv Essing

Sandy Chilcotte (1998-2000)

Sandy Chilcotte, a US2 Youth Missionary, served from September 1998 to May 2000. She was instrumental in the building of a food pantry and day care ministries at Bethel.

East Side Ministries (2000)

IA coalition of churches known as East Side Ministries developed a plan to support the work of Bethel UMC and combined financial support with the Rocky Mountain Conference to fund new ministries of Bethel UMC.

Rev. Aiser Camacho and Rev. Lola West (2000)

On July 1, 2000 Rev. Aiser Camacho was appointed one of the co-pastors for Bethel UMC. Rev. Camacho came to the Rocky Mountain Conference from a United Methodist Church in Mesquite, New Mexico in the Rio Grande Conference. Rev. Lola West was appointed as co-pastor. These two pastors were given the task of creating a ministry of the Anglo congregation who have been members and worshippers at Bethel for many years, and to grow a new Hispanic, mainly Spanish speaking congregation. This partnership is currently negotiating the many challenges of building this multicultural ministry.

San Luis Valley

Get info from Brenda Lear

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Planning and Learning

Throughout the years of ministry described through the names of clergy persons or church locations, staff persons, pastors serving churches and retired pastors, and lay persons were involved in planning and education for Hispanic ministry. Some events were consultations, others were training, and others were purely celebratory.

Board of Global Ministries (1979)

In 1979, a team from the National Division of the Board of Global Ministries came to Colorado and met with several leaders. The National team was led by Rev. Eli Rivera and Rev. Pedro Trinidad. They met with Lucille Trujillo and Pauline Garcia of Pueblo, Rev. Jon Nieves of the Greeley District and Marilyn Rhoads of Denver. The National team interviewed Conference leaders Revs. John Jackson and Noble Kime, Superintendents of Denver North & South Districts, and Rev. Thomas Sepulveda of First Spanish UMC, Rev. Ramon Perez of Berkeley UMC, Rev. Clark Vestal of Inner City Parish, Fr. Peter Garcia of Longmont, Revs. Dick Long & Ted Lorts of Brighton, Rev. Janet Rivas of Brighton Presbyterian Church, Jerry Garcia, Program Director of Inner City Parish, Rick Delgado of Westside Health, and Armando Atencio, Manager of Denver Department of Social Services. The team visited in Denver, Pueblo, and Rocky Ford and made a report on their findings along with statistics on Hispanic population in the areas studied.

Hispanic Task Force 1980

About 1980 during the pastorate of Rev. Ben Picaso, the Pueblo District Superintendent, Rev. James C. Keeseey, organized a Hispanic Task Force to promote work in the District. Rev. Cheryl E. Bornt who served at Eads and Haswell UMC's was one of the members. In 1983 Rev. Bornt was appointed to Bethany UMC in Denver, a church located in a neighborhood that was increasingly Hispanic. When she moved to Denver she carried the idea of a Hispanic task force. In consultation with her District Superintendent Rev. Paul Murphy and the support of Rev. Josafat Curti, Rev. Bornt developed a task force in the Denver area in 1984.

In Denver the task force had several meetings in 1984, 1985, and 1986. Minutes from June 17, 1986 listed as present: Mike Bergman, Leslie Barnett, Cheryl Bornt, Josafat and Sherryl Curti, Paul Hood, Isabel Lopez, Gatewood Milligan, Al and Lois Scarffe, Abe Vasquez, and Liz Willcockson. Rev. Bornt reported on a block party held at Bethany Church. A grant to the task force was given by the Conference Missional Funds. Letters were sent to churches in the two Districts asking for help in the work of the task force. Rev. Josafat staffed an office was set up in the Wheat Ridge Church.

A meeting was held in July at Brentwood Church. Walt Boigegrain, Bob Hunter, and Larry Moore joined the committee. A third meeting was in August at Trinity UMC with nine members present. They reported receipt of a \$1,000 grant from conference EMLC Committee. Vacation Bible School was held at Merritt UMC for children from Berkeley, Edgewater, Faith, Highlands and Merritt. Some of the children were Hispanic. Josafat Curti and Lisa Storey, an Iliff student, visited Hispanic people in their homes. Josafat also attended training on church development in Puerto Rico. Plans were made by the task force for a large dinner on September 21, 1984.

A Hispanic Awareness Event was held in May 1985 at First UMC in Colorado Springs. Speakers were Prof. Leon Bright of USC in Pueblo, Rev. Josafat Curti, Lucia Guzman and David Diaz of Denver, Rev. Eli Rivera of Board of Global Ministries. A dinner was enjoyed. The

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task force met in September at Berkeley UMC to complete plans for a District-wide dinner at Trinity UMC on Sept. 21, 1986 that was attended by 188 people. Advertising flyers were designed by Barbara Hargrove of Grace UMC. The program included reports on work of the task force by Isabel Lopez, Cheryl Bornt, Josafat Curti. Music was provided by the Melendrez family and Perez brothers. Rev. Paul Hood of Brentwood, Rev. Bob Hunter of Berkeley, Rev. Leslie Barnett of Merritt, Dr. Gatewood Milligan, Maria Ortiz, Al and Lois Scarffe, Mary Tapscott, Lucille Arviso, Sherryl Curti and Liz Willcockson served on the Coordinating committee. Additional meetings of the task force were held in November and December.

In 1993 new members were added to the task force, including Rev. Justo Gonzales of Highlands and Berkeley UMC, Robert Lopez, Acquilles Martinez, and Iliff student, Nanette Martinez, and Cathy Whitlach. Four more meetings were held and a dinner planned for December at Park Hill UMC. The dinner theme was ".Advento: Tela de Tradiciones." "Las Posadas" and "En el noche los pastores" were sung and Advent and Christmas Hispanic customs were explained. Aztec and Ballet de Folklorico dancers performed. About 100 people attended the dinner and celebration.

Ms. Jackie Calloway 1987

Jackie Calloway was introduced as a new Associate Council Director relating to Ethnic Minority Local Church work for the Conference in January 1987. Isabel Lopez agreed to be the new leader for the task force. The name La Luz, meaning "the light" was taken for the task force. The task force met six more times during the year. Mary Beth Walker of Iliff, Director of Institutional Marketing & Recruitment, was welcomed as a new member in April.

Convocation on Hispanic Ministries 1987

On May 14-16, 1987, a Convocation on Hispanic ministries was sponsored by National Hispanic Strategy Committee on Evangelization and Congregational Development at the Marriott Hotel in Denver. Leaders were Jose Palos of Rio Grande, Eli Rivera of General Board of Global Ministries, W. James Cowell of General Board of Discipleship, Rev. Yolanda Ortiz of General Commission on Race & Religion, Young Cho from General Board of Higher Education and Ministry, Josafat Curti of Rocky Mountain Conference and others from California, Florida, Illinois, Kansas, Michigan, New Jersey, New York, North Carolina, Puerto Rico, and Wisconsin. Present also were Bishops DeWitt of Chicago, Galvan of Phoenix, Sano of Rocky Mountain, Tuell of Los Angeles, and Dr. Messer of Iliff. Attending from Rocky Mountain Conference were John Blinn, Jackie Calloway, Pable Guerra, Isabel Lopez, Elias Martinez, Jan Sumner, Abe Vasquez.

La Luz Task Force 1988

On July 14, 1987 the task force met to prepare for the dinner event in September. Members worked on ticket sales, program, dinner, facilities and finances. The event was to be held at Park Hill UMC with Mr. David Ochoa, speaker. Mr. Ochoa is chief communications officer for the General Board of Higher Education and Ministries of the UMC. The dinner was held on September 12 with more than 100 people present. Elias Martinez and the Perez family provided music. A pamphlet distributed stated that Denver's Hispanic population in 1982 was 173,773.

In 1988 La Luz Task Force meetings were held on January 22, February 25 at Headquarters, and on March 24 at Berkeley UMC. Josafat Curti had held Christian Base Community meetings in North Denver, but was appointed to the church in Trinidad. Sherryl

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resigned as treasurer of the group. Contact was made with the leaders of the Native American Ministry of Presence. Isabel reported visiting Dr. Betty Sepulveda, wife of Rev. Tom Sepulveda who was minister of the First Spanish Church in Denver from 1959-70. Bob Hunter attended a Leadership Development workshop organized by Jacke Calloway and led by Dr. Julius del Pino of Pacific Palisades, California. On April 30 DenUm and La Luz sponsored a Hispanic Tour in North Denver to visually survey the neighborhoods. Good evaluations were received at the close of the tour.

A task force meeting on May 5 at Headquarters reviewed the survey evaluations and discussed a possible survey of North Denver, which was set for May 25. A later proposal was made by the task force with Elias Martinez to do the survey in July. The survey was completed and found 15,000 Hispanic lived in the area, of which 220 are served by Bethel United Presbyterian Church and an adult learning center at North Presbyterian Church. North Presbyterian also has a ministry to children at risk at Skinner Junior High. Boys and Girls clubs serve children, but have limited outreach.

Additional information about the Youth seminars was that presenters included Flo Hernandez-Ramos of KUVU, Dr. Audrey Alvarado of LaRasa, Isabel Lopez of Lopez Leadership Services, Rev. Elias Martinez, Maria Ortiz of Kelina's Imports, Evelinda Uhrman of Coors Marketing, and Rev. Bob Hunter of Berkeley UMC. Sessions were held at Ashland Community Center 4 or 5 times a year in 6 sessions. About 7 to 10 high school youth attended each session for a total of about 60 per year. Isabel Lopez, Maria Ortiz, and Sara Tanguma directed each year for a total of 3 years.

Minutes for meetings in 1990 were for Feb. 18 & March 27. On June 18, the task force met guests Bishop Mortimer & Mrs. Esther Arias of Costa Rica and Bolivia. Bishop Arias was on the faculty at Iliff at the time (1989-91). The meeting was held in Bartlett Lounge at Iliff. A light supper was served before hearing from the speakers.

The next meeting was held on November 29 at Headquarters. In 1990 a questionnaire facilitated by Isabel Lopez was sent to the Conference about the mini-consultations on Hispanic Ministries in the South Central and Western Jurisdictions.

Isabel Lopez - Analysis and Recommendations (1990)

Ms. Lopez prepared an Analysis and Recommendation on Hispanic Ministries for the Conference in August 1990. She referenced early ministries such as First Spanish Church in Denver, the Christian based community program also in Denver, El Messias in Pueblo, and Migrant Ministry in Greeley. She recommended strengthening the Phoenix Project in the Northwest Parish in Denver and called for additional Hispanic ministries.

Jurisdictional Training 1991

A training event for South Central and Western Jurisdictions on Hispanic Ministries was lead by Rev. Jose Palos of the Rio Grande Conference in September 1991 in Lubbock, Texas. 1990 Census reported there were 424,302 Hispanics in Colorado, comprising 1.9 % of the total population. A Hispanic news publication "Voces Unidas" from the Southwest Community Resources in Albuquerque, New Mexico became informative about ministries in other areas.

The National Hispanic Plan 1991

In May 1988 the General Conference mandated the General Council on Ministries to establish a committee to develop a National Plan for Hispanic Ministries. After many meetings the committee firmed up such a plan for the 1992 General Conference. On March 18, 1991, the United Methodist News Service published an article in Nashville about the proposed Hispanic Plan. The plan called for training of lay ministers to develop new faith communities. At the 1991 Annual Conference Isabel Lopez was elected as a lay delegate to the Jurisdictional Conference to be held in July 1992. La Luz sponsored a petition to the Rocky Mountain Conference on the Adoption of the National Hispanic Plan. The Conference voted is found on p. 213 of petitions in the 1993 Conference Journal.

Lay Missioner School 1994

In 1994 the task force met four times. A letter was received from Bishop Galvan in Phoenix, AZ about a training event for Hispanic pastors at Pacific Palisade, California. In April a letter from S.M.U told of a Missioner School to be held at Perkins School of Theology in July. Sara Tanguma from La Luz attended that training event. A newsletter from the National Committee on Hispanic Ministries was received. In May a newsletter came from Southwest Organizing Project in Albuquerque, N.M.

La Luz continues its work (1994-1996)

The task force met again on June 15. Rev. Justo Gonzales at Berkeley UMC preached at special services in Berkeley park in the summer. Material came in September on the National Hispanic Ministries Challenge Fund with a newsletter. Leaflets told of a Mission Tour of the Southwest U.S. border. The task force met three more times and began planning for an event in 1995. Revs. Gerald & Claire Zilm of Alameda Heights and Bethany UMC joined the task force.

In 1995 the task force met twice to plan a dinner at Park Hill UMC featuring a mariachi band and a salsa dance. About 50 people were present, but receipts of \$488 did not cover expenses of \$650 leaving a debt of \$162. The task force learned of a training event in El Segundo, California in October. Elizabeth Anaya and Robert Lopez were to represent La Luz at this event. Later the task force met in December to discuss asking Bishop Galvan to speak at a meeting during the 1996 General Conference to be held in Denver. A planning forum was scheduled for May 1996 at Berkeley UMC. Rev. Eric Smith served on the task force from the Conference staff.

Llamiento (The Planning Forum) 1996

In 1996 the task force met five times. A Planning Forum (Llamiento) was held at Berkeley UMC in May with Rev. Jose Palos from the National Hispanic Plan, Rev. Al Pineda of the California-Pacific Conference, and Rev. John Sandoval of the Denver Spanish Church of God as guest leaders. About 35 people attended the event. In June La Luz sent a petition to the Annual Conference to change the status of itself as a task force to a committee of the Conference. The petition was approved and is found on Petitions page 233 of the 1996 Journal. The task force met four more times in 1997.

Seminar with Minerva Carcano 1998

In 1998, the new committee met eight times and had a seminar at First UMC in Colorado Springs. The leader was Rev. Minerva Carcano of Southern Methodist University. Music was

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provided by Virgil & Cindy Ortega of Rocky Ford, CO. About 40 people present were present from Denver, La Junta, Rocky Ford, and Pueblo.

Visioning at Templed Hills 1998

In February 1998 members of La Luz and the BRDIC joined together for a retreat at /Templed Hills camp near Woodland Park. . The event was also attended by representatives of UMW and others interested in ethnic ministry. Mrs. Jo Olson, a national leader, facilitated the retreat on the topic of conflict resolution. A very small effort was made to encourage merging La Luz and BRDIC, but this did not take place.

Lay Missioner Training 1998

A special event "Celebremos en Cancion" was held in November 1988 at Berkeley UMC with a song session for children led by Kitty Allen and Lois Scarffe. Rev. Marie Gasau of Basalt UMC ,near Aspen, led a session for adults. About 20 children and 40 adults participated.

On January 17 & 18, 1998, the Board for a Racially Diverse & Inclusive Church (BRDIC) held a Lay Missioner Academy orientation at Alameda Heights UMC. National leaders came for the event and Rev. Dick Vickery, Robert Lopez, and Rev. Brian Riecke were local leaders. About 30 people attended. (Sessions were held later in Pueblo on March 13, 14, 27,28, and April 17 and 18.)?

La Luz - 1999

La Luz committee met four times in 1999. The future of La Luz was discussed as well as new leadership. Some persons thought that the work of the BRDIC could encompass the work of La Luz. There was sentiment for disbanding La Luz, and there was sentiment for retaining the committee as it was. Isabel Lopez was ready to pass on the leadership to someone else. Unfortunately new leadership was not found. Members agreed to discontinue the work of the committee, and La Luz met for the last time in January 2000. Isabel Lopez wrote to Bishop Swenson of this decision, and the Bishop responded thanking the committee for its work. Members joined together and attended a drama "La Carpa Aztlan" at El Centro su Teatro on Santa Fe Drive in Denver that next Friday evening.

In 1999 grants were given by La Luz to four Hispanic programs at Berkeley UMC, Alameda Heights, Bethel in Pueblo, and La Junta UMC. In 1999, work in Pueblo was being lead by a coalition of churches in Pueblo known as the East Side Ministries.

La Luz encouraged several ministries during its life as a task force and later as a conference committee, especially in the area of the Northwest Parish in Denver. English as Second Language classes were nurtured at Alameda Heights UMC under the leadership of Rev. Joyce Snapp. Rev. Snapp also worked diligently to introduce new elements of worship inclusive of Hispanic culture and language into worship services. Brentwood UMC createdl an after school buddy program called "Brentwood Buddies" that works with Hispanic children in the neighborhood. La Luz, no doubt, had an influence in all of these programs.

Ministry continues under the leadership of Revs. Gary and Claire Zilm in La Junta, CO toward a summer program for migrant families. And, the Ortega family continues to do ministry among Hispanic families around Rocky Ford, CO.

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Board for a Racially Diverse and Inclusive Church

The Board of a Racially Diverse and Inclusive Church (BRDIC) is a group of clergy and lay persons whose work is primarily focused on the eradication of white racism in the Rocky Mountain Conference. Persons from the BRDIC are trained and willing to provide diversity training to Staff Parish or Pastor Parish Relations Committees when they are receiving a cross cultural appointment. The board's work has been inhibited upon occasion because church leaders would express that such training was not needed, or from failure to consider such training before issues surface during the life of the church that reveal the need for training. Persons from the BRDIC continue to enhance their skills for working with individuals and groups.

Part 4: Plans for the Future

Pueblo

Insert plan from Aiser and Lola

Utah

Denver

Appendices

Appendix A: First Spanish Methodist Church, Denver

Appendix B: Northern Colorado mission

Appendix C: Southern Colorado mission

Appendix D: Sample materials and celebrations

- 1) Musica Alabare theme cancion
- 2) Convocation on Hispanic Ministries May 14, 1987
- 3) Dinner flyer September 12, 1987
- 4) Keynote Speaker David Ochoa 9/12/87
- 5) Article RM Reporter D. Ochoa & HTF 9/4/87
- 6) Flyer Leyenda Y Cancion March 10, 1991
- 7) Program L Y C Christ UMC 3/10/91
- 8) Phoenix Project page March 1991
- 9) Flyer C H. Mural September 27, 1992
- 10) National Plan for Hispanic Ministries
- 11) Cover Hispanic Ministries Challenge
- 12) Flyer H. Dinner December 5, 1993
- 13) Musica Canon de Navidad 12/5/93
- 14) Letter H.T. Dinner May 21, 1995
- 15) Map Hispanic population Denver M. Area
- 16) Letter A. Gray from I. Lopez December 11, 1995
- 17) Petition Annual Conference June 1996
- 18) Agenda Llamiento Training H. Ministries 2/7/97
- 19) Letter 2 September H. Dinner 9/2/97
- 20) Top: Conference Balance Sheet 2/28/97
- 21) Program Dinner 21 September 21, 1997
- 22) Flyer H. Dinner Brentwood Sept. 21, 1997
- 23) Lay Missioner Academy January 17, 1998
- 24) Minutes Vision Colorado Springs June 27, 1998
- 25) Flyer Celebremos en Cancion Nov. 8. 1998