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Hispanic Religious Outreach in the Upper U.S. South: Missionary Outreach, Strategies, and Institutional Praxis Among Mainstream Denominations

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HISPANIC RELIGIOUS OUTREACH IN THE UPPER U.S. SOUTH: MISSIONARY
OUTREACH, STRATEGIES, AND INSTITUTIONAL PRAXIS AMONG
MAINSTREAM DENOMINATIONS

THESIS

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Arts in the
College of Arts and Sciences at the
University of Kentucky

By

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ABSTRACT OF THESIS

HISPANIC RELIGIOUS OUTREACH IN THE UPPER U.S. SOUTH: MISSIONARY OUTREACH, STRATEGIES, AND INSTITUTIONAL PRAXIS AMONG MAINSTREAM DENOMINATIONS

Hispanic religious ministry provides a way for long established mainstreams to stay afloat in the face of the demographic realities in the U.S. today. Unfortunately, the lack of literature, particularly in geography, precludes the examination of elements of contemporary Hispanic religious outreach, including such considerations as strategies, their effectiveness, and institutional praxis among mainstream religious denominations in the U.S.

Using a hybrid methodology that relies on several techniques, I examine Hispanic religious ministry in the Upper U.S. South, which geographers tell us is America's newest Hispanic destination. I, thereby, develop and present here a case study to compare Hispanic religious ministry in Kentucky's Inner Bluegrass metropolitan region, which has recently been attracting Hispanics. I use three mainstream denominations including the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention to examine the relationships of religious polity, outreach practices, and disparate strategies among these three denominations.

Strategies of Hispanic religious ministry among religious organizations associated with the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention; reflect many similarities, while simultaneously exhibiting much variation throughout the Inner Bluegrass. Similarities in outreach praxis seem to be predicated on tactics wherein agencies have come to dominate the cultures of contemporary mainstream religious denominations, while polities, historically structured to differentiate religious traditions and doctrines within a continuum of congregational versus connectional organization, seemed to account for much variation among these disparate denominations. While Hispanic outreach in the Inner Bluegrass mostly follow national-level plans or strategies, the Roman Catholic denomination seems most efficient and effective in managing new Hispanic ministries in the Inner Bluegrass today.

KEYWORDS: Hispanic Ministry, Religion, Inner Bluegrass, Upper U.S. South

John Abiel Benitez

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MISSIONARY OUTREACH, STRATEGIES, AND INSTITUTIONAL PRAXIS
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Chapter One: Introduction

Cultural shifts in religion and demographic realities in the United States since the mid-to-late 20th century have caught the attention of mainstream religious denominations (McKinney 1989; Decker and Greisinger 1997; Carroll 2000). Many of these mainstream religious denominations include self-described Christian organizations led by religious leaders, clergy, and missionaries that trace their heritage to the early colonization of continental North America by Anglo-European settlers. Mainstream Christian missionaries, while sharing a history of targeting disparate racial and ethnic groups in the U.S., seem relentless in their eagerness to proselytize Hispanics in the modern era (Barton 2006; Machado 2003; Brackenridge and Treto-Garcia 1987).

Hispanics represent a target niche group for the expansion of mainstream religious denominations, because they form one of the fastest growing population groups in the modern U.S., especially throughout much of the late 20th and 21st centuries. Persons of Hispanic ancestry, while once limited to specific geographies, such as the southwestern U.S. border region or the American Southwest; larger metropolitan areas, such as New York, Miami, or Los Angeles; and rural and agricultural communities throughout the Midwest, for example, are now found in regions of the country that have never experienced Hispanic migration (Soto 2005). Outreach missionaries, also referred to in this thesis as ministries, sponsored by mainstream religions, consequently, have now expanded their coverage area to include these new places to which Hispanics are migrating (Escobar 2003; Marquardt 2006; Wilson 2006).

While some scholars in the secular academy have made significant contributions to the literature that addresses the subject of contemporary religious outreach in general or of Hispanic religious outreach on the part of disparate mainstream religious denominations in particular, little is known of their strategies, the effectiveness of these strategies, or their praxis in places that have never experienced Hispanic migration. We do know, however, that the upper region of the U.S. South¹, for example, is an area which geographers tell us is one of America's² newest Hispanic migration destinations.

Geography and religion share a long and intertwined history within the academic literature, though religious missions, religious outreach and/or their associated, strategic praxes, in general, appear to be relatively understudied within the geographic literature as well as the academic literature in those cognate disciplines which can offer clues into the social and cultural geography of Hispanic outreach.

A small literature has been dedicated to the study of Hispanic religious ministry in the U.S., though it has been monopolized by theologians and religious scholars. Most of these sources, however, seem to be historical analyses of Hispanic ministry praxis in communities that have been closely associated with large Hispanic populations in the past. The dearth of academic literature on contemporary Hispanic ministry, however, has not left us totally without clues regarding modern geographic strategies for Hispanic outreach among mainstream denominations; these are found in religious documents and manifestos.

¹ I use the term the Upper South as a shorthand for the upper region of the southern part of the United States throughout this thesis.

² The term America is a shorthand for the U.S.

These documents, while primarily written for a clerical and religious audience and which are spelled out in the form of national plans, offer blueprints to better improve practices of Hispanic outreach among major denominations throughout the U.S.

I conducted a study in which I analyze Hispanic religious ministry in the Upper South, one of America’s newest Hispanic destinations (Figure 1a) in an effort better to understand modern Hispanic ministry locally—among organizations and missionaries sponsored by mainstream religious denominations in the U.S.

Figure 1a: The orange states in this map represent the upper South.



Source: Encyclopedia Britannica

The specific site of my choice for this study is Kentucky's Inner Bluegrass metropolitan region, hereinafter referred to throughout this thesis as the Inner Bluegrass (Figure 1b). I chose this site mostly because this growing metropolitan region serves as a major center of religious activity, with major mainstream denominational offices and religious organizations located here. The Inner Bluegrass, like many other urban metropolitan areas throughout the upper South, furthermore, serves as a center for a growing pan-ethnic Hispanic community (Smith and Furuseth 2006; Winders 1999; Rich and Miranda 2005).

Figure 1b: Kentucky's Inner Bluegrass metropolitan region is illustrated in light green.



Source: Lexington Convention and Visitor's Bureau

My study comprised a mix of qualitative research techniques, including the analysis of printed and online, archival data in the form of religious documents and pamphlets; the administration of semi-structured interviews with clergy, including ministers, pastors, and priests and other religious personnel or agents, including agency heads, directors, coordinators, and strategists for Hispanic religious outreach and ministry; and non-participant observations among multiple religious organizations associated with Hispanic outreach and ministry among a variety of religious denominations.

The origins of Hispanic religious ministry in the Inner Bluegrass are of specific interest to me. I am also interested in ways in which Hispanic outreach differs among disparate denominations, including those ministries associated with the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention. The roles of denominational polities, i.e., congregational versus connectional polities, and other denominational structural considerations on Hispanic outreach, in addition to the degree that local practices of Hispanic outreach follow national-level plans and intentions for Hispanic outreach for each denomination were sought and examined in the study I conducted. I sought to understand, finally, whether or not practices of Hispanic religious ministry, using the Inner Bluegrass as an example, have really changed over the period of time that Hispanic outreach has been practiced in the U.S. by these denominational bodies: the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention.

1.1 The Churches: religion, belief, and salvation

I define mainstream Christian traditions as those forms of the Christian universalizing religious system that have persisted in the United States, more or less, since the inception of the United States as a nation. The mainstream traditions are represented by the mainstream denominations, which are those religious organizations with the greatest numbers of adherents or members and with control over or access to high levels of economic power. While the three selected for consideration here differ in significant ways with respect to doctrine, dogma, and polity, as will be discussed, the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention are also probably the most recognizable among Christian denominations in the United States at this time (Hall 1998; Scherer 1988). It is difficult to find a city in the United States that does not have at least one local organization that is a part of the three selected for study here. Those included here also represent current manifestations of ecclesial organizations rooted in three traditions: Catholicism, Protestantism, and Evangelical Christianity, each of which has been important, although not necessarily reflective of dominant theological streams in the United States since its inception.

A theological and ecclesiological imperative within which all of humankind is considered to be in need of “salvation” is basic to the belief system to which each of the religious groups included in this report adhere, historically and contemporarily. While this soteriological consideration applies, primarily, to an “afterlife,” i.e., a career after death, it is in some senses equally applicable to human salvation from a “worldly” or sinful Earth. All three groups—Roman Catholics, Methodists, and Baptists—await an other-worldly

“heaven” promised to them in return for their adoption of a pious lifestyle (Reece 2009; Finke and Stark 1995; Logan 1995). Such a universalizing principle, common to all three denominations in this study, becomes an inclusivity principle whose form is an almost absolute, albeit often declared but not necessarily operational, imperative of inclusion.

As the oldest and largest of the denominations included in this report, Roman Catholicism refers to that tradition within Christianity that evolved from the “Western” or Latin Rite, one of the oldest branches of global Christianity. Roman Catholics use the teachings of Jesus of Nazareth or “Christ” as a guide to living their lives and to gaining salvation after death (Logan 1995; White 1993). As such, they embrace a universalizing faith principle that, in its simplest form, requires proselytization.

Roman Catholicism is largely characterized by an established ruling hierarchy, mostly of bishops, in accordance to the doctrines of this religious denomination, that trace their episcopal lineage to the twelve apostles of Jesus of Nazareth, with primacy ascribed to Peter. The ultimate authority, temporal and sacred, vested, by tradition, however, is with the Bishop of Rome or the Pope, based in Vatican City within the Italian capital of Rome (Logan 1995). The Roman Catholic Church claims and is given credit for the structure, content, and canonization of the religious texts known as the Holy Bible. This canon constitutes both doctrinal and dogmatic source and norm for other religious denominations and is used as a source of inspiration for living a Christian lifestyle by most people affiliated with Christian denominations around the globe today (Logan 1995).

To understand the essential motivating sources of the United Methodist Church and the Southern Baptist Convention’s declared interest in Hispanic ecclesial inclusivity, one

has to consider the provenance of these denominations. Protestant and Evangelical Christian traditions, the traditions out of which both Methodists and Baptists emerged, are much younger than Roman Catholicism. Most, but not all, Protestant Christian denominations around the globe, and certainly within the United States, trace their heritage to a major religious schismatic event or era that is usually referred to as the Protestant Reformation. During the sixteenth century throughout Western Europe, foundational doctrinal differences emerged within Christianity, and the proliferation of its various forms continued at an accelerated pace. It is notable, however, and a testament, perhaps, to its doctrinal and even dogmatic importance that the universalizing principle or the imperative to include was never at issue. The Baptist movement and that of the Methodists retained this principle—as did all of Evangelical Christianity, a discussion outside the scope of this thesis—as a core belief element and as both theological and ecclesiological imperative.

Among the notable and important clergy and other individuals who executed what has come to be known as “the reformation” and whose followers and partisans were considered to have constituted a comprehensive “protest” with regard to the doctrines, dogma, and *praxis* of Roman Catholicism were Martin Luther of Germany, John Calvin of Switzerland, and John Wesley of England (Oberman and Walliser-Schwarzbart 2006; Logan 1995). The interests and concerns that comprised the content of this protest and reformation were essential issues, such as questions of eternal salvation from *a priori* damnation. The means for achieving this salvation varied among Catholics and, following the protestant reformation, among the various denominations that eventually came into being. Despite the considerable doctrinal and dogmatic differences that existed between

Roman Catholicism, on the one hand, and non-Roman Catholics, on the other, some elements of Roman Catholic praxis, were carried over into successor denominations, in most instances only after long periods not only of schism but of mutual disdain, condemnation, and excommunication or exclusion from God developed to oppose the Catholics. Common to all three denominations, however, are two key notions, (1) that everyone's life on earth must be a pious one, specifications of "piety" widely variable among these denominations and (2) that *all* had to be included in God's gracious forgiveness for the *a priori* sinfulness, with the operational expectation that this would occur after death, provided that certain other conditions were met (Logan 1995). With specific regard to Methodism and the Southern Baptists, I differentiate between two forms of Protestant Christianity that evolved in Anglo-North America: Evangelical Christianity and mainline Protestant Christianity.

I define Evangelical Christianity, primarily but not exclusively, as conservative forms of Protestant Christianity whose roots can be traced to the colonization of North America which are characterized by beliefs regarding "spiritual gifts," a literal interpretation of the Bible, and personal forms of salvation and repentance (Noll 2001; Marsden 1991). Evangelical Christians, such as Southern Baptists, are included in this definition of Christianity (Balmer 2000; Logan 1995; Marsden 1991).

Religious denominations that have come to form the mainline Protestant establishment in the U.S., to the contrary, generally follow a more liberal tradition of Christian doctrine and organizational leadership than is the case with Evangelical Christianity. Mainline Protestant denominations also, however, vary along important

dimensions. With regard to the inclusion of new ethnic groups within them, it is important to note that Evangelical denominations (including Southern Baptists) and churches are generally considered to hold more conservative beliefs and to operate with male-dominated leadership in their churches and organizations than their mainline counterparts (including Methodists) (Cobb 1991). Thus, the three denominations discussed here, while similar in many ways, are also distinctively different in others.

Methodism, generically, is a form of Protestant Christianity whose provenance includes Roman Catholicism, supplanted by Anglicanism (Church of England) as a consequence of Henry VIII's break from Rome. John Wesley and his brother, Charles, both Anglican priests until their deaths broke with Anglicanism or the Church of England, without ever actually admitting it: the organizations they founded and, in time, transplanted to the colonial United States are the antecedent bodies of current United Methodism.

1.2 Hispanic outreach and ministry

Mainstream religious denominations in the U.S. became particularly interested in religious and demographic changes that began to occur in the mid-to-late 20th century (McKinney 1989; Decker and Greisinger 1997; Carroll 2000). Many of these mainstream religious denominations, have recently become aware of demographic shifts, spatial and numerical, with particular regard to that part of the population now commonly referred to as "Hispanic."

Pastors, ministers, and priests, of course, comprised the primary group of religious personnel operating alongside secular authorities at the founding of the nation. While mainstream religious denominations have historically, albeit somewhat desultorily,

targeted disparate ethnic, minority groups in the U.S., many of those same mainstream religious denominations have been fairly consistent in their declared eagerness to proselytize Hispanics (generally, persons of Spanish or Hispanic ancestry or descent, defined and discussed further below, *q.v.*) today (Barton 2006; Machado 2003; Brackenridge and Treto-Garcia 1987). Each of the denominations included in this report has been unequivocal in the statement of its intentions with regard to the inclusion of persons of Hispanic origin now resident in the United States; and this has been particularly the case as census figures and other indicators have recognized the nature and scope of Hispanic presence in the United States. That mainstream Christian denominations have not always been unequivocal with regard to this declared praxis value is illustrated by the continued and continuing segregation of Hispanic congregants from those whose origins are non-Hispanic, i.e., by casual visual inspection of church services, literature, advertising, loci of ecclesial authority and power, and other indicators of religious activity. Indeed, this long-standing ambivalence about (or perhaps hostility to) the inclusion of persons of Hispanic descent in their ministries is evident at the very inception of these Christian efforts in the United States. The Rev. Thomas Harwood, revered as a pioneer Methodist missionary in the then-territory of New Mexico, comments as long ago as the end of the 19th century that his instructions from his connectional superiors in faraway New York City discouraged his work among persons of Hispanic origin until after such time as the religious and spiritual needs of those of Anglo descent had been addressed (Harwood 1908).

As one of the fastest growing population groups in the modern United States, especially throughout much of the late 20th and early 21st centuries, then, Hispanics represent a target demographic group for the revitalization and expansion of mainstream Christian denominations within slightly different traditions. Constituent units of mainstream Christian denominations, including the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention, have expanded their declared scopes of inclusion to include Hispanics in these new places to which Hispanics are migrating (Escobar 2003; Marquardt 2006; Wilson 2006).

1.3 Church organizational structure: congregational & connectional polities

Churches are organized by their polities, or governing structures, with connectional polities favoring hierarchies that “connect” local churches to their denominations. Under congregational polities, however, hierarchical organizations are often disdained and churches typically relate to each other only voluntarily. The distinction between congregational and connectional polities is important to Hispanic outreach and ministry because the effectiveness of a church’s outreach strategies may be related to the church’s affiliated denominational political structure.

It should be noted at this early point in this thesis that two organizational schemes are represented by and reflected in the choice of religious institutions included in the study. Roman Catholic churches are, without exception, constituent parts of a greater structure whose governance is vertical, with ultimate and almost absolute authority located at the highest points in a very hierarchical system. Local churches, the organizations and buildings within which worship and other religious activities occur, while both the venue

and focus of popular piety, are not the locus of power in this ecclesiastical polity. Power and authority, both secular and spiritual, worldly and other-worldly, are vested at the highest levels of the church: bishops and the pope; local church units are subject to that power and authority. This polity, usually and in this thesis, termed “connectional,” is not only accepted by but also embraced by Roman Catholics, the polity having emerged from both the dogma and doctrines of the denomination over centuries. This connectional polity was, and continues to be, in a somewhat modified form, that which was later adopted by other Christian denominations.

For our purposes it is important to note that one of the remaining denominations selected for inclusion in this study, United Methodism, is also generally considered to be connectional with regard to its polity. While its polity is connectional, as is that of the Roman Catholic Church, United Methodism occupies a point on a posited spectrum of church polities somewhere between the connectional structure and, arguably, its other extreme, the “congregational.” United Methodists (for the most part referred to hereinafter as “Methodists” and variants of that name) are unequivocally connectional, i.e., vertically structured, but this denomination’s structure lacks the absolutism that is usually imputed to and associated with Roman Catholicism. Within Methodism governance is vertical, and both political and spiritual power are vested and resident in the higher levels of a hierarchy (a much simpler hierarchy than is the case with the Roman Catholics, but a hierarchy nonetheless) complete with bishops as both spiritual and administrative authorities.

The third denomination upon the study of whose responses to an increased Hispanic presence in the United States this thesis is based consists of those churches, the smallest or

most local units, who are members of the Southern Baptist Convention. The Southern Baptist Convention is a confederation of local units who are, almost absolutely, autonomous with regard both to spiritual and administrative governance. In this sense this polity, “congregationalism,” is, essentially, the opposite of connectionalism along the dimensions already discussed. Each Southern Baptist church, then, is a religious and administrative entity unto itself and amenable to no other authority outside of or beyond itself. While local churches, again, as is the case with both Roman Catholics and Methodists, are both venue and locus of the practice or praxis of popular piety, administratively, dogmatically, and doctrinally, these organizational units constitute what is popularly considered to be one denomination—although it is, arguably, many: a denomination whose polity is congregational in nature, and one made up of many local church units or organizations loosely related to each other through a confederative scheme but autonomous and independent, for the most part, along most of the dimensions commonly used to describe church organizations.

1.4 The setting and the people

Place names, especially those that are used to delimit entire regions, are frequently subject to debate or lack of consensus. Often dependent on the whim or fancy of local residents, politicians, and even academics, place designations are subject to and, often, the subjects of, dispute (Birdsall, Palka, Malinowski, and Price 2009). It is often necessary, in consequence of this, that places must be defined within historical, social, and political contexts. This is the case with the particular space within which I chose to conduct this study.

I define the Upper South as a sub-region in the United States that includes communities lying within the northern-most states of what is generally referred to as the American South, an antiquated regional designation with particular political, social, and economic connotations³. The Upper South, in this thesis, refers to the states of Kentucky, West Virginia, Virginia, North Carolina, and Tennessee (Mackey 2004). The upper South stands in contradistinction to the lower region of U.S. South, or the “Deep” South, which includes communities generally lying in the states of Mississippi, Alabama, Georgia, and South Carolina.

As both a central term and concept, I use “Hispanic” throughout this thesis as a pan-ethnic identifier within the United States; as such I do not conceive of it as a racial category. In the U.S., the term Hispanic has become a commonly used social descriptor and is often juxtaposed alongside other categorical labels that have had political implications throughout United States history⁴, such as “white” or “black;” as such it has become a term relative to which and to the use of which some dissensus persists. The term

³ The regional designation of the American South derives from the Southern Confederacy, or more formally, The Confederate States of America, which existed as a provisional, secessionist government formed in 1861 in response to growing agitation among Anglo-Southern leaders over federal policies that were perceived as discriminatory towards their constituents, mostly entrepreneurs whose livelihoods depended on agriculturally-oriented economic enterprises and their African slaves that provided labor to these enterprises (Mackey 2004; Hall 1989). In reality, the U.S. South, geographically-speaking, extends from the Atlantic to Pacific oceans. Slavery had become a well-entrenched institution in almost all of the Anglo-Southern states of the U.S. by the mid-1800s and had become enmeshed in the political, social, economic, religious, and psychological culture of the region (Hall 1989; Boles 1985).

⁴ Hispanic persons are generally multi-racial. In the literature, questions arise as to whether certain communities, e.g., indigenous populations, throughout Hispanic Latin America and territories and regions within the U.S., once politically a part of Latin America, are nominally considered Hispanic since many of these communities have resisted political labels that nation-states have imposed on them (Anderson 1991; Zavella 2000). I include these populations as part of the modern definition of the term Hispanic.

Hispanic has, for example, historical and socio-political roots beginning as recently as the 1970s, when the U.S. Census began using this term as a label under which to collect demographic information utilizing the term as a nominal category. In that sense, the term denotes Spanish-speaking persons, persons possessing Spanish surnames, and/or persons tracing a cultural heritage from different global regions, particularly regions associated with former Spanish colonial territories and regions, including most countries now comprising Latin America, and even the modern nation of Spain (Arreola 2004). There are a number of other terms in current usage, also, to describe persons originating from the nations of modern-day Spanish speaking Latin America, including “Latino” and others (Arreola 2004; Zavella 2000). Latino is, in fact, a term often used synonymously with the term Hispanic in both academic and non-academic literature. I use Hispanic throughout this thesis, almost exclusively.

While much of the religious literature cited herein reflects the use of the term Latino rather than Hispanic, my preference for the latter derives from the fact that there are many persons in the United States whose origins are in Latin America⁵ but whose ancestry is not predominantly a product of historic Spanish colonial culture(s) and/or customs (Mignolo 2005). Hispanics, then, as, perhaps, the primary nominal category in this project and thesis

⁵ A vague regional designation introduced by French academic geographers, Latin America describes nations and territories within the Americas not colonized by Northern Europeans and especially Anglo-Saxon and Germanic populations beginning in the late 15th century. As an antiquated regional descriptor, Latin America, consequently, does not wholly capture the rich diversity of culture(s) that have been introduced since the early conquest of the Americas by Spain, Portugal, and France—especially of disparate indigenous populations and African, slave populations—that have historically remained outside of the discourse of American histories (Mignolo 2005).

refers to people who reside in the United States and whose cultural heritage is traceable to geographic areas influenced by Spain, rather than Portugal or other Latin/Southern European cultures, such as France, Romania, or Italy (Arreola 2004). It should be noted, further, that, for purposes of this thesis, Hispanic does not necessarily reflect on the part of this pan-ethnic community either full fluency or even any ability at all to speak the Spanish language but rather simply to persons possessing an ancestry related to, influenced by, and whose provenance is Iberian-Spanish cultures⁶ (Arreola 2004; McWilliams 1990).

1.5 Hispanic outreach: a geography of religion

A precise definition of religion is elusive and somewhat controversial. This is especially true as religion is defined differently depending on its context and, in the case of academic discourse about it, the particular academic field in which the concept of religion is used. Anthropologists, for example, view religion as a cultural system, which, while it is expressed in disparate forms, appears to be universal to all humans, (Geertz 1966; Bowie 1999; Cannell 2006) while sociologists describe religion as a communal system of congregations and faith communities created by humans to help them survive (Davie 2004; Williams and Loret de Mola 2007).

Geographers, to be sure, have also contributed to an understanding of the term religion, with human and cultural geographers defining it as a system of faith and worship

⁶ There are many people living in the United States, particularly in the Southwest Border region of the United States, including the modern states of California, Nevada, New Mexico, Colorado, Texas, and even parts of Louisiana, who do not trace their ancestry to modern-day nations and territories in Latin America and whose families have long lived in the United States within territories and regions once politically part of the Republic of Mexico and before that, parts of New Spain (Arreola 2004; Anzaldua 1987); These people are subsumed within the term Hispanic, for purposes of this thesis.

and a body of institutionalized sacred beliefs, observances, and social practices (Park 1995; Sopher 1967). Human and cultural geographers have traditionally separated religious systems into two types: universalizing systems and ethnic systems. Universalizing faith systems are defined by essential proselytism, whereby the religion seeks to become “universal” by inducing others to become members of it, with that goal being central to its belief system. Ethnic religious systems, on the other hand, are considered to be those specific faith systems that are detached from proselytism and rooted in local communities and cultures. Typically transmitted to new generations of people through ancestral lineage, ethnic religious systems include religious behaviors and customs that are learned or “passed down” from parents to children (Park 1995; Sopher 1967).

Academic scholars, including geographers, have addressed the subject of contemporary religious outreach in general (Ehrkamp and Nagel 2014; Winders 2011; Griffith 2008; Hernández-León and Zúñiga 2005), but little is known about outreach strategies targeting Hispanics or of the effectiveness of these strategies in places that have never experienced Hispanic migration. Geographers tell us that the upper region of the U.S. South is one of the newest Hispanic migration destinations in the United States (Winders 2011; Barcus 2006), and while religion and geography share a long and intertwined history in practice and within the academic literature, religious outreach efforts and/or their associated, strategic practices, in general, seem to be understudied within the geographic literature as well as in the academic literature in cognate disciplines. It is true, however, that religious scholars--seminary professors, church executives and hierarchs--and others

have created a small corpus of literature addressing religious outreach (usually termed “evangelism” in that context) to Hispanics in the United States.

The sources however, seem to be largely historical analyses of the praxis of Hispanic religious ministry in communities lying in the U.S. Southwest that have, in the past, been closely associated with large Hispanic populations. The dearth of literature about contemporary Hispanic religious outreach ministry, generally, however, has not precluded the dissemination of some clues to what might be considered modern geographic strategies for Hispanic religious outreach among mainstream Christian denominations. Some of this information can be found in and gleaned from religious documents and denominational reports and plans, written and promulgated primarily for a clerical and religious audience. In these documents, for example, “blueprints” for developing strategies and improving outreach practices among Hispanics throughout the U.S. are provided, most often in the form of national plans, reports, and summaries of the outcomes of workshops and other groups convened to address the demographic shifts discussed above and throughout the body of this thesis (North American Mission Board, Southern Baptist Convention 2005; United States Catholic Conference 2007; United Methodist General Board of Global Ministries 1997).

1.6 Religious Organizations, Politics, and the practice of Outreach Ministries

Within what is commonly referred to as cultural geography, the field with which I associate myself, the world is viewed, perceived, and experienced through spatialized, human dimensions wherein place and scale are understood as two of many key concepts (Massey 1994; Johnston 1997; Rogers 1997). It is this set of conceptual tools and

parameters that guide this study and the thesis. Human and cultural geographers, in their academic pursuit of spatial studies, for example, have historically engaged questions of location and scale when understanding macro- and micro-phenomena or the interaction of humans and their environments on the planet. These are the concepts that guide my interest in and examination of Hispanic ministries in new geographic settings, both in terms of people, migration, and reciprocal receptivity in the selected religious contexts chosen for the study. These geographical conceptualizations can be understood to be representative of not solely material but also abstract spatial notions, whereas made-made institutions, religious organizations, for example, are valid subject matter in the advancement of geographical knowledge (Massey 1994; Johnston 1997; Rogers 1997; Nickerson 2005).

Of particular interest for purposes of this project are the origins of Hispanic religious outreach ministry in the Inner Bluegrass among mainstream Christian organizations and denominations. I am interested in discovering the ways, if any, in which these ministries differ among Roman Catholics, United Methodists, and the Southern Baptists. A related goal and one which is conceptually closely linked to the one above is that of discovering whether the denominational polities of the selected denominations, i.e., connectional versus congregational, appear to be factors in the effectiveness of this Hispanic outreach. Closely related to the polity issue is the degree to which it can be determined that practices at the local level are consistent with those intended, outlined, prescribed, or simply suggested at the national and/or denominational level. Finally, I sought to determine whether Hispanic Ministry practices, using the Inner Bluegrass as simply one geographic area new for Hispanics and for which Hispanics are new, have

undergone significant change along a number of dimensions over the one hundred and more years that Hispanic ministry has been practiced in the U.S. among these same national denominations.

In summary, I seek in my study to address the following questions:

- (1) What are the origins of Hispanic religious ministry in Kentucky's Inner Bluegrass region?
- (2) What are the ways in which Hispanic outreach differs among disparate denominations, including the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention?
- (3) Do denominational political structures or polities, i.e. connectional or congregational, play a role in the effectiveness of Hispanic outreach?
- (4) Do local practices of outreach follow national-level plans and intentions for Hispanic ministry per denomination?
- (5) Have practices of Hispanic outreach, using the Inner Bluegrass as a source of information informing my study, reveal the degree to which Hispanic outreach has changed over the last century among the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention?

In the following chapter, I examine academic, geographical literature and present a project design to help me answer my research questions. In the third chapter, I examine the historical geography of outreach among mainstream religious denominations in the upper South; and national religious plans of mainstream religious denominations are examined

in the fourth chapter. The praxis of Hispanic religious outreach in the Inner Bluegrass and its relationship to national-level documents are considered in the fifth chapter, and I conclude this thesis with a final examination of national-to-local challenges and the interactive dynamics between national and local outreach strategies.

Chapter Two: Literature Review and Project Design

In this chapter, I review geographical literature on religion, the New South, and on institutional structures. I follow the literature review with a project design that will guide and inform my understanding of and contribution to the field, a new geography of Hispanic religious ministry, and that will guide the process of answering my thesis questions.

2.1 Religion

Among geographers, religion can be described as a system of faith and worship and a body of institutionalized sacred beliefs, observances, and social practices (Parks 1995; Sopher 1967). Using place-based and spatial frameworks of analysis, geographers have long engaged with the subject of religion prior to geography's institutionalization as an academic discipline within the Western academy. In recent times, though, there seems to be a reluctance among human and cultural geographers, as a group, to identify or engage with themes identified as religious in nature within the discipline of geography. Time and again, arguments within the discipline seem to surface to the effect that fragmentation exists within the intersection of both religion and geography, in addition to a lack of a singular, unitary thread for the existence of a religious sub-discipline within the field of geography. This section, then, provides an overview of cultural geography's relationship with religion, over time, and its implications for further studies in the field of geography.

2.1.1 An Historical Analysis

The interrelationships between human geography and religion are quite old. Throughout ancient cultures and civilizations around the world, geographical understandings of the world were wedded to cosmologies by way of maps, for example,

(Isaac 1965) which are often described as the basic tool of the geographer. Many early academic practitioners of geography were Western theologians who practiced a religious or “ecclesiastic” geography, where a Christian epistemology dominated geographical knowledge, particularly of the study of non-Christian people and territories. (Büttner 1980). As geography began to evolve in Europe following the Protestant Reformation, however, the school of geography, as a discipline, separated from religion, as an academic study; this geographical school followed a tradition of natural, theological orientation based upon a premise of a divine nature where an order, based on God, manifests itself through the organization of Earth’s environments (Glacken 1959).

Environmental determinism began to dominate academic geography throughout the late 1800s. Under its paradigm, the natural environment, further, was thought to influence culture, conceptualized as an entity, and was thought to have a role in man’s understanding of the sacred. Some early geographers that undertook this unilateral stance include Ellsworth Huntington (1945) and Ellen Semple (1911). Proponents of environmental determinism were often criticized for its one dimensionality that prohibits a reciprocal dialogue or engagement with ideas that were not based on a divine nature for explanations of order.

Max Weber’s work in the sociology of religion had a major impact within the cultural school of geography that began to develop during the early 20th century. Weber (1967) introduced the idea that religion was a motivational force in the production of societies and economies, an idea which was quickly accepted by many disciplines, including geography. As environmental determinism eroded, though, the idea of culture

as a super-organic concept that determines the shape of the environment, came to define a new school of geography, the Berkeleyan school, which was led by Carl Sauer and his students; religion, like culture, was now perceived as a co-conspirator force in shaping the environment (Kong 1990). Practitioners of the Berkeley school, also known as the “old-school of cultural geography” came to be known for their landscape approach to geography, whereby Sauerians valued a highly visual methodological approach of study, using material “artifacts,” such as architecture and other forms of human imprints, to read and interpret clues that identify the cultural and sociological behaviors of inhabitants of particular regions, typically regions within nations-states.

2.1.2 The Modern Turn

A modern sensibility of religion views religion as an influential source of geographic differentiation, an entity of sorts, that can be indicative of geographic patterns, especially since religion was quite often implicated as an agent of change and could, therefore, influence the ways in which humans shape and/or identify with their environments. Emerging understandings of religion continued to view religion as an entity or force that molds its environments, and academic studies of cultural geographies of religions in the Anglophone world have understood the idea that humans, on behalf of religion, are at the center of landscape change. Seminal works, including David Sopher’s book, the *Geography of Religion*, arose, during the modern era, and it focuses on the distribution and spatial patterns of world religions, the expression of religion in the landscape, religious organization, and pilgrimage (Buttimer 2006; Wagner and Mikesells 1962).

Whereas religious geography focuses on “religion’s role in shaping human perception of the world and humanity’s place within it,” geography of religion is concerned with “social, cultural, and environmental association and effects of religion.” (Stump, 1986: 1). Known as the religious geography versus geography of religion debate in academic journal articles and books, opponents and proponents of religious geographers argue the appropriateness of research that an academic associated within the field of geography ought to conduct, in order to be perceived as a legitimate geographic scholar rather than a scholar in religion, given for example, the degree of study one in which one needs to immerse oneself, in order better to understand religious texts, ideas, and/or communities, for example (Knott 2005; Sopher 1981; Stump 1986; Kong 1990). David Sopher (1967) opposes personal religious experience in geographical studies and prefers to study effects of religion, whereas Gregory Levine (1986) proposes that geographers pay attention to religion’s humane properties in order better to understand the ways in which religion functions as a socio-cultural agent.

2.1.3 A Postmodern Shift

Today, the relationship between geography and religion has changed. A post-modern understanding of knowledge and the ways in which knowledge is constructed has challenged the ways in which geographers incorporate aspects of religion in their studies. Contemporary cultural geographers of religion, for example, have expanded the scale of analysis to include the body as a valid scale of measurement, the global scale, and the idea of transnationality; and they have moved beyond studying solely Christian “denominational geographies” in order to incorporate non-Christian geographies, much

like studies that relate to Islam, gender, identity, community, and race, essentially bypassing old debates such as the geography of religion versus religious geography debates (Nagar 2000; Mohammad 2001; Knott 2005). Situated knowledge, subjectivity, social theory, and interdisciplinary ideas, additionally, seem to add a new dimension to the newer school of cultural geography of religions (Ferber 2006; Proctor 2006; Buttimer 2006).

The “new” school of cultural geography of religion includes works authored by Christine Chivallon, Claire Dwyer, Richa Nagar, Peter Hopkins, and Lily Kong. Kong (1993; 2001), for example, calls for a re-conceptualization of religion to include technology, new migrations, the politics and poetics of sacred space, and the sacrilization of profane space. Chivallon, additionally, introduces spatial concepts, e.g., third space and Henri Lefebvre’s representational space, to understand the religious practices of Caribbean migrants to Great Britain; as an oppressed minority group in Europe, Caribbean migrants, Chivallon argues, form a new collective identity through religious space and worship. Thus, the new school of cultural geography challenges the notion that there is a single conceptual way of studying religious dimensions within the field of geography.

Human and cultural geographers of religion, unfortunately, have not fully explored interrelationships between religious institutions, organizations, and outreach ministries, nor have they systematically remained engaged with the study of religion in depth. Cultural geographers Gregory Levine (1986) and Catherine Brace (2004), like others, have issued calls for geographers to delve into research areas that explore religion in greater detail, studying religious institutions “from above” and “from within.” Levine (1986) proposes geographers study religion through different angles, such as viewing them as societal

institutions and ideological structures, while Brace et. al (2006: 29) advocates that understanding the construction and meaning of society and space necessitates “acknowledging religious practices,” in terms both of institutional organization and of personal experiences, which are central “not only to the spiritual life of society but also to the constitution and reconstitution of that society.”

2.2 The New South

Recent geographical literature tells us that within the United States, the upper South has emerged as one of the newest destination for Hispanics. Academics have documented the different places to which Hispanics are moving throughout the upper U.S. South, in addition to the ways in which places throughout the region are being transformed by Hispanics, including such places as Kentucky’s Inner Bluegrass region and the city of Lexington, Kentucky (Fig. 2). However, only limited attention has been given to religious outreach to Hispanics, a subject that can be very important for scholars, both geographers and non-geographers alike, because outreach can point us to ethnic and racial integration efforts, or lack thereof, by way of long-established institutions in the region, including religious organizations.

2.2.1 Employment and Labor Practices

In “Employment Recruitment and Hispanic Labor Migration,” Karen Johnson-Webb (2002) interviewed hospitality industry employers and employer intermediaries, analyzed English and Spanish media and newspaper advertisements, and collected statistical data in an effort to understand Hispanic migration in North Carolina. Johnson-Webb’s study indicates that many of North Carolina’s Hispanic migrants first learned of

urban employment opportunities by way of the H2A visa program which sponsors farm workers, including numerous Mexican nationals and Puerto Ricans, for the state's agricultural industries. Though service-oriented industries first relied on formal recruitment practices, whereby employers placed employment advertisements in both English and Spanish-language newspapers and radio stations in various states across the country, in order to attract Hispanic migrants, these media did not, in fact, have the effect of attracting many Hispanic migrants to the state (Johnson-Webb 2002). More recently, however, service-oriented employers rely on informal recruitment strategies, such as social networks among Hispanic migrants and word-of-mouth advertising, to contract urban labor throughout North Carolina (Johnson-Webb 2002). Hospitality employers, incidentally, choose to hire Hispanic immigrants over native-born American, Johnson-Webb (2002) found, because employers perceive Hispanic immigrants as "superior" to native-born Americans; according to Johnson-Webb, employers found Hispanics to be more loyal, reliable, and enthusiastic, compared with native-born Americans.

Both Holly Barcus (2006) and Anita Drever (2006) examine changes in Hispanic populations for the states of Kentucky and Tennessee by mapping locales, for both states, that have experienced the greatest proportional shifts in Hispanic population growth since the 1990s. Drever (2006), for example, surmises that Tennessee follows a pattern of limited concentration, where medium-sized towns attract a greater concentration of Hispanics than other towns or even the state's largest cities of Nashville and Memphis, because centers of manufacturing in secondary industries, including food-processing and packaging industries, anchor these medium-sized towns. Barcus (2006) similarly notes

that the greatest population shifts of Hispanic migration in Kentucky occurred away from large urban centers, such as Lexington and Louisville, and into surrounding rural counties. While limited research precludes a determination regarding reasons Hispanic migrants choose to live in the more isolated and mountainous counties of eastern Kentucky that have experienced total population losses since the 1990s, Barcus (2006) determined that tobacco and agricultural-related industries, long historical industries in the state, and military-related industries have attracted Hispanic migrants to most rural regions throughout the state.

Barcus' study, based mostly on U.S. Census data and statistical analyses, also suggests that the geography of Hispanic Kentucky is complex and diverse. Though Kentucky's urban population centers tend to attract highly-educated Hispanics, they also attract recent immigrants, mostly because service-related jobs, in hotels and restaurants, for example, are mostly concentrated in the state's larger cities and towns. Rural areas, meanwhile, tend to attract poorly-educated migrants that have lived within the state for several years and find work in area farms as manual laborers (Barcus 2006). Kentucky's urbanized population centers may, therefore, act as redistributors for intrastate migrants, Holly Barcus (2006) suggests, which may indicate why many of Kentucky's Hispanics are becoming less transient and plan to settle permanently within the state.

2.2.2 A Diverse, Pan-Ethnic Community

In "New Neighbors in Dixie," Anita Drever (2006) complements her study with a compilation of U.S. census social indicators for Hispanics in Tennessee, such as area of origin, income, language ability, length of stay in the U.S. and education. Though the

results of Drever's social indicators prove insightful, some results worth noting are that Tennessee's Latino population is heterogeneous, composed of both immigrant Hispanics and a substantial number of U.S. native-born Latinos (Drever 2006). Forty-eight percent of Tennessee Hispanics are U.S. citizens that lived in other states prior to their arrival in 1995, while foreign-born Latinos attracted to cities and towns of Tennessee mostly emigrated from Mexico and Central America. (Drever 2006) The most diverse Hispanic population lives in Nashville, Drever (2006) suggests, because Nashville acts as a center of refugee settlement for all of Tennessee. Drever (2006) also notes that even the smaller towns with the smallest Hispanic populations attracts businesspersons and service providers eager to market to all Hispanics, especially recently-arrived Hispanics who only speak Spanish, in the form of Hispanic stores or *tiendas*, small-eateries specializing in Mexican foods like *taquerias*, and legal and health services.

While Anita Drever (2006) uses a multi-scalar approach to describe Hispanic population indicators across Tennessee, Heather Smith and Owen Furuseth (2006) focus on a singular place, the city of Charlotte, North Carolina in "Making Real the Mythical Latino Community in Charlotte, North Carolina." By using a local (metropolitan) scale, Smith and Furuseth (2006) analyze, in more detail, the spatial and social dimensions of Hispanics within a medium-sized Southern city that attracts Hispanic migrants.

Smith and Furuseth's study is important because it illustrates that Hispanics do not hold a clear identity in (upper) southern American cities like Charlotte, where individuals have historically been racialized as either "white" or African-American. Hispanics, irrespective of racial composition, nationality, political status, year of entry in Charlotte,

age, or gender, are depicted by the media and by the political arena as a singular community with much shared similarities, not excluding the ability to speak Spanish. They are, furthermore, perceived as newcomers, overwhelmingly young Mexican males, undocumented and transnational, and mostly residents of *barrios*.⁷ (Smith and Furuseth 2006) By using U.S. Census 2000 population data, interviews with Latino community leaders, Anglo, and African-American service providers, community activists, and content analyses of the local media, including newspaper articles and news reports from local television stations, Smith and Furuseth (2006) deconstruct myths of Charlottean Hispanics to portray a more accurate assessment of them. For example, Hispanics arrived in Charlotte as early as the 1970s from mostly Caribbean and South American nations, and a substantial number of Charlotte's Hispanic community are, in fact, U.S. citizens (Smith and Furuseth 2006). Women and children, furthermore, figure largely in the composition of Charlotte's Hispanic community, and many Hispanic individuals and families reside in segmented, suburban neighborhoods, both in detached houses and multi-unit apartment buildings, and live among scattered enclaves throughout the entire metropolitan region (Smith and Furuseth 2006).

2.2.3 Urban Politics and Rural-to-Urban Migration

Jamie Winders, (2006) like Heather Smith and Owen Furuseth, also alludes to the mythical identity of a singular, Hispanic community, as portrayed by the media and non-Hispanic community-at-large, throughout the upper U.S. South. In "Placing Latino/as in

⁷ In the U.S., a *barrio* refers to a predominately Hispanic or Spanish-speaking neighborhood (McWilliams 1995).

the Music City,” Winders examines the urban politics of Hispanics in Nashville, Tennessee. Though U.S. southern cities, like Nashville, have not historically experienced high levels of immigration compared to other regions of the country, this pattern has rapidly changed especially during the late 20th century when Hispanic migrants began to arrive in Upper Southern cities like Nashville. (Winders 2006)

Like other cities and states throughout the upper U.S. South, Hispanics are primarily drawn to Nashville for employment opportunities (Winders 2006). Though young, single Mexican men from California and Texas were initially attracted to construction and landscaping jobs, today, most Nashvillian Hispanics, from diverse backgrounds and nationalities, are employed in the many other service-oriented and low-wage industries, such as hotels and fast-food restaurants (Winders 2006). The large migration of Hispanics into Nashville, furthermore, functioned in concert with Nashville’s economic expansion during the late 1990s (Winders 2006).

Akin to Smith and Furuseth’s research methods in “Making Real the Mythical Latino Community in Charlotte, North Carolina,” Winders (2006) supplements interviews with media reports to document the contested terrain of urban politics that Hispanics must traverse. Hispanics, Winders (2006) assessed, are frequently perceived as transients with no intention of permanently remaining in Nashville, though her study contradicts this assessment and indicates that many of Nashville’s Hispanics plan to stay and live in the city indefinitely. A dearth of resources and lack of infrastructure to address Hispanic migration throughout Nashville, though, has meant that Hispanic community organizations, through a coalition of Hispanic businesses, churches, and individuals, began

to develop during the 1980s and 1990s in response to growing needs of the increasing Hispanic population throughout the city, including healthcare and other forms of social services (Winders 2006). The neglect of state immigration offices, Winders (2006) suggests, points to the reluctance on behalf of native Nashvillians to see Hispanics, in Nashville, as a permanent population in need of state services.

Brian Rich and Marta Miranda (2005), lastly, explore the boundaries of belonging for Hispanics migrants in the Inner Bluegrass metropolitan area. In “The Sociopolitical Dynamics of Mexican Immigration in Lexington, Kentucky, 1997 to 2002,” Rich and Miranda (2005) determine that in Lexington, the region’s largest city, residents’ response to Hispanic migration is a mix of xenophobia, ambivalence, and paternalism. Understanding the mixed pattern of white superiority, white paternalism, and black appeasement that has become well institutionalized among U.S. southern cities, Rich and Miranda (2005) argue, is necessary in order to understand the contemporary social and political position Hispanics occupy within Lexington, Kentucky.

Mexican immigrants, both legal and undocumented, were first introduced to the rural parts of the Inner Bluegrass by way of horse and tobacco farmers who began employing them during labor shortages of the late 1980s and early 1990s (Rich and Miranda 2005). Thereafter, Mexican immigrants began to find urban jobs in the city’s service and hospitality industries, and Mexican migration began to increase throughout the entire metropolitan area (Rich and Miranda 2005). The urbanization of Hispanics in Lexington, consequently, brought visibility in the native community, which resulted in

negative and xenophobic ethno-racial reactions from both working class whites and segments of the black community (Rich and Miranda 2005).

Rich and Miranda (2005) conclude that negative reactions on behalf of segments of the black and white working class communities towards Hispanics were attributed to cultural racism and symbolic territoriality, more than economic factors or even job competition. Further, the creation of the Hispanic Initiative Network (HIN), a collaboration by the local government agency or the Lexington-Fayette Urban-County government (LFUCG), the Thoroughbred Association, and the United Way; and the creation of jobs within the LFUCG confirmed white paternalism in that it signaled an attempt by members of the larger white and African-American community to appease the Hispanic immigrant community in Lexington (Rich and Miranda 2005).

2.2.4 Assessments

Important considerations and assessments can be drawn from the geographical literature reviewed on Hispanic migration to the Upper U.S. South. If Hispanics, foremost, do not easily occupy a socio-historic, black-and-white racialized dichotomy that pervades the Upper U.S. South in general, they will, perhaps, be forever located outside of any domestic discourse of inclusion and, consequently, be perceived as permanent strangers and/or racialized as “other.” Under this understanding, Hispanics, regardless of citizenship status, racial composition, political status, gender, or age; may forever be perceived as foreign. Moreover, Hispanics are socially perceived, as several academic geographers’ studies revealed, especially by the media and employers, as valuable solely in their ability to provide labor to the region’s industries, a pejorative and quite damaging assessment to

the identity of Hispanics as a diverse group of people; as long as Hispanics are perceived as possessing work skills only, they will continue to be viewed as temporary sojourners only interested in employment and not humans with a desire to relocate to the region for a better quality of life for themselves and their families. This perpetuates the notion that Hispanics, as a whole, are ideologically positioned as outsiders, in the Upper U.S. South and are somehow “out of place” in American societies and regions in the U.S., quite like many other historically marginalized populations around the world. (Cresswell 1996; Sibley 1995; Whatmore 2002).

The reality is, despite mythic perceptions, indifference, and/or negative reactions towards Hispanics migrants on behalf of native U.S. southern “host” communities, Hispanics are in fact becoming increasingly less transient in the upper U.S. and Inner Bluegrass (Hollingsworth 2004; Klotter and Klotter 2008). Geographers and others tell us that Hispanics are beginning permanently to settle throughout the upper U.S. South, and this phenomenon has been noted among the geographical studies through the perspectives of employment practices (Johnson-Webb 2002), urban politics (Winders 2006; Rich and Miranda 2005), and state and local statistical investigations (Drever 2006; Barcus 2006). What has not been studied among this body of geographical literature are studies that evaluate the region’s culturally-embedded institutions and efforts of integration in places such as churches; news sources including the *Lexington Herald-Leader* have documented that religious missionaries, agents, and strategists, are in fact “reaching out” to them in an effort to convert them and/or serve their social needs (Lockwood 2006; Carrasco 1999).

2.3 New Directions

A thin corpus of literature does cover contemporary geographies of outreach and missionary movements in the upper South. Extant studies in new missionary movements and ministry range have ranged from the examination of images and promotional literature of Southern seminaries to the landscapes of Appalachian churches, for example (Brunn and Long 2000; Leppman 2005). In addition, changes in religious denominational affiliations in the upper South have been documented in the geographic literature, suggesting new patterns of cultural and ethnic diversity within the region (Crawford 2005; Webster 2000; Vincent 2006). Many of these studies seem informative, but most fail to contextualize race and ethnicity with religious outreach specifically, its organization and the people who develop strategies to proselytize racial and ethnic minorities.

Owen Dwyer and Mary Gilmartin touch upon the themes of mission and racial/ethnic outreach in their examination of the St. Peter's Claver Catholic Church in Lexington, Kentucky, a city of importance in this project. Quite often overlooked in the religious literature, African-American Catholic ministries have existed in the U.S. since colonial times, the oldest African, Catholic communities existing in primarily Catholic colonies of Maryland and Louisiana for example, where Catholic ministers and missionaries proselytized English and French slaves. In the case of the development of St. Peter's Claver Catholic Church, its establishment began as a mission church in an effort to evangelize Lexington's African-American community throughout the 19th century (Dwyer and Gilmartin 2001); it must be noted that in Kentucky, descendants of early slaves that traced a heritage from Maryland began to migrate to urban areas throughout the 19th

century in pursuit of employment following the American Civil War, and many migrated to larger cities and towns such as Lexington. St. Peter's "ethnic" mission offered a parochial school within the segregated African-American community of Smithtown, located just north and east of downtown Lexington, Dwyer and Gilmartin (2001) tell us, though the mission was not received well in the community; racism and discrimination within the Catholic Church meant white leaders only could hold important leadership positions and this held true especially within St. Peter's Catholic mission. But as rural Catholic blacks began migrating to Lexington in greater numbers towards the end of the 19th century and 20th century, this migrant population helped the mission evolve into a full parish church, when these migrants augmented the existing membership of St. Peter's Church; meanwhile the church began working to incorporate the needs of African-Americans, who resided within the surrounding community, by including them within the organizational structure of the church – as representatives and leaders – which was a drastic change from the past (Dwyer and Gilmartin 2001).

More recently, geographers Patricia Ehrkamp and Catherine Nagel undertook a study on places of worship in an effort to understand the politics of citizenship by examining religious institutions in the U.S. South. Ehrkamp and Nagel's (2012) discussion is relevant for the emerging corpus of work on racial and ethnic religious outreach because their study found that faith alone did not necessarily bind a community free of prejudices based on race, class, and legal status among Anglos and Hispanic despite the attempt to create Hispanic missions in extant white churches of North Carolina (633-634). While Catholic leaders felt that a mandate of Christian inclusiveness should be the basis to

welcome a growing Latino population into their parish community, the results were not fraught without tensions. What Nagel and Ehrkamp discover is that religious institutions reflect values of wider society in general, in that to be a good American citizen means to adopt assimilationist behaviors (Valentine 2008). A prime example is the uneasiness white parishioners experienced while attending church festivals, where Spanish, in addition to English, was spoken. The parish created an ESL (English as a second language) in an attempt for Hispanics to learn English, an assimilationist model for immigrants not dead since the birth of the nation (Ehrkamp and Nagel 2012).

The study of Hispanic religious ministry would be central to new directions as called for by geographer Jamie Winders (2011) in her commentary in the *Southeastern Geographer*. Racial and ethnic religious outreach ministry in the upper South could link niche academic departments such as religious studies, regional studies, i.e. Southern studies, and extant and emerging studies in Hispanic and Latino/a studies within the region (Winders 2011). This contribution would constitute a trans-disciplinary understanding of Hispanic religious ministry that is not solely limited to the field of geography.

2.4 Project Intention and Design

As noted in the previous section (2.1), geographers have recently begun to acknowledge that institutional frameworks have been neglected in religious studies, within the discipline of geography, and to implore geographers to study religion “from above” and “from within.” Whereas Gregory Levine, for example, proposes geographers study religion through different angles, such as viewing them as societal institutions and ideological structures, Catherine Brace et al. (2006: 29) advocate that understanding the

construction and meaning of society and space necessitates “acknowledging religious practices,” in terms both of institutional organization and of personal experience, which are central “not only to the spiritual life of society but also to the constitution and reconstitution of that society.” Levine, Brace, and others academic geographers, consequently, have long argued that religion needs to be examined in detail, and while no mention is made of religious ministry, understanding religious ministry as an institutionalized set of practices, involves studying its propagation especially because outreach and missions perpetuate religion and religious practices over space and time in many nations and societies, especially in the West (Nickerson 2005).

The academic literature tells us that mainstream religious denominations rely on organizations as forums for outreach strategizing in contemporary America, (Hall 1998; Chaves 2002; Nickerson 2005) yet very little has been written on the way in which geography--its scalar component especially--plays a role in understanding contemporary outreach ministry. Though Hispanic religious ministry has been well institutionalized in the U.S. on a national level (Hunt 1998; Maldonado 1999; Badillo 2006), the degree and amount of adaptation that is required from mainstream religious organizations, in order to produce effective or efficient local-level outreach ministries within the same denominational affiliations in new regions of the country that Hispanics are moving into, remains a mystery.

Also, as mentioned in the previous section, academics today are beginning to document the vast ethnic transformation of the Upper South, including the traditionally rural and economically isolated counties of the region to the more populated and

economically diverse metropolitan micro-regions of the Upper South, by way of Hispanic migrants (Barcus 2000). This reality, of the “Hispanicization” of the Upper South can be examined in closer detail in central Kentucky and its Inner Bluegrass region (Figure 1b), a growing metropolitan region rich in religious culture.

As home to the state’s second largest metropolitan region, and center of many of the region’s denominations, the Inner Bluegrass, anchored by the city of Lexington,⁸ has been vastly transformed recently especially because the region’s economic industries have attracted or lured Hispanics to the region and city within the last ten to twenty years, if not longer. The Hispanic population of the Lexington-Fayette⁹ metropolitan area has been estimated at 21,202 persons, or 6.9%, of a total population of 308,428 persons for the year 2012, a more than twofold increase from the year 2000, when the Hispanic population stood at 8,561 persons, or 3.29% of the total population (U.S. Census Bureau 2010).

The Upper U.S. South and the Inner Bluegrass is, additionally, known in religious, cultural history as the birthplace of the Second Great Awakening, and not coincidentally, the breeding ground for the American evangelical movement (Hollingsworth 2004; Boles 1985). As a major part of America’s Bible Belt, the city of Lexington, Fayette County,

⁸ The city of Lexington bears the title of the geographic and urban “center” of the Inner Bluegrass, providing a hub of trade for horse-related industries, center of law, healthcare, and education for the Inner Bluegrass and its surrounding hinterland. Situated within the nexus of two major U.S. expressways, Interstate Highways 75 and 64, Lexington is also connected nationally through automotive transportation.

⁹ The U.S. Census bureau classifies Lexington-Fayette County as an urban metropolitan place. The data for this statistical region does not include information from cities and counties surrounding Lexington, the seat of Fayette County, which includes Scott, Jessamine, Woodford, Bourbon, and Clark Counties.

and the surrounding counties that constitute the Inner Bluegrass metropolitan area, a population of approximately 480,000 persons (U.S. Census Bureau 2000), continues to witness some of the largest religious membership populations for many of the U.S.'s historically rooted Anglo-European religious systems that today form the mainstream. For the city of Lexington, the largest denomination, in terms of membership, is Baptists, with at least 30 Southern Baptist churches located in the city alone (Hollingworth 2004; Hill 2004). While mainstream religious denominations in the metropolitan area must compete with many other religious denominations especially as the Inner Bluegrass's population has diversified, the mainstream has not totally eroded within Kentucky's Inner Bluegrass and the upper South.

In fact, the Inner Bluegrass is home to many religious organizations, including offices for many religious organizations with ties to national mainstream denominations, including the United Methodist Leadership Center and Conference Office for Kentucky and Roman Catholic Diocese of Lexington (Klotter and Klotter 2008; Hollingsworth 2004). Lexington alone now counts more than 50 denominations and religious groups, including hundreds of churches, temples, and Islamic centers, (Day 2006) largely in due part of the recent influx of Asian and Latino/a immigrants; and many of the city's Christian institutions, like the Roman Catholic Diocese of Lexington (Delgado 2007), have turned their attention to the micro-region's fastest growing population group, Hispanics, many of who live primarily in older subdivisions and apartment complexes in northeast and western Lexington, for example (Figure 2).

Figure 2: The Cardinal Valley subdivision, in suburban western Lexington, forms a prime area of Hispanic settlement within the city.



Source: Kentucky Atlas and Gazetteer

Scholars indicate that a good way to study cultural and social institutions is through entry points into organizations that are implicated in the development of cultural and social institutions (Morgan 1997; Del Casino, et. al. 2000; Chaves 2002; Smircich 1983). Understanding Hispanic ministry as an institutionalized, national set of practices with variations among local scales embedded within national denominations in the U.S., then, stands best to be examined by focusing on religious denominations and their organizations that have long practiced Hispanic outreach within extant geographical jurisdictions,

including new regions of the country that are experiencing Hispanic growth, their major target “audience.” I chose to study Hispanic ministry among United Methodist, Southern Baptist, and Roman Catholic denominations in Kentucky’s Inner Bluegrass because this metropolitan region represents one of many metropolitan areas that is seeing a rise in its Hispanic population since the late 20th century, especially because the Inner Bluegrass is situated within America’s newest regional migration destination, the Upper U.S. South; these three denominations, further, have been practicing Hispanic outreach for more than a century, allowing a richer and detailed understanding into the ways in which Hispanic religious ministry and its concomitant praxis has changed over space and time.

In summary, the specific questions I seek answers to are the following:

- (1) What are the origins of Hispanic religious ministry in the Inner Bluegrass?
- (2) What are the ways in which Hispanic outreach differ among disparate denominations, including the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention?
- (3) Do denominational political structures or polities, i.e. connectional or congregational, play a role in the effectiveness of Hispanic outreach?
- (4) Do local practices of outreach follow national-level plans and intentions for Hispanic ministry per denomination?
- (5) Have practices of Hispanic outreach, using the Inner Bluegrass as a setting for my study, reveal the degree to which Hispanic outreach has

changed over the last century among the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention?

2.4.1 Methods

I relied on multiple methods of investigation in order to help me answer my project questions. First, I perused historic and archival information including books, journals, maps, reports, and plans on religious outreach in the upper South and Hispanic ministry in the U.S. Next, I visited denominational offices, church properties, and churches in the Inner Bluegrass, and informally talked to ministers, pastors, and church members at several church services and at the Inner Bluegrass offices. Finally, I interviewed religious clergy and personnel of churches and religious offices in the Inner Bluegrass that help organize Hispanic religious ministries in the region (Appendix I and II). After collecting all of my data, I analyzed its content and began to make sense of the information.

2.4.1a Historic and archival data

The archives, in this thesis, refers to historical and accumulated information that comes in many forms, including books, journal articles, documents, reports, and maps. (Bradsher 1991; Harris 2001). I first began my study by searching for published material relating to the subject of historic missionary outreach and development of mainstream Christian denominations in the Upper U.S. South, the regional location of my study; these were found in books. Next, I searched for historic information on the praxis of Hispanic religious ministry, which were found in books, and contemporary information on Hispanic religious ministry, in books and reports, most of which were accessed online. The most important of contemporary literatures include the National (Catholic) Pastoral Plan for

Hispanic/Latino Ministry, the National Plan for Hispanic/Latino ministry for the United Methodist Church, and the Hispanic Executive Taskforce Summary, but other resourceful literatures were found in denominational journals and websites including the *United Methodist Reporter*, the *United Methodist Newscope*, the *Baptist Press*, the *Western Recorder*, and the websites for the General Board of Global Ministries for the United Methodist Church and the United Methodist Archives; the website of the North American Mission Board (Southern Baptist Convention); and the website for the United States Council of Catholic Bishops.

Power relations are a topic that scholars acknowledge must be addressed in reference to archival research (Schein 2006). History is shaped by racist and masculinist epistemologies that must be considered in our search to uncover the “truth,” for example (Schein 2006; Schwartz and Cook 2002). The archives, as noted by Joan Schwartz and Terry Cook (2002: 2), “wield power over the shape and direction of historical scholarship, collective memory, and national identity, over how we know ourselves as individuals, groups, and societies.” Webs of governance, then, influences ways in histories are written, in the archives, and ways in which they are perceived by lay and academic audiences (Schein 2006; Stoler 2002; Harris 2006).

I took power relations into consideration when reading books, journal articles, and reports on missionary work and the development of mainstream denominations, as these sources were written primarily by men. Of the national-level plans for Hispanic/Latino Ministry, the United Methodist Church consulted women for its production, though they

were not explicitly recognized as contributors to the document. The Southern Baptist's Hispanic Executive Taskforce has no women as contributors to its report.

2.4.1b Non-Participant and Participant Observations

The study of geographic cultures, institutions, and/or organizations quite often employ disparate qualitative research methodologies, researchers tell us, including, for example, participant observation (Bernard 2006; Smirchich 1983; Pettigrew 1979). Participant observation, as a research method, can be measured within a continuum along which a researcher chooses either to: remain a complete participant, be a complete observer, or remain a researcher somewhere “in between” these extremes in pursuit of data acquisition. In order to study local Hispanic outreach ministries as they related to my investigation in the Inner Bluegrass, I engaged in both non-participant and participant observations. Non-participant observations occurred primarily at denominational offices located in Lexington, while participant observations occurred at churches.

I observed denominational offices, in Lexington, that participate in the development of Hispanic outreach within the Inner Bluegrass. These offices include the Church Planting and Development Office (Elkhorn Baptist Association), the New Church and Congregational Development Office (United Methodist Leadership Center), and the Office of Hispanic Ministry (Roman Catholic Diocese of Lexington). Observations included the location of offices within Lexington, the neighborhoods in which these offices were located, and other features, e.g., types of buildings, in which they are located. I used a notebook and digital camera to describe and record these observations. The dates and

time of such documentation vary, but they were recorded between February 2007 to March 2007.

In addition, I observed church properties, i.e., architecture of buildings, church signs, and parking lots, and the inner spaces of churches during worship services, i.e., style of worship, ethnic/racial composition of congregants, activities, and congregational interactions with clergy or among each other during services. These sites include:

- 1) St. Paul's Catholic Parish: 2 property visits and 2 worship services (1 English-language Mass and one Spanish-language Mass; 2/2/07 - through 3/3/07)
- 2) Trinity Hill United Methodist Church: 1 property visit and one Spanish-language worship service; 3/25/07
- 3) The Rock/La Roca United Methodist Church: 3 worship services (1 traditional, 1 contemporary, and 1 Spanish-language service); 3/11/07
- 4) Iglesia Bautista Cardinal Valley: 1 property visit and 1 Spanish-language worship service; 4/1/07
- 5) Primera Iglesia Bautista/First Baptist Church: 1 property visit and 1 bilingual worship service; 3/18/07.

Participant observation, while limited, included informally speaking with church members and clergy during and after worship services. These interactions occurred during worship services at: Iglesia Bautista Cardinal Valley, First Baptist Church/Primera Iglesia Bautista, Trinity Hill United Methodist Church, and La Roca/The Rock United Methodist

Church. Churches attended (dates posted above in the participant observation section, include St. Paul's Parish Church in Lexington (two Spanish-Speaking masses: Sunday March 4, 2007 at 12:45 p.m. and Sunday February 2007; one English-speaking mass), Primera Iglesia Bautista/First Baptist Church in Lexington (Spanish bible study, bilingual church service, and interaction with member(s) afterwards), Iglesia Bautista Cardinal Valley (Spanish church service), The Rock/La Roca United Methodist Church (one traditional English service, one contemporary service, and one Spanish-language service; 3/11/07), and Trinity Hill United Methodist Church (Spanish worship service).

In *Writing Ethnographic Research*, Robert Emerson, Rachel Fretz and Linda Shaw suggest that experiences and observations must be documented, and writing field notes provides a efficient method for this process. The authors warn us, however, that descriptions are not as straightforward as they might appear, because there is no one correct way to write down everything that one sees or observes (Emerson, Fretz, and Shaw 1995). Thus, we choose to write down what matters most to us, interpreting and making sense of our observations that may ascribe unique social discourses relevant or meaningful to each researcher. But one must be careful of reducing social discourse to written form, and some of these methods include recording interactions and events through audio and visual means.

2.4.1c Interviews

Linda MacDowell (2010: 156) writes that the purpose of interviews it is to “explore and understand actions within specific settings, to examine human relationships and discover as much as possible about why people feel or act in the ways they do.” Persons wielding high positions of power supplied me with much needed and rich information in

order to understand the human dynamics of Hispanic religious ministry in the Inner Bluegrass. These persons, whom I call agents, include two types of religious leaders. The first set of religious leaders, for example, include clergy or “on the ground” ministers and missionaries, such as priests and pastors, while the second set of religious leaders consisted of religious “personnel,” directors of denominational offices and/or coordinators, consultants, and strategists. Together, both set of religious “agents” or leaders became my key informants; they seemed to know much of the internal organizational dynamics of Hispanic religious ministry in the Inner Bluegrass, such as their geographical histories and their relationships to conceptual and executive plans and strategies, both national and local in scope.

Religious leaders in power can be compared to powerful leaders in secular institutions, such as financial institutions. Kim England (2002) describes her experience in trying to interview corporate elites such as female bank managers in Canada’s top ten banks, the major Canadian banks located in Canada’s largest cities, such as Toronto, Vancouver, and Montreal. In “Interviewing Elites: Cautionary Tales about Researching Women Managers in Canada’s Banking Industry,” England (2002) warns us to beware of the problems inherent in trying to interview employees of high prestige. In one instance, a woman who initially agreed to be part of her research program backed out at the last minute, for example.

Most of England’s interviewees felt very apprehensive about revealing personal information to a “stranger,” especially because they felt they had to represent their employers in a positive manner. The information that England (2002) would acquire could

fall in the “wrong hands,” putting England’s interviewees’ jobs “on the line,” quite possibly resulting in the termination of their employment. England notes that one needs to develop a “thick skin” in order to accept rejection and that researchers need to develop a certain “imperviousness” to sensitivity of research. Nonetheless, in cases like these, gaining access to corporate elites may be difficult, England suggests.

Interviews, then became a tertiary source of information for my research project. I undertook nine interviews for my study. The length of each interview varied from 30 minutes to an hour and a half. Pre-written questions were read and asked of interviewees (Appendices I – III), either in person (six) or by phone (two: Aaron Mansfield, head pastor at La Rock/La Roca United Methodist Church and Dionisio Salazar, Hispanic Consultant for the General Board of Global Ministries of the United Methodist Church), and most all were audio-taped.

Though the interviews I conducted were primarily formal, with a set of pre-written questions read aloud to interviewees, I allowed interviewees to speak freely, if they chose to, during interviews. I then asked questions that veered off of a subject to answers respondents gave me that I did not understand. Interviews conducted, per denominational affiliation, included: Ray Van Camp, Director of Church Planting and Development of the Elkhorn Baptist Association (Southern Baptist), Claudio Toro, Pastor of Iglesia Bautista Cardinal Valley (Southern Baptist); Eliseo Mejia-Leiva, Associate Director of Hispanic Ministries of the Kentucky Annual Conference (United Methodist); Aaron Mansfield, main pastor at La Roca/The Rock United Methodist Church (United Methodist); Ruben Rodriguez, associate pastor at la Roca/The Rock United Methodist Church (United

Methodist); Victor Buenrostro, Pastor at Trinity Hill United Methodist Church (United Methodist); Dionisio Salazar (Hispanic Consultant for the General Board of Global Ministries, United Methodist Church); Sandra Delgado, Director of Hispanic Ministry at Diocese of Lexington Center (Roman Catholic); and Chuck Niehaus, Parish priest at St. Paul's Church (Roman Catholic).

It should be noted that I did not hope to deceive my interviewees by posing as a casual observer when I interviewed them in their work environments, at churches or denominational offices, nor did I lie about my academic background or limited familiarity with evangelical religious mission and ministry.¹⁰ The structured, yet open interviews, thus, allowed some personal interaction between me and my interviewees and, I hope, minimized the methodological crisis of the interviewer dominating his or her subjects whereby information, extracted from the interviewees, travels in one-direction, thus precluding a sincere dialogue between the interviewee and interviewer, about which scholars have quite frequently written (Bernard 2006; Aitken 2001).

Positionality of the researcher in comparison with the rank of my informants was also considered in this study. In past academic studies, race, class, and identity has indeed hindered the ability to gain trust, receive adequate information, or receive truthful information from informants, as geographer Tracey Skelton (2001) indicated in her discussion of the experiences of conducting interviews; Skelton explains that she was

¹⁰ The author of this thesis is quite knowledgeable in Pentecostal mission and ministry in due part because his mother was a religious leader of evangelicalism throughout the U.S. and Guatemala, Central America.

perceived as an outsider particularly because of her racial status as a self-identified white woman, seeking out research subjects in the largely African Caribbean nation of Montserrat. Her informants, mostly African-Montserrat villagers, by and large, were not willing to cooperate with her in administering follow up interviews, she explains, because they were, apparently, testing Skelton's confidentiality. When gossip had not been witnessed among Skelton's informants, a telling sign of distrust of researchers, only then did they acknowledge that trust with Skelton could become established; thereafter, secondary interviews were permitted among her initial informants. On the contrary, expecting to integrate herself quite well into to the Pakistani community that she was studying due to her self-identification as Pakistani, Robina Mohammad (2001), found that she was perceived as less Pakistani than the women from whom she hoped to gain trust; it was found that participants in her study only divulged information because she was seen as a Westernized women, i.e., less Pakistani, than the other women in the study.

While I identify as male and Hispanic and am aware of issues involved with gender and race in academic research, my main concern was seeking entry into multiple religious organizations, not solely churches. Disparate religious organizations can serve as useful entry points for analyzing power and structure, though gaining entry within organizations can prove challenging especially since one needs to pass through "gatekeepers" to access multiple informants, such as congregation members or religious leaders and staff members from denominational office, in a religious setting (Jelen 2003). I did not hide my background as an academic who sought information for a thesis, and I let the acquired data

“speak for itself” being fully aware of my non-endorsement of any particular religious system.

All of my interviews, except two, were tape-recorded at churches and offices of religious organization engaged with Hispanic outreach. All interviews, furthermore, were transcribed and typed into MS-Word program. The content of the interviews was then analyzed, and I added additional written notes on the printed pages of the Word document files that contained the interview questions.

Chapter Three: Historical Geographies of Mainstream Outreach Practice

In order to get to the national presence and importance of Hispanic outreach, as exemplified in primary documents of mainstream denomination, discussed in the next chapter, we have to understand where they came from and how they got to the state they are in today. In this chapter, I look at the geographical and historical evolution of outreach practice in the upper South, the site of this project, for the denominations chosen as part of this study: the Roman Catholic Church, the United Methodist Church, and Southern Baptist Convention. I also examine the Hispanic religious practice, as a national movement, in relationship to these same extant mainstream religious institutions and organizations in the Upper South, as a consequence of the growing Hispanic presence in the region.

3.1 Traditions and Denominations

3.1.1 Western Catholicism and the Roman Catholic Church

Western Catholicism seems to share very little in terms of political organization, with other religious traditions generally associated with early Anglo, North American history. As opposed to congregational religious groups throughout American history, whose identities have been premised on laity having much decision-making power over the organization of their own communities, such as Puritans, Baptists, and Restoration Christians, the structure of Roman Catholicism has been generally directed “from above,” within a bureaucratic structure, owing to the Catholicism’s association with a connectional, yet monarchical Episcopal form of polity (Long 2001). Over the course of history, the diocese remains the most important geographic territory in the supervision of local parish

communities and new ministries within Western Catholicism, or the Roman Catholic Church – Latin Rite, where bishops and archbishops oversee missionary territories and new Catholic communities, while in theory, the Pope supervises all worldwide Catholic dioceses, bishops, and archbishops (Froehle and Gautier 2000). Unlike other religious denominations, the Pope, alone, has the power to appoint religious leaders to disparate global dioceses. Local parishes and organizations, therefore, remain connected to a bureaucratic church structure ruled by bishops and, ultimately, the pope from his seat in the Vatican.

The Roman Catholic Church within the Upper U.S. South is treated as a separate denomination throughout this thesis, despite the church's attachment to Europe (The Vatican in Rome, Italy) and its unique connectional and monarchical political structure. Through different councils and meetings, particularly the Vatican I and II councils, Roman Catholicism in the U.S. has adopted many cultural attributes that have shaped its organizational structure, in some instances to the point where the church, as a whole, resembles many of the religious denominations in the U.S., in its incorporation of centralized offices, committees, and agencies within the Roman Catholic Church in the United States, for example (Scherer 1988; Gillis 1999), though many are merely advisory in nature and hold very little power-making decision, per se.

While a gap in the literature exists on the development of the Catholic Church in the Upper U.S. South, a closer inspection of the historical evolution of the Catholic Church in the U.S. South will help one gain a better perspective in a region in which the church has traditionally been overlooked. The American South is generally not associated with

Roman Catholicism in the popular mind, at least not compared with other regions of the United States which contain the heaviest Catholic populations and institutions, such as the Southwest Border Region or the Northeastern U.S.; yet Catholic communities have long existed among French and African settlements of the region, such as the French, Creole, and Cajuns of the Louisiana territory and later the state of Louisiana. Within the Upper South, the Catholic presence in the region began first among Anglo migrants, and their slaves, of colonial Maryland during the 1600s when Maryland was established as the only Roman Catholic colony in Anglo-North America (Mattingly 1936); later many descendants of these Anglo-Maryland settlers and their slaves migrated and settled into Kentucky's Inner Bluegrass during the late 1700s after experiencing persecution under the early governments. Catholics figured largely within the early migration stream beyond the Appalachian Mountains, a natural barrier to colonial settlers along the eastern Atlantic seaboard of Anglo North America, and into the old western frontier of the upper portion of the American South. The earliest individuals and families to arrive in Kentucky during the late 1700s, mostly Maryland immigrants of English ancestry, for example, pursued land to speculate and homestead for themselves and their slaves in Kentucky, which at the time was politically incorporated as a county within the Commonwealth of Virginia (Boles 1985).

Unlike many other religious groups in the early history of the upper U.S. South, the number of adherents to Roman Catholicism remained relatively low. As a minority religion within an overwhelming Protestant region, the Catholic Church did not succeed in attracting many new followers during the early settlement of the region, either along the

Atlantic coast or inland, beyond the Appalachian Mountains. The fervent evangelistic Protestant pious religious “sects,” especially Methodists and Baptists, in contrast, had become quite popular among migrant populations which had gained a foothold in Anglo-North America. As a religious minority group, Catholics consequently often suffered persecution and discrimination in the Upper South despite the First Amendment’s guarantee of religious freedom in the U.S.; and as a small minority within a predominantly Protestant country of mostly Anglican and Anglican Separatist colonists, not coincidentally, Catholics were often the target of hostility for the now pervasive Protestant and evangelical denominations of Christianity (Miller 2006).

At the request of new Catholic settlers in places as far west as Kentucky and under the directives of Bishop John Carroll of the Diocese of Baltimore, Maryland, whose jurisdiction at the time spanned the entire American Republic, for example, priests were appointed and sent to the western-most stretches of the upper U.S. South. In Kentucky, priests traveled by horseback and initially met in the homes of scattered and rural Catholic families and their slaves to administer the sacraments (Boles 1985). But as more Catholic families began to arrive during the 1800s, many now originating internationally from Germany and Ireland, for example, priests would gather families at outdoor mission “stations,” which would later become permanent sites for parish churches (Mathews 1977).

In an effort to administer, regulate, and manage new Catholic outreach ministries to communities that lay beyond the reach of existing Catholic jurisdictions within Anglo North America, which at the time were limited to the Atlantic seaboard, the American Catholic leadership, based in Baltimore, Maryland, upon approval from Rome, devised

new organizational, outreach strategies (Froehle and Gautier 2000). New dioceses, including the Diocese of Bardstown, Kentucky, for example, were created; and new seminaries, parochial schools, and churches were erected throughout the Commonwealth of Kentucky to support Catholic outreach ministry among multiple communities (Boles 1985). Since the late 1800s, new dioceses had been carved out across the Upper South, and in Kentucky, new dioceses included Covington, Owensboro, and most recently, the diocese of Lexington.

The Roman Catholic Church structure in the South, in the modern era, has adopted many cultural attributes that seem characteristically American. For one, parish communities began to use congregational, “meeting-house” style sites of worship; originally territorial, the parish church became the focal point for the local Catholic community (Froehle and Gautier 2000). But in larger immigrant communities where Anglo-European immigrants sought a livelihood and homes, such as enclaves in larger cities, ethnic and national parishes were established for them, as had become a tradition in much of the North (Mattingly 1936; Boles 1985). Throughout much of the South, though, immigration occurred at a slower pace than in other parts of the U.S., the largely English-speaking Irish population filled much of the Catholic Church’s hierarchy, excluding Southern Louisiana, where a strong French and Creole cultural presence existed and continues to exist (Miller 2006).

Because the Roman Catholic Church in the U.S. is politically connected to Europe and the Vatican, its center of administration, the American Catholic Church did not witness political splits, following the American Civil War as did many other dominant Christian

religious systems and denominations throughout the U.S. Segregationist practices, however, pervaded throughout much of the Jim Crow South, where separate parishes and parochial schools were established for African-Americans following the American Civil War (Miller 2006). It was not until the 1940-1960 period that American Catholic bishops advocated for the integration of segregated Catholic institutions throughout the South (Miller 2006).

The administration of the Roman Catholic church, especially throughout the 1900s, in addition, has been incorporated and bureaucratized (Hall 1998), though to a lesser extent than is the case with many American Protestant denominations. The many committees, diocesan offices, and agencies, such as the United States Council of Conference Bishops, that exist within the church signify the shift towards a bureaucratic model of religion that national, American church denominations have taken on in order to work in a business-like, “efficient” model in order for incorporated denominations to provide services to local churches and missions that they once struggled to help among religious frontiers or mission fields (Froehle and Gautier 2000; Mattingly 1936; United States Council of Catholic Bishops 2007). And while the Catholic Church actively targets regions of the country that have been unsuccessful or underserved, much like the Appalachian region of the upper U.S. South, religious orders, mostly from Europe, have filled and continue to fill the role of providing assistance for organizing mission and ministries within the dioceses of the Roman Catholic Church in America, especially since the American Catholic community has long ties to Europe (Matovina 2005; Dahm 2004; Dolan 1985).

3.1.2 Episcopalian Methodism and the United Methodist Church

To describe the United Methodist Church as an American denomination means to describe a host of Methodist groups that have since broken off from the initial Methodist body that traces a history to the early Anglo-European colonization of the U.S. This thesis, then, refers to the predominantly Anglo-American Methodist lineages that have since come to form the United Methodist Church in the upper U.S. South: The initial Methodist Episcopal movement formed in colonial Anglo-America, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

Geographer Michael Nickerson (2005) documents one of the fewest and rarest, historical and geographical analyses of religious ministry in the Anglophone world. Though *Sermon, Systems, and Strategies*, is based in the antebellum U.S. North, Nickerson's study demonstrates that organizational arrangements figure largely as a form of geographical strategizing among major Protestant Christian denominations, including the Methodist Episcopal Church. Among the six different Protestant Christian denominations included in Nickerson's study, based in the state of New York for the years 1788 to 1810, Nickerson (2005) finds that Methodist Episcopal leaders were most successful among the six denominations, in terms of membership, size, and development, because Methodist missionaries, under the organizational structure that supported them, were able effectively to develop ministries that appealed to the majority of the populations across wide geographical regions, particularly regions that were expanding as Anglo-American settlers moved westward away from Atlantic coastal settlements and colonies and into frontier regions, such as the Trans-Appalachian West.

To understand the structural and organizational arrangements of mainline American Protestant denominations, such as the United Methodist Church, in regions or states across the U.S., though, one must understand their historical development in relation to their polities and local practices. The Methodist Episcopal movement in both the Upper South and larger, Anglo-North America, for example, traces its roots to 18th century England. Brothers John and Charles Wesley helped to lead a holiness movement within the Church of England where classes or societies would meet apart from Anglican churches in order to help foster a pious lifestyle that stressed: personal conversion and salvation, abstinence from perceived societal hindrances, emotional preaching and testimony, Bible study and devotion (Tuell 1989; Norwood 1974). One of Methodism's major foci included fostering a sense of inclusiveness, particularly among all class levels of British society, including lower-class laborers and farmers who were often excluded from the state church (Norwood 1974).

In its early years, the Methodist movement remained attached to the Anglican Church in North America for practical reasons. The Wesley brothers never intended the movement to arise as a separate church, as the movement relied on the Anglican church for support; however, the Wesley brothers transplanted the theology of Episcopalian Methodism across the Atlantic Ocean onto the North American English settler colonies in the late 1700s (Frank 2006; Norwood 1974). Yet the Methodist Episcopal Church in America did not formally develop until late 1784, due to lack of missionaries and leaders required for the development of Methodist societies in North America. Methodist societies and classes, particularly in mostly rural North America, required preachers that were in

short supply from England; American society, incidentally, was much more rural than Great Britain (Nickerson 1988; Norwood 1974). In addition, especially following the American Revolution, the U.S. government promulgated religious tolerance that had been previously unknown in many former Anglo colonies (Finke and Stark 2005), allowing Episcopalian Methodism to distance itself from the Anglican Church in the U.S., which was generally associated with loyalty to Great Britain and the English crown. As a result, Episcopalian Methodism heavily flourished in regions of the U.S. in which the Anglican Church had a much stronger presence than other regions of the country, including the lower Mid-Atlantic colonies, i.e., Delaware and Maryland, and states and the colonies now comprising the upper U.S. South, such as Virginia and North Carolina.

Transient preaching points, or places where colonists and their slaves gathered to hear Methodist Episcopal preachers, who in the early stages of the movement were deployed from England, later became sites for sedentary and permanent churches (Norwood 1974). Structural arrangements, however, were necessary in order for the Wesley brothers to oversee the ordination of preachers and deployment of preachers throughout mostly rural and scattered colonies across Anglo-North America following the American Revolution. Circuits and conferences, therefore, became essential geographic strategies that helped propagate preachers and establish new churches, particularly throughout the expanding Anglo-American frontier, including Kentucky and the Upper South, west of the Appalachian Mountains.

Like the Roman Catholic Church in America, the Methodist Episcopal Church in America developed under the guidance of bishops and in the case of the Methodists,

Francis Asbury and Thomas Coke were two leading men that helped develop the Methodist Episcopal movement into an organized, religious denomination in the U.S. Under a managerial and connectional, Episcopal polity, local Methodist societies, and later churches, depended on a system of management whereupon conferences, led by bishops, and districts and circuits, led by superintendents, oversaw new missionary activity (Long 2001; Tuell 1989; Norwood 1974). Conference regions were created and often coincidental to colonial, and later, state political boundaries, and as new states were formed in the West, new conferences were established across the West and incorporated in the extant Methodist regional conferences to the East (Nickerson 1988); bishops oversaw conferences and had the power to ordain clergy within their conference, but in North America, a shortage of clergy meant that bishops often relied on non-ordained clergy for Methodist Episcopal ministry (Frank 2006; Norwood 1974). Methodist clergy were deployed to preaching points, where they ministered to rural migrants, often in more than one locale, for worship, through hymn singing and homilies, and to encourage white European immigrants to the U.S. South, mostly from England, Germany, Wales, and New England and their slaves to lead a pious lifestyle usually discouraging the practice of gambling, horse racing, imbibing in alcoholic beverages and dancing (Mathews 1975; Norwood 1975).

As opposed to other religious traditions transplanted to the U.S. South, including Anglicanism, the de facto state religion of most Southern colonies prior to the American Revolution, and Presbyterianism, which had roots among Middle-Atlantic Scots-Irish immigrants to North America prior to their migration into Southern colonies, the Methodist

Episcopal movement appealed to less educated and lower socially-ranking populations (Finke and Stark 2005; Mathews 1977). Anglicanism and Presbyterianism, incidentally, were tied to social class and economic status, so that these two denominations required an educated clergy and limited liturgical participation to educated individuals. And unlike Roman Catholicism, Methodist laypersons had an active role in administering Methodist Episcopal societies and churches; Methodist laypersons, for example, could serve on church committees and were often sent as delegates to represent churches in annual conference meetings (Mathews 1977; Norwood 1974).

Following the initial development of Episcopalian Methodism in early colonial Anglo-America, the Methodist Episcopal Church, as a religious organization, incorporated many unique structures, including the development of committees and agencies within the church. Methodist Episcopal communities, the General Church, comprised representatives of all local Methodist Episcopal congregations, or charge conferences, from regional/state conferences or “annual” conferences that meet annually to the General Conference which meets once every four years to legislate on matters of importance to the denominational church as a whole. Not coincidentally, the national Methodist Episcopal Church incorporated a judicial and executive branch, with elected members seated in these branches, where resolutions are enacted and documented in the Methodist Book of Resolutions (Tuell 1989).

Like the Roman Catholic Church, the United Methodist Church, especially since the late 1800s has developed numerous councils, boards, and agencies that are organized within the denomination (Coalter 1995; Chaves 1998) that provide oversight and regulation

for the denomination as a whole. With regard to religious ministry and outreach the General Church, more recently in the body created via unification in 1968 and now known as The United Methodist Church, created the Board of Global Ministries (formerly known as the Board of Missions) to assist the church in developing domestic and foreign missions and churches, which were prior to the 1900s, sponsored by voluntary missionary societies. (Tuell 1989; Frank 2006).

Akin to many of America's leading Protestant denominations during the mid-1800s, The Methodist Episcopal Church has witnessed major splits and unifications since the mid-1800s leading up to the mid 1900s. To begin, the institution of slavery drove a wedge not solely between free and slave states in the Union but among state and annual conferences associated with free and slave states within the Methodist Episcopal Church (Thomas 1992). In concert with the secession of Southern states from the Union, therefore, churches belonging to southern U.S. state conferences separated from the main Methodist Episcopal Church to form their own denomination, the Methodist Episcopal Church, South or the "Southern Methodist Church," while most African American Methodist churches joined one of several new, separate, and/or extant Methodist denominations, including the Colored Methodist Episcopal, the African Methodist Episcopal, and African Methodist Episcopal Zion Churches (Raboteau 1999; Frank 2006; Lyerly 1998). Both Northern and Southern Methodist "white" conferences later unified, together with the Methodist Protestant Church, to become the Methodist Church in 1939; and the Methodist Protestant Church later unified with several denominations sharing not too dissimilar doctrines and

Protestant theologies, including the Evangelical United Brethren, to form what is now known as the United Methodist Church in the 1960s (Norwood 1974; Tuell 1989).

In summary, a connectional and managerial episcopal polity has had a tremendous influence over outreach practices of the United Methodist Church especially since John Wesley, the main founder of this Anglican-separatist movement, limited the ownership of congregational property to higher-ordinal geographic organizations, i.e., the General Church, the permanence of itinerant ministries whereby preachers are assigned to charges and who itinerate with some regularity, but not specified periodicity and the manner in which new leaders can become ministers, or the required education of leaders through seminary education (Tuell 1989).

3.1.3 Traditional Baptists and the Southern Baptist Convention

American Baptists represent yet another religious group with a history as old as United Methodists and Roman Catholics in the Upper U.S. South. Fleeing state persecution in England where Baptist societies met under secrecy, Baptists established discreet societies, similar to the Episcopalian Methodists, throughout the Atlantic North American seaboard, including New England, Virginia, and North Carolina throughout the 17th century (Hill 1967). But in Kentucky, for example, Baptist ministers began organizing congregations as late as the 1700s among migrants originating mostly from Virginia, many of whom belonged to modestly educated middle-class and working class populations (Boles 1985).

Similar to Methodist Episcopal missionaries, Baptist ministers were known for their evangelistic zeal, particularly following the Great Revival of the late 1700s, in New

England, and the Second Great Awakening in Anglo-America's new frontier, the Trans-Appalachian West, during the early 1800s (Gura 2005; Boles 1985). Baptist ministers sought converts in North American settler communities, where they encouraged a pious, Calvinist and Puritan lifestyle amongst one another: Bible-reading, preaching, confession of faith, and rededication of their life to Christ (Hill 1967; Leonard 2005; Stookey 1982). Unlike Methodists or Catholics, though, persons choosing to become part of the Baptist faith communities were required to become re-baptized, fully-immersed in water, by a Baptist preacher, as adults; the early Anglo Baptists to North America did not find scriptural validation for infant baptism that both the Roman Catholic and Anglican Churches encouraged and practiced (Stookey 1982; Leonard 2005).

It is important to note that Baptists in the U.S. South, as elsewhere in North America, initially rejected hierarchical forms of religious organization during its infant stage of organization, rejecting particular polities providing for episcopacies or geographic organizations overseen by high-ranking leaders, such as bishops and popes. Baptist communities, instead, promoted autonomous, congregational polities, similar to the New England Puritans, where entire congregational communities decided for themselves their own structural organizations that were often based on democratically-elected leadership that made decisions, as a whole, for the entire church (Stookey 1982; Long 2001; Noll 1992). Because of this less comprehensive and rigid supervising structure, Baptist congregations often split easily to form multiple congregations across Western frontier regions of Anglo-North America among Anglo-European and African-American communities (Finke and Stark 2005), thereby providing for independence and a seemingly

great advantage along frontier regions throughout the Upper South, especially. Baptists, incidentally, voluntarily associate with many or several associations or conventions, unlike other religious groups, i.e. Methodists or Catholics; and they pool resources to operate seminaries, publishing houses, and evangelistic ministries and missions (Sullivan 1998).

In order for Baptists better to “compete” with other religious denominations in the Americas, though, Baptists would have to cooperate through some type of structural organization. This initial strategy consisted of congregations first forming loose voluntary associations, in order to pool resources, which typically followed political, geographic boundaries, e.g., county lines; and eventually Baptist associations unified under state-wide associations (Mathews 1977). Though some traditional Baptists cooperated with other denominations, such as Episcopalian Methodists, through voluntary mission societies to proselytize new members in new mission territories, a national denomination of Baptist associations developed during the 1800s in order to fund their own seminaries, publishing houses, and to begin evangelistic missions across the country by themselves, e.g., the American Baptist Convention, of which many Southern Baptist churches became members. Mission boards, administered within the American Baptist Convention, became the primary agencies that coordinated outreach missions and ministries by appointing missionaries to state conventions and local associations (Rutledge 1965).

Like many other religious groups in Kentucky and the U.S. South in general, Baptist leaders and congregations were divided over the issue of slavery, and this issue had a lasting legacy for Baptists, perhaps among all American denominations, throughout the entire American South. One example includes the development of the Southern Baptist

Convention over controversies involving leadership and representation within the American Baptist Home Mission Society during the 1800s. Anglo Southern Baptists, for example, perceived hostility in their exclusion as delegates to the society, controlled by mostly Northern Baptist representatives, because many Southern pastors were slave-owners or promoted slavery (Leonard 2005). In response, Southern Baptists, in 1845, created their own denomination, the Southern Baptist Convention, based in Augusta, Georgia, and incorporated duplicate organizations as the American Baptist Convention, or “Northern Baptist Convention,” within their own denomination, such as the North American Mission Board and the Cooperative Program, in order financially to support new missions both in the U.S. and abroad¹¹ (Leonard 2005).

Similar to many other American mainstream denominations, the Southern Baptist Convention holds an annual meeting to discuss matters of importance for the denomination. The annual meeting or “convention” of Southern Baptists consists of lectures, prayer, testimony, and the enactment of resolutions, whereby Southern Baptist representatives, who contribute to the denominations, send delegates or “messengers” to represent nationwide Southern Baptist churches at the annual convention (Gaustad 1985; Leonard 2005). Because of the association’s lack of ethnic diversity, especially given the historical development of the denomination as a Southern and white religious institution (Leonard 2005), the convention has, in contemporary times, tried to incorporate ethnic diversity,

¹¹ While predominantly African-American Baptist congregations today can choose to become part of the Southern Baptist Convention, most remain affiliated with a number of Baptist associations formed after the American Civil War and still remain within these denominations, e.g., the National Baptist Convention (Leonard 2005; Boles 1985).

incrementally, into their meetings; a Hispanic council, for example, now meets during the annual Convention (Van Camp 2007).

3.2 Hispanic Religious Ministry in the U.S.

Trans-disciplinary scholars provide us a wealth of historical and contemporary analyses of Hispanic religious ministry among mainstream American Christian systems in the U.S. today. Understanding historic patterns of Hispanic outreach can help us understand why many changes have been made and are taking place recently, particularly in the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention and in places not traditionally associated with Hispanic migration, such the upper South and in metropolitan area throughout this region, the Inner Bluegrass.

3.2.1 A Historic Context

3.2.1a The Roman Catholic System

Among all mainstream denominations in the U.S., the Roman Catholic Church shares the longest history in Hispanic outreach in what is now the continental U.S. largely because the institutionalization of Catholicism was well underway in Latin America, including territories now part of the U.S. Southwest, long before Roman Catholicism became a dominant religion in Anglo North America. The Catholic Church, for example, had evangelized Hispanic populations in former Spanish colonial and Mexican territories of the United States, most of which today forms the current states of Texas, New Mexico, Arizona, and California, prior to their colonization by the U.S. following the U.S.-Mexican War in the late 19th century (Matovina 1995).

Roman Catholicism monopolized Hispanic North America's religious landscape since the early colonization of the continent by Spaniards in the late 15th century; the Spanish monarchy and Catholic church worked hand-in-hand to conquer North America, a situation in which civic allegiance to the Spanish, and later Mexican, state also required an involuntary allegiance to the established (Catholic) church among its citizens. As early missionaries, priests, then, were often sent from Europe to minister to the early colonizers of Hispanic communities in the Americas (Goodpasture 1999).

Missions, largely symbolic of Iberian Catholic strategies to evangelize native populations in North America though also representative of new and often small, impermanent Catholic communities established by bishops and priests, and parish communities were established by Jesuits, Franciscans, and other Roman Catholic holy orders throughout the colonial period of Mexico (Sandoval 2000). Because Great Britain, France, Russia, and the United States vied for power over frontier territories of continental North America, a political strategy to ward off international powers, on behalf of the Spanish crown, was to settle frontier regions of New Spain, much of which includes the modern-day U.S. Southwest. Local proselytism in these remote and rural areas of New Spain, and later Mexico, was most successful when indigenous religious practices encouraged and allowed Iberian Roman Catholicism to produce local forms of folk Catholicism (Matovina 1995). Often understaffed, though, Hispanic missions and parish communities would rely on local associations, such as the Penitente Brotherhood, to administer sacraments to remote populations, though these acts were frowned upon by the official Roman Catholic Church (Sandoval 2000; Nostrand 2003).

Hispanic ministry suffered during the late 1800s and early 1900s in continental North America, especially after the U.S. government annexed lands that formerly belonged to the Republic of Mexico. Though Rome approved of the creation of new dioceses from extant Mexican dioceses in territories that were formerly part of the Mexican nation-state, leadership positions, for example, were staffed by mostly French and Irish bishops and clergy; many of them disparaged local Hispanic Catholic practices, which was deemed superstitious in many places, and efforts by many leaders and efforts to “Europeanize” and Anglicize Hispanic Catholic communities took place (Sandoval 2000). European clergy, for example, were favored over native clergy, and little effort was made to establish Hispanic seminaries and/or train local men for ministry (Sandoval 2000).

Though some schools and clinics opened throughout Hispanic communities in the southwestern U.S, under Roman Catholic Church auspices, hostility grew with the migration of Anglo American Protestants and European Catholics into the southwestern U.S. during the late 1800s and early 1900s. Racist practices as a part of American Catholic church structure encouraged the development of separate congregations and separate churches for Hispanics, particularly throughout Texas (Sandoval 2000). Congregations, however, continued to demand local priests who understood their needs and languages. But the U.S. Southwest was a region no longer relegated to the older, segregated model of ministry.

The national and ethnic model of ministry became commonplace during the early to mid-20th century all across the U.S. Leadership among many Catholic dioceses, rather than developing territorial, geographic parish communities as had been done in the past,

began creating ethnic parishes for many of America's newest immigrants, where masses were often conducted in the native language of ethnic and migrant populations, particularly in the industrial cities of the North (Stump 1986). The large migration of Caribbean Hispanics to immigrant gateway cities, such as New York and Boston, caused diocesan leaders to "reach out" by creating separate congregations, often meeting in the basement of extant church buildings or inferior space and/or meeting at later times than the regular congregations (Sandoval 2000; Badillo 2006).

Although a few dioceses established Spanish-speaking committees as early as 1912, very little existed in the way of a collaborative, diocesan or national Hispanic religious outreach efforts; Spanish-speaking offices of ministry were unheard of prior to 1950, and those that existed were limited to the New York and Boston dioceses, which ministered primarily to Hispanic, Caribbean immigrants (UCCB 1997). The Bishop's Committee for Hispanics was the earliest committee developed in the southwestern U.S. region, though it was headed by Anglo bishops (Sandoval 2000).

3.2.1b Protestant and Evangelical Systems

Hispanic Protestant and Evangelical outreach ministries in the U.S. first developed during the late 1800s and early 1900s in the frontier regions of Anglo America and Latin America. Under various names, such as Spanish-speaking, Spanish-American, Latin-American, and Mexican missions and missionizing, Hispanic Protestant and evangelical ministry in United States, for example, have been documented as contact zones between largely Anglo-American Protestant/Evangelical missionaries and Hispanic Catholics (Chavez-Sauceda 1999; Nañez 1980). In the southwestern U.S., Anglo

Protestant/Evangelical missionaries, under the auspices of the more organized religious denominations during this era, including Methodists, Presbyterians, and Southern Baptists, first began ministering to Anglo-American migrants moving west into the formerly Mexican territories of Texas, New Mexico, Arizona, and California (Barton 2006; Brackenridge and Garcia-Treto 1987; Machado 2003). However, Anglo Protestant missionaries, on the mainland U.S., turned their attention to proselytizing local inhabitants in the U.S. Southwest only after the spiritual needs of Anglo migrants were met (Machado 1999; Barton 2006).

The territories of formerly Spanish and Mexican lands in what is now the U.S. were perceived as a wilderness to Anglo-American migrants and missionaries. Native Americans and Hispanics, long residents of the U.S. Southwest, for example, were seen as savages and as racially and culturally inferior to Anglo-American whites (Machado 1999). By directing ministries towards Hispanics, Protestant missionaries sought to break a three centuries-old monopoly of Catholicism and to convert Hispanics from what was perceived on behalf of Protestant missionaries as an un-Christian and bureaucratic religion rooted in evil and superstitious folk traditions (Matovina 1995). Anglo missionaries, moreover, sought to save Hispanics from themselves, that is, by trying to rid them of cultural elements, such as Spanish language and Hispanic customs that Anglos perceived as contributing to their “savage” and inferior racial status (Barton 2006; Machado 2003). Conversion to more personalized forms of Protestant Christian faiths was expected to make Hispanics better American citizens and contribute to an ideal notion of citizenship, patriotism, and democracy in a rapidly expanding nation. Racism and discrimination in polity and

Protestant religious organization did not prevent Hispanics from attempting to establish themselves on an equal footing with Anglo-American Protestants (Barton 2006; Machado 2003).

Protestant missionaries were able to establish Hispanic Protestant congregations with indigenous leaders, although early work remained under the auspices of Anglo Americans (Machado 2003). A system of paternalism developed in the Hispanic Protestant religious missionary enterprise, consequently, wherein most Hispanic Protestant congregations developed alongside, but never fully incorporated into, the main bodies of Protestant institutions (Barton 2006; Brackenridge and Treto-Garcia 1987). Southern Baptists, for example, created a separate Mexican convention for its Hispanic churches that developed throughout Texas (Figure 3), while the Texas-Mexican Presbytery was created specifically for Hispanic congregations of the Presbyterian Church, South (Barton 2006; Brackenridge and Treto-Garcia 1987). Southern Methodists and Christians (Disciples of Christ), similarly placed Hispanic missions and churches throughout the Southwest into

Protestant denominations; very often Hispanics were relegated to separate geographical associations, i.e. conferences, presbyteries, and conventions, that segregated them from the main bodies and structures of American Protestant denominations and which kept them involuntarily attached to larger Protestant organizations.

Given these circumstances, accommodating Hispanics within Protestant and Evangelical religious denominations was fraught with problems after initial Protestant/Evangelical ministries were developed throughout the Southwestern U.S. The Presbyterian Church U.S.A., for example, decided to dissolve the Texas - Mexican

Figure 3: *Primera Iglesia Bautista Mexicana* (First Mexican Baptist Church), San Antonio, TX, 1 Jan. 1922



Source: Hispanic Archives, TX Baptist Historical Collection, Dallas, TX

Presbytery in an effort to integrate local Hispanic congregations into the larger Presbyterian organizations despite objections by local Hispanic congregations that this process would bring drastic changes, such as a curtailment of local, cultural and political autonomy and representation within a predominantly Anglo church denomination (Sylvest 2006). In contrast, the United Methodists decided to keep the Hispanic Rio Grande Conference intact, for Texas and New Mexico Hispanic congregations only, but dissolved the Latin American California conference despite similar objections relating to autonomy and culture of extant Hispanic congregations within the denomination (Sylvest 2006; Barton

2006). On the contrary, the Southern Baptists integrated Hispanic Baptist congregations into the General Baptist Convention but kept the Mexican Convention of Texas, now the Hispanic Convention of Texas, as a voluntary association for Hispanic Baptist congregations in Texas (Barton 2006).

The concept of a correct model of Hispanic religious ministry created conflict between Anglo and Hispanic Protestants and Evangelicals, just as it did between Anglo and Hispanic Catholics. Acculturation and assimilation strategies, for example, were often incorporated into mainstream religious politics wherein Hispanics were expected to adopt Anglo customs and ideological social values (Sylvest 2006; Maldonado 1999; USCC 1995). By the mid to late 20th century, though, the assimilation model and strategy of religious outreach ministry had fallen out of favor in general. Not coincidentally, Hispanic Protestants and evangelicals affiliated with the mainstream establishment sought to reinstate cultural and political autonomy among their own congregations and/or parishes and pressed for changes within local, regional, and national associations.

3.2.2 The Context for Change

The formation of new geographies of strategizing among mainstream denominations seems to coincide with the large immigration of Hispanic populations to the U.S. in the latter half of the 20th century and the migration of Hispanic populations, both legal and undocumented, immigrant and native-born, to new destinations throughout the country (Soto 2005). As one of the fastest growing populations in the U.S., Hispanics, could augment dwindling and stagnant extant congregations (Garces-Foley 2008).

Yet, the lack of resources and neglect of Hispanic representation, on behalf of American mainstream denominations, in the contemporary era, has not been overlooked among Anglo-European leadership within mainstream religious denominations. Local Hispanic Catholic laity and Catholic leaders, such as local priests, have pressed for changes in the organization of Catholic churches in order to recognize the needs of Hispanics, e.g., to provide masses in Spanish and in a way that recognizes Hispanic Catholic folk traditions and cultures, for example, throughout the 1900s. In response to numerous petitions and meetings on behalf of Catholic laity and leaders, the Roman Catholic church, on behalf of the Vatican, consequently, initiated a series of reforms with the intent of increasing Hispanic representation within the Roman Catholic church in the U.S., beginning with the establishment of the United States Catholic Church Division for the Spanish-speaking, later, renamed to the Secretariat for Hispanic Affairs in Washington, D.C. and a series of *Encuentros* or meetings between diocesan clergy and Catholic leaders to develop a national Catholic pastoral plan for Hispanic ministry (USCC 1995).

Similarly, pressure from Hispanic Protestant and Evangelical leaders for sensitivity towards their cultural and ethnic differences within major denominational bodies and the growing immigration and growth of Hispanics throughout the U.S., meanwhile, brought about changes within the organizational structure of Protestant and evangelical denominations during the mid to late 20th century. One way in which Protestant and evangelical church administrators responded was through executive planning agencies via centralized offices of Hispanic and Latino ministries. National and regional offices of Hispanic ministries would offer resources and support, such as training programs, to local

congregations and governing bodies interested in beginning Hispanic outreach ministries and mission programs in local communities (GBGM 1993; USCC 1995). By the late 1990s, most mainstream denominations including, but not limited to, the United Methodist Church, organized some form of Hispanic office within their main organizational structures, at least at the national level.

In addition to centralized offices, American mainline Protestant and Evangelical denominations sought to increase representation of Hispanic populations by creating special taskforces, councils, and committees that would represent ethnic minorities within their denominations (NAMB 2005; GBGM 1993). These special interest groups would advise regional and local jurisdictions, i.e., conferences, conventions, and associations, to promote missionary work among Hispanic populations and act as liaisons between the national organizational hierarchy and local congregations. Leaders, additionally, began to pressure the mainstream religious hierarchy to respond to immigration and social issues Hispanics in America face today, such as poverty, language barriers, and access to social and health services. Administrative leaders from Protestant and evangelical denominations, for example, responded by organizing meetings between advisory representatives from special committees, caucuses, and taskforces; clergy and lay leaders; and leaders from centralized offices of Hispanic and Latino ministries (Sylvest 2006; Carrasco 1999; Garces-Foley 2008) and their results would become blueprints for national plans, discussed in the next chapter.

Chapter Four: Denominational policies, initiatives, and strategies

All three denominations chosen as part of this study, the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention have issued declarations of their intent to promote Hispanic outreach on a national level. Of all three denominations, The Catholic Plan, or the National Pastoral Plan for Hispanic Ministry, was first published, followed by the National Plan for Hispanic/Latino Ministry of the United Methodist Church. More recently, the Southern Baptist Convention issued a denomination-wide call for Hispanic Ministry in its Hispanic Taskforce Executive Summary.

4.1 The National (Catholic) Pastoral Plan for Hispanic Ministry

The Roman Catholic Church was one of the earliest denominations to adopt a national-level plan for Hispanic religious ministry in the U.S. The National (Catholic) Pastoral Plan for Hispanic Ministry is an eighteen page document that was first published by the United States Catholic Conference in 1988. It is broken down into four “dimensions” or four major sections: *Pastoral de Conjunto*, Evangelization, Missionary Option, and Formation. Each of these “dimension,” is further divided into background, objective, and programs and projects.

4.1.1 *Pastoral del Conjunto*

Pastoral del Conjunto, foremost, refers to a collaboration or the “integration, coordination, in-servicing, and communication” of Hispanic religious ministry through pastoral agents and structures within the Catholic church (USCCB 1995: 73). This is in response to the past lack of union and teamwork among laity, religious, and clergy within the Church in practicing Hispanic religious ministry. The main channel for the

collaboration of “integration, coordination, in-service, and communication” is a partnership between the Secretariat for Hispanic Affairs and a convocation of Catholic bishops, priests, and personnel on the diocesan level. The time frame for this collaboration is in accordance with the normal channels for plans and programs and budget procedures of the respective entities.

The projects and plans under the *Pastoral de Conjunto* are:

- 1) Pastoral Integration
- 2) Coordination of Hispanic Pastoral Action
- 3) In-service Training for Hispanic Pastoral Action
- 4) Pastoral Communication.

Hispanic leadership is a leading topic under pastoral integration. Priority funding is indicated for “leadership competency.” Another leading topic under the pastoral integration section is the promotion of “understanding, communion, solidarity, and multicultural experiences with other cultural minorities.” The responsible agents for this action are the NCCB¹² Committee on Hispanic Affairs and the Secretariat for Hispanic Affairs.

Offices and institutes, created by coordinating teams at the national, regional, and diocesan levels are required to ensure “effective coordination of Hispanic pastoral life.” This proposal, labelled under the coordination of Hispanic Pastoral Action subsection, suggests that each local-level diocese create its own diocesan pastoral plan according to its own “reality.” Diocesan and area coordination among small ecclesial communities “in

¹² NCCB is the acronym for the National Conference of Catholic Bishops

areas and the parishes” should be developed by “periodic meetings with coordinators or facilitators of the areas” and of the “small ecclesial communities” to “foster a common vision of missionary evangelization.”

The in-service training for Hispanic Pastoral Action is promoted by the creation of programs, courses, materials, and “other” necessary resources, including mobile teams and others, with responsibility falling on the National Federation of Pastoral Institutes and directors of other pastoral centers. This effort would help form and train pastoral agents for Hispanic ministry at the national, regional, diocesan, and parish levels.

The plan also advocates that “theological-pastoral growth of Hispanics in the U.S.” ought to be developed and that Hispanics ought to be included in the priority of the NCCB/USCC¹³, in coordination with the existing entities of Hispanic pastoral activities. This should be done by facilitating *encuentros* (or “encounters”) for Hispanic pastoral ministers; publishing theological pastoral reflections of Hispanics; organizing opportunities for practical experience in different pastoral areas; assisting with scholarships for advanced studies in different pastoral areas; and celebrating liturgies which incorporate the wealth of Hispanic cultural expressions. Responsible agents for these actions are the *Instituto de Liturgia Hispana* (Institute for Hispanic Liturgy) and the Secretariat for Hispanic Affairs, and the time frame for these actions is “in accordance with the normal channels for plans and programs and budget procedures of the respective entities,” in this case the *Instituto de Liturgia Hispana* and the Secretariat for Hispanic Affairs.

¹³ USCC is the acronym for the United States Catholic Conference.

The pastoral communication subsection the *pastoral de conjunto* suggests that “dialogue and cooperation among diverse groups, apostolic movements, and small ecclesial communities” ought to be promoted in order to achieve “mutual understanding, sharing, and support that will lead to communion, common visitation, and unity of criteria for pastoral action.” This proposal is suggested to be conducted among periodic gatherings and *encuentros* between representatives of different entities; exchange of newsletter or information items; and the organization of common projects. The vicar, diocesan director for Hispanic affairs, area coordinators, clergy, leaders of small ecclesial communities, and directors of apostolic movements are responsible agents for this action, which is to be done progressively and continuously, and again, in keeping with the normal channels for plans and program and budget procedures of the respective entities involved. Mass media is an instrument that should be maximized as an instrument of evangelization in denouncing violence and injustices suffered by families, youth, women, the undocumented, migrants, refugees, farmworkers, prisoners, and all others people marginalized in society.

4.1.2 Evangelization

The specific objective of the Evangelization section of the National Plan is to recognize, develop, accompany, and support “small ecclesial communities” and other Church groups (e.g., *Cursillos de Cristianidad*, Charismatic Movement, and prayer groups), which in union with the bishop are considered effective instruments of evangelization for Hispanic people. These, the plan suggests, promote experiences of faith and conversion, prayer life, missionary outreach and evangelization, interpersonal relations

and fraternal love, prophetic questions on actions for justice, and is necessary for the renewal of Church and humanization of society.

The projects listed under the Evangelization section are:

- a) Elaboration of Criteria and Training for the Creation, Development, and Support Small Ecclesial Communities
- b) Parish Renewal for Community Development and Missionary Outreach

The first project is to bring together a “think tank” of pastoral agents with experience in small ecclesial communities, to prepare a workbook of guidelines which spells out the constitutive elements of small ecclesial communities, and criteria and practical help for their development and coordination. In addition, the organization of a national training session for teams representing each region, with the help of the workbook and other church documents, in order to develop a common vision and methodology in the formation and support of small ecclesial communities is necessary, and these teams should conduct training session at the regional and diocesan levels. An additional project listed under the Elaboration of Criteria and Training for the Creation, Development, and Support of Small Ecclesial Communities is to unite the diocesan directors of apostolic movements and pastors in pastoral theological reflection of integral evangelization and small ecclesial communities, in order to facilitate a joint evaluation and discernment which will produce an integration of objectives and collaboration in the development of programs of evangelization.

The projects of parish renewal suggested for adaptation and implementation at

the local level to evangelize the unchurched and marginalized are to: create a welcoming and inclusive atmosphere that is culturally sensitive to the marginalized; accompany the existing movements and groups in the parish so that their evangelizing purposes can be enhanced in accordance with the vision of the pastoral plan; promote the parish as a “community of communities,” especially through small groups or through small ecclesial communities integrating family and groups and especially preparing these communities to receive those who are marginalized from the Church; train teams of visitors to be proclaimers of the Word and the love of God and to form communities with the visited families, thus acting as a “bridge” between the marginalized and the Church; organize a pastoral visitation plan to the homes of the marginalized through a process of listening/responding to needs and then inviting these families to form part of small ecclesial communities; and promote integration between faith and the transformation of unjust social structures.

4.1.3 Missionary Option

The Missionary Option of the Catholic Plan seeks to promote faith and effective participation in Church and societal structures on the part of priority groups, i.e., the poor, women, families, and youth, so that they may be agents of their own destiny and capable of progressing and becoming organized. Some of the proposed projects and programs include:

- 1) Organization and Assistance for Farmworkers (Migrants)
- 2) Conscientization on Christian Social Responsibility and Leadership Development

- 3) Hispanics in the Military
- 4) Promotion of Family Life Ministry
- 5) The Role of Women in the Church
- 6) Youth Ministry

The first project call for a full-time person at the national level in the Office of the Pastoral Care of Migrants and Refugees who will plan and evaluate the pastoral ministry with farmworkers (migrants) through two annual meetings with one person from each region. This will require a consultation with regional offices about representatives and about adequate structures for that region. The time frame for this plan is in accordance with the normal channels for plans and programs and budget procedures of the respective entities involved, including the NCCB Committee on Migration.

Under the Plan's second project, Conscientization on Christian Social Responsibility and Leadership Development, it is suggested that the Church develop social justice ministries and leadership development by means of specific contacts with socio-civic entities that respond to the conditions of the poor and the marginalized. These ministries should state the influence and the concrete collaboration of the Church with these entities. Community organizing efforts at the national, regional, diocesan, and parish level require the USCC Committee on Social Development and World Peace and the Campaign for Human Development as the responsible agents for this program.

The third project, Hispanics in the Military, calls for the formation of a committee of military chaplains for Hispanic ministry organized in areas where there are military bases with large number of Hispanics. The responsible agent for this project is the

Archdiocese for the Military Services in collaboration with the National Federation of Pastoral Institutes.

The NCCB Committee on Marriage and Family Life in collaboration with the Secretariat for Hispanic Affairs will aid the Promotion of Family Life Ministry. They will organize a national forum or forums on Hispanic family life ministry in cooperation with diocesan leaders of Hispanic family life; publish results of the national forum or forums in a pedagogical format for use in small ecclesial communities; and disseminate material prepared and encourage its use at the local level.

Women and children are groups that are to be included in Missionary Option as proposed under the National Plan. For women, forums at regional gatherings promoted by the National Federation of Pastoral Institutes in collaboration with the Secretariat for Hispanic Affairs and the NCCB Committee on Women in Society and the Church will analyze the situation of Hispanic women to manifest their gifts of intelligence and compassion they share with the Church; identify a model of Church that nourishes ministries by women; value the role of small ecclesial community in the promotion of women; and examine which ministries should be maintained and which should be created. This project would be according to the normal channels for plans and programs and budget procedures of respective entities involved, which is the Secretariat for Hispanic Affairs and the NCCB Committee on Women in Society and the Church.

The final project of the Missionary Option would be to guarantee the participation of Hispanic youth in the life and mission of the Church, identify existing, effective programs which can serve as models for reaching the most alienated youth and to assist in

multiplying these programs in different dioceses and parishes, and create a national *encuentro* of Hispanic Youth Regional representatives that cover topics such as statistic of Hispanic youth, existing models of youth pastoral ministry, training seminars for ministers of youth evangelization, and strategies for family involvement. Similar to the role of women in the church, youth ministry would involve agents to be responsible for the program such as the secretariat for Hispanic Affairs, but unlike the role of women ministry, other agents responsible for youth ministry are the USCC Youth Desk, *Comité Nacional Hispano de Pastoral Juvenil*, the National Committee for Hispanic Youth/Young Adult Ministry.

4.1.4 Formation

The (Roman Catholic) Church has found that there is an appreciation for efforts being made to form pastoral ministers but that there is a lack of pastoral ministers among the laity, which makes uncertain the survival of the Catholic faith among Hispanics. Formation, therefore addresses the need for the creation of centers, programs of formation, spirituality, and catechesis that can respond to the needs of Hispanics, particularly at the parish level. The Formation dimension will provide leadership formation adapted to the Hispanic culture in the United States that will help people to live and promote a style of Church which will be a “leaven of the Kingdom of God in society.” The projects and programs include:

- 1) Program of Reflection and Conscientization
- 2) Research Projects
- 3) Programs to Identify Candidates for Ordained Ministry and the Vowed Life

- 4) Programs of Formation and Trainings
- 5) Program for Elaboration of Material

The first project for reflection and conscientization would be to create local workshops with a workbook of guidelines to assist ministers in the facilitation of theological-pastoral reflection for pastoral ministers at the grass-roots level who accompany the people in the pastoral process. In addition, regional seminars and study sessions would be provided for pastoral specialists in different areas of liturgy, catechesis, ethology, and evangelization.

Research projects suggested under the Formation section of the Catholic plan include scientific studies on the Hispanic reality in its socioeconomic, cultural, religious, and psychological aspect, with particular concentration on the family, popular religiosity, the poor and marginalized, youth, and women. This would be accomplished by procuring scholarships for research on the graduate level. Both programs on reflection and conscientization and research projects are to be done in accordance with the normal channels for the plans and programs and budget procedures of the respective entities involved, including pastor and parish leaders assisted by the diocesan offices for Hispanic affairs, the National Federation of Pastoral Institutes, in collaboration with the Secretariat for Hispanic Affairs, the NCCB Committee on the Laity, the National Federation of Pastoral Institutes and the *Institutio de Liturgia Hispana*, the NCCB Committee on Hispanic Affairs in collaboration with Catholic universities, colleges, and seminaries.

Some of the programs to Identify Candidates for Ordained Ministry and the Vowed Life include the development of training programs for Hispanic laity in collaboration with

diocesan and religious vocation directors so that Hispanic men and women can become prepared as vocation recruiters. Vocation-awareness training sessions for leadership of Hispanic lay organizations would be created to place Hispanic vocations as a priority on the agenda of Hispanic lay organizations. Sponsor training workshops, such as “In My Father’s House” would prepare vocation directors to recruit, more effectively, Hispanic candidates, and in order to involve more Hispanic parishioners in identifying potential candidates for priesthood and religious life, would develop vocation-awareness training sessions for leadership of Hispanic lay organizations, the sponsorship of training workshops, such as “In My Father’s House.” Finally, Hispanic parishioners should be involved in identifying potential candidates for priesthood and religious life by implementing the “CALLED BY NAME” parish-based program to be aided by the Bishops’ Committee on Vocations in collaboration with diocesan vocation directors.

Programs of Formation and Training consists of organizing courses to train leaders at different places and levels, with emphasis on the participation of the priority groups, i.e., woman and children. First, leaders are to be trained, through sessions, to create, encourage, and coordinate small ecclesial communities and represent the voice of the people in civic and social institutions. Next, seminars and courses will be conducted by regional institutes and will elaborate a program, to be applied to small ecclesial communities, on the importance on Hispanic women’s role and value within in the Church. In order to elaborate a program of youth pastoral ministry for youth leaders and adult advisors, a task force should be designed to train teams for this program. Formation programs should be devised between seminaries, permanent diaconate centers, and houses of formation of religious

men and women that would prepare them for Hispanic ministry. In addition, formation programs are to be encouraged and administered, through study seminars, among Hispanic and non-Hispanic directorial and personnel of diocesan offices involved in education and pastoral ministry so that they can learn about the history, culture, needs and pastoral principles of Hispanics. Another dimension of programs of formation and training is to invite Bible studies centers and material production to produce programs and materials to assist Hispanics in the use and understanding of the Bible by communication with appropriate Bible centers. Finally a convocation of different pastoral ministers in the nation, through national meetings, should be called to study the problem of proselytism among Hispanics and to assess this reality, in order to prepare materials and mobile teams to train other pastoral agents on the local and diocesan level. Participant committees and agencies to oversee Programs of Formation and training include: NCCB Committee on Ecumenical and Interreligious Affairs, NCCB on Hispanic Affairs and Secretariat for Hispanic Affairs, diocesan bishop in collaboration with the vicar or diocesan offices for Hispanic affairs, the area team with the assistance of pastoral institutes, National Federation of Pastoral Institutes in collaboration with the NCCB Committees on Vocations, Priestly Formation, and the Permanent Diaconate and Conferences of Major Superiors of Men (CMSM) and the Leadership Conference of Women Religious (LCWR), *Comité Nacional Hispano de Pastoral Juvenil* {National Committee on Hispanic Youth Ministry} (CNH de PJ), NCCB Committee on Women in Society in Church, pastors and parish leaders, regional pastoral institutes, *Instituto de Liturgia Hispana*. These courses, sessions,

and seminars will be administered in accordance with the normal channels for plans and programs and budget procedures of the aforementioned entities involved.

Pastoral institutes would promote and form a team responsible for producing material popularly accessible to the people at the grass-roots level. Special recommendations, under the Program for Elaboration of Materials subheading, are the following: materials to help leaders achieve a more profound understanding of their Catholic faith and a living spirituality as committed laity; Biblical matters at the leadership and grassroots levels that assist Catholics in understanding and living the Word in order to avoid ignorance and fundamentalism; a workbook or manual in popular language for continuous analysis of reality in the light of the Gospel and the teachings of the Church as a basis for pastoral action and its evaluation; simple materials for pastoral ministers, for use in training workshops and courses, so they can use these material easily in the small ecclesial communities; resources for information on immigration that includes the development of information on immigration, directed to a popular audience to provide orientation on rights of the undocumented and laws pertaining to legalization and naturalization; a handbook of guidelines on political rights and responsibilities as part of a program of conscientization on Christian responsibility to accompany a national campaign for voter registration through the involvement of parishes; a simple and practical pamphlet of orientation on parent/children relations, which keeps in mind characteristics of the Hispanic family, including production and dissemination of its use in family gatherings or small ecclesial communities; a pamphlet on popular religiosity, its values and basis, accessible to the small ecclesial communities; elaboration of materials in the areas of

liturgy and spirituality, including liturgical catechesis with distinction of roles; and practical material on natural family planning.

4.2 The National Plan for Hispanic/Latino Ministry of the United Methodist Church

The United Methodist's National Plan for Hispanic/Latino Ministry is among the earliest documents produced among U.S. mainline Protestant denominations. The National Plan was first published in 1992 and had been revised three times at the time the document was first examined, in 2006, for this thesis project.

Each revision to the National Plan coincides with the four-year cycle of the General Conference, where the plan stands to be renewed per quadrennium. Its renewal is contingent upon accomplishments, because the plan relies on funds from the General Church for its continued existence.

The National Plan examined for this study contains a report for the past quadrennium, 2001-2004, and a recommended plan of action for the next quadrennium, 2005-2008. Because the findings of the current quadrennium were not yet reported at the time I undertook my study, from 2006-2007, I had to rely on the most recent report at the time and take into consideration the recommendations appended to the last revision of the National Plan.

The report includes the key elements of the plan, its accomplishments, and its continuing challenge; while the recommended plan of action describes goals, empowering and equipping the whole church, mobilizing leadership for mission, support, and financial resources. These items will be explicated below.

4.2.1 Report for the 2005-2008 Quadrennium

4.2.1a Key Elements

Mobilization and Leadership Formation have formed and still form two major elements of the National Plan for Hispanic/Latino Ministry of the United Methodist Church. The plan defines mobilization as the development of new ministries, i.e., faith communities, community ministries, and congregations, revitalizing existing congregations, and numerical growth.

The national plan encourages “mobilization” at both the conference and congregational levels. *Acompañamiento* (accompanying) is one way to mobilize conferences for Hispanic ministry, wherein facilitators are trained to assist annual conferences in formulating a strategic plan. They gather and review “pertinent data” and participating in ongoing assessments of strategic plans.

The plan uses the Texas Annual Conference as an example for conference mobilization. The Conference has sought to centralize Hispanic ministries by creating a position of associate director for Hispanic ministries. It would help match resources and needs throughout the entire conference.

Teamwork defines congregational mobilization under the Methodist Plan. As an example, the plan describes that resources were provided to the pastor and laypersons of one of twelve Rio Grande Conference (Spanish speaking) churches, El Buen Pastor Church in San Marcos, TX. A consultant, together with the church worked as a team in order for the church to accomplish its goals: develop lay leaders, expand the church’s facilities, and reach out to the community.

The second major or key component for the National Plan is Leadership Formation with Hispanic/Latino people. The plan specifies a need for leaders from a pool of missionaries, lay missionaries, pastor-mentors, pastors, and dedicated laypersons within the United Methodist Church. In the past, modules and workshops have been effective as a curriculum for the basic training of lay missionaries and pastor-mentors, and regional facilitators and printed resources.

4.2.1b Accomplishments

The last quadrennium has seen accomplishments in the areas of lay missionaries, faith communities, church revitalization, missionaries, Hispanic ministries in non-Hispanic churches, annual conference initiative grants, conference coordinators, and clergy recruitment. The reports states that one element can lead to another as is the case with Rosa Mayorga who was assigned as a lay missionary in Delavan, Wisconsin. She felt a call to the ordained ministry and is now a local pastor, where her husband is her pastor-mentor, to the faith community in Delavan. The faith community is on its way to becoming a new congregation in the United Methodist Church.

Faith communities can take on different forms, but under the plan, the term connotes taking the church “to the people.” In most situations, faith communities meet informally in homes and other non-church settings as they engage in Bible study and fellowship. They may develop into chartered congregations, become integrated into existing congregations, or become missions, a step between faith communities and chartered congregations. The report states that at the time of its writing there are 600 faith communities in 52 annual conferences.

Conferences have reported that the intentional and strategic use of the mobilization process has resulted in the revitalization of a number of existing congregations. Listed are congregations in North Carolina, Western North Carolina, South Carolina, Texas, Eastern Pennsylvania, and the Pacific Northwest. In one instance, the commissioned members of the General Board of Global Ministries appointed missionaries to lead an aging and declining white church in Seattle and a Hispanic missionary congregation. Today the church offers services, both traditional and contemporary, in English and Spanish, and attracts immigrants from Tonga, Kenya, Ghana, Fiji, Vietnam, and the Philippines.

The General Board of Global Ministries provides funds as do annual conferences to commission missionaries that engage in Hispanic ministry. Currently there are 32 missionaries that have been placed in 20 annual conferences. One such person is Sally Bevil, who was deployed to Mississippi and has been there for seven years serving the new and growing Hispanic community in the state.

Along with missionaries, another accomplishment listed under the National Plan is the enlistment of many non-Hispanic churches that are “doing” Hispanic ministry. Conferences are conducting workshops to show how non-Hispanic congregations can effectively reach out to Hispanic communities, and some of these workshops include “Pentecost Journey” and “Partners in the Mighty Works of God.”

Mission grants are provided to assist annual conferences to develop and implement strategic plans for Hispanic/Latino Ministry. The amount given during the past quadrennium was \$1,500,000. These grants are considered seed money, money which has generated an additional \$6,000,000 for Hispanic/Latino ministries and programs in

conferences, districts, and local churches. In the Southeastern Jurisdiction, grants were provided to the Holston, Memphis, North Alabama, North Carolina, North Georgia, South Carolina, and Western North Carolina conferences.

The National plan recognizes the need to create conference coordinators and the report shows that almost half of the United Methodist Church's annual conferences have established the position of conference coordinator. During this past quadrennium, they organized an association of conference coordinators that includes Hispanic/Latino district superintendents and Hispanic/Latino conference staff. According to the report, this association provides support, networking, resources, and opportunities for growth, mutual learning, and worship development for the work conference coordinators perform.

Clergy recruitment is an issue the National Plan has tried to address. Only 1.2% of Methodist Clergy are Hispanic/Latino, according to figures from the General Board of Higher Education and Ministry. Monetary planning and planning assistance from the General Board of Higher Education and Ministry provided Hispanic leaders of the Western Jurisdiction of the United Methodist Church with a three-day exploration youth event in an effort to encourage and make them aware of leadership opportunities, as clergy, in Hispanic ministries.

4.2.1c Challenges

According to the report, there are challenges that Hispanic religious ministries face within the United Methodist Church that are reasons to continue the National Plan for Hispanic/Latino Ministry for the next quadrennium (2005 - 2008). These challenges include the growth of population and the situation of Hispanics and Latinos in the U.S., an

emerging climate of suspicion and distrust of immigrants, the importance of nurturing seeds that have been planted, and the need for continued work with non-Hispanic and Latino congregations.

Since the National Plan was first adopted in 1992, the Hispanic population in the U.S. has nearly doubled, according to the report. Current estimates, at the time the report was examined, place the Hispanic population around 13% of the total U.S. population. The reports claims that the continuing growth of the Hispanic American population is attributed to immigration and (high) birth (rates).

The plans asks the reader to consider several questions in order to understand the opportunities for Hispanics and Latino ministry. These questions ask the location of the 37-plus million Hispanics and Latinos, the location from which Hispanics and Latinos originate, the reasons for their arrival into the U.S., their current “situation,” and the number of Hispanics and Latinos in the United Methodist Church. The answers reveal that Hispanics live in major metropolitan areas that are home to gateway cities, such as New York, Chicago, and Los Angeles; Southern states that have never had a large Hispanic population but have but have seen an exceedingly rapid growth within the last ten years, such as North Carolina, Arkansas, and Georgia; fast-growing hubs or cities with growth rates averaging 235%, such as Houston, Phoenix, and San Diego; areas with small Hispanic/Latino concentrations that have posted much lower absolute and relative growth that cities/metropolitan areas already mentioned, such as Baton Rouge, LA.

Close to half of the Hispanic population was born outside of the U.S. Sixty percent of Hispanics have arrived from Mexico and 10% are from Puerto Rico. Central Americans

and South Americans form the next largest group, at 18%, and Cubans constitute 4% of Hispanics.

Hispanics arrive mostly to find better jobs, but others come to join family members or to avoid political oppression. They tend to be young and are concentrated in low-wage work. Compared to the general population, Hispanics tend to be under- or unemployed, have not completed higher education, and live in poverty. Many do not have access to healthcare.

Records indicate that membership of Hispanic/Latinos within the United Methodist Church increased between the years 1996 and 2002. The number of members grew during these seven years from 32,477 to 45,417. The reports indicate that counting Hispanics and Latinos as part of the United Methodist Church is difficult because many Hispanics and Latinos that share facilities, are part of multicultural congregations, and worship in non-Hispanic/Latino congregations are undercounted. In addition, many Hispanics and Latinos who participate in faith communities or missions developed through the National Plan are not included into membership statistics, because these communities and missions have not transitioned into new chartered congregations.

Since the terrorist attacks in the United States on September 11, 2001, newcomers to the U.S. who speak different languages and share different cultures are perceived as “suspicious.” The United Methodist Church would like to lead the way in overcoming this climate of suspicion, by offering hospitality and addressing justice issues facing Hispanic/Latinos in places where they live and work.

Given the continued growth of the Hispanic and Latino population in the U.S., it is the imperative of the United Methodist Church to ensure that Hispanic and Latino ministries “take root” in all structures of the church. It is also imperative that the United Methodist Church nurture extant Hispanic and Latino ministries so they can “bear fruit.”

There is much to be done to respond to the needs of non-Hispanic churches who desire to do Hispanic ministry (i.e., training, and assistance in developing, implementing, and resourcing ministries). There is also a need to challenge and to motivate non-Hispanic/Latino congregations located in the hearts of Hispanic/Latino communities who have not yet realized the opportunities for ministry “at their doorstep.”

4.2.2 Recommendations for the 2005-2008 Quadrennium

The recommendations to the National Plan for Hispanic/Latino Ministry are subtitled under the categories of goals, empowering and equipping the whole church, mobilizing leadership for mission, support, and financial resources. I explicate these subheadings below.

4.2.2a Goals

There are three types of goals for the next quadrennium, and they include goals to be continued from the last quadrennium, revised/expanded goals, and new goals. Goals to be continued from the last quadrennium are to resource development of 100 new Hispanic/Latino congregations, to resource the strengthening of 100 existing Hispanic/Latino congregations, to identify candidates and placement opportunities for a total of 50 missionaries. Revised goals for the new quadrennium are to provide grants to 30 annual conferences to implement the National Plan for Hispanic/Latino Ministry, to

resource the development of 500 Hispanic/Latino faith communities, to provide training for 800 Hispanic/Latino lay missioners, to resource the recruitment and training of Hispanic/Latino pastoral leaders, to resource the development of 300 Church School Extensions, and to resource 1,000 local churches or regional groups to be involved in justice and outreach ministries. New goals for 2005-2008 are to resource the development of ministry with Brazilians¹⁴ within the context of the National Plan, to provide training for 1,500 Hispanic/Latino laypersons for mission and ministry, to resource 500 non-Hispanic/Latino congregations in ministry with Hispanic/Latino communities, to resource annual conferences' committees on Hispanic/Latino ministries, and to resource at least 30 annual conferences as they continue implementing or developing comprehensive leadership formation program for the Hispanic/Latino ministries.

4.2.2b Empowering and equipping the whole church

The recommendations for the new quadrennium lists several items designed to “empower and equip the whole church” for Latino/Hispanic ministry. These include the provision of mission initiative grants, the creation of conference committees for Hispanic/Latino ministries, mobilization of Non-Hispanic/Latino local churches for Hispanic/Latino ministry, revitalization and mobilization of Hispanic/Latino local churches, and addressing ministries of justice.

Mission initiative grants would be offered to annual conferences as a response to ongoing requests for assistance in gathering and reviewing data, formulation of strategic

¹⁴ The term *Latino* was added to the National Plan for Hispanic Ministry for the new quadrennium, because Brazilians are now a target population group for religious ministry within the United Methodist Church.

plans, and participation in the assessment and review of ministries with Hispanics and Latinos. In the past, experience has shown that these grants enable the participating annual conferences to mobilize their own financial and human resources.

Another recommendation for the next quadrennium is for each annual conference to organize a Conference Committee on Hispanic/Latino Ministries that will oversee the implementation of the National Plan for Hispanic/Latino Ministry within the conference in coordination with the office responsible for implementing that National Plan. The committee should be composed of members representing local Hispanic/Latino ministries, district representatives in regions with significant Hispanic/Latino populations, and representative from the Bishop's cabinet and other appropriate conference agencies.

All local congregations are challenged to examine their communities, identify specific needs for ministry, and become centers of mission and evangelism with Hispanics/Latinos. A high priority should be placed on consultations, training events, and the development of resources for mobilizing non-Hispanic/Latino local churches for Hispanic/Latino ministry. Another high priority, specifically for revitalizing and mobilizing Hispanic and Latino churches is to provide programs that have been developed and tested by the General Board of Discipleship and the General Board of Global Ministries.

Holistic ministry with Hispanics/Latinos involves meeting their spiritual and their socioeconomic/justice needs. The National Committee for Hispanic/Latinos Ministries envisions a strong and collaborative relationship with United Methodist boards and agencies, i.e., the General Board of Church and Society, the General Board of Global

Ministries, and General Commission on Race and Religion, and other ecumenical bodies in addressing ministries of justice with Hispanic and Latinos.

4.2.2c Mobilizing Leadership for Ministry

The recommended actions for “mobilizing leadership for ministry” are to train clergy leaders, link with church-wide mission initiative programs, and strengthen linkages. Training clergy leaders involves a collaboration between General Board of Higher Education and Ministry with relevant programs and resources for leadership formation (i.e., teaching-parish models and mentor programs to provide support and nurture Hispanic and Latino students). Examples would include retreats for United Methodist seminary students to support, encourage, and keep them in the ministerial track; help for directors of admissions to understand the culture of “the call” to ministry within the Hispanic/Latino community, and consultations with faculty teaching Courses of Study¹⁵ to provide greater coordination with the Plan and the best methodology of teaching.

Training facilitator-trainers is an important way to maximize the resources of the National Plan. The basic curriculum for the training of leaders are modules, or workshops, and they need to be continually updated.

Another recommended action to mobilize leadership for ministry is to link with church-wide mission initiative programs to explore specific places where collaboration and cooperation will enhance the impact of the Christian Gospel. Some of the mission initiative programs include “Strengthening the Black Church for the 21st Century,” Communities of

¹⁵ The Course of Study is an alternate way of ordination for ministry within the United Methodist Church. Typically, courses are taken during the summer, over a period of four to five years.

Shalom,” the Racial/Ethnic Minority Local Church,” “Holy Boldness,” “Town and Country Ministries,” “Shared Mission Focus on Young People,” the “Bishops’ Initiatives on Children and the Poor,” and “Substance Abuse.” The plan will continue to affirm the importance of preparing clergy and laypersons, work with programs that address economic and social justice issues for Hispanic/Latinos, promote the development of youth ministries, and collaborate with all racial and national plans to learn from their experience, insights, and mutual interests and concerns.

The linkages that are recommended for strengthening include participation and contributions of representatives from CIEMAL (the Council of Evangelical Methodist Churches in Latin America and the Caribbean), the Methodist Church of Puerto Rico, and the Rio Grande Conference of the United Methodist Church. They have provided lay and clergy leadership to conferences in the United Methodist Church that have become involved in ministries with Hispanic/Latinos moving from one part of the country to another.

4.2.2d Support

Support should come from United Methodist agencies: General Board of Church and Society, General Board of Discipleship, General Board of Global Ministries, and the General Board of Higher Education and Ministry. Support should also come from the national structure: the national office and coordinator and the national committee on Hispanic/Latino Ministries.

The General Board of Church and Society should design and implement a third module of workshops on John Wesley’s theology and his commitment to the impoverished.

These workshops will focus on training Hispanics and Latinos to continue the training experience in Hispanic and Latino communities. The Board should also conduct consultations with Hispanic and Latino communities in order to design workshop consistent with the Module III format that emphasizes peace with justice, environmental justice, and economic justice. A Module II workshop should be designed and conducted on the Social Principles and Latino United Methodists in order to equip participants to teaching and interpret social principles in their congregation and communities.

The General Board of Discipleship should resource the revitalizing and mobilizing of Hispanic/Latino congregation and design and update Module II workshops that coordinate with the General Board of Discipleship as well as Modules I and II for a more effective training program for laity, lay missionaries, and pastor-mentors. The board should also design and produce resource materials and training programs to equip non-Hispanic/Latino churches and leaders for ministries with Hispanic/Latino people in collaboration with National Committee on Hispanic/Latino Ministries and other general agencies.

The National Plan has relied on and will continue to rely on the General Board of Global Ministries for supporting Hispanic and Latino ministries. It will continue to provide *acompañamiento* and match grants to assist annual conferences in developing and assessing strategic plans for mission based on guidelines developed in collaboration with the National Committee. In addition, it will collaborate with the General Board of Discipleship to mobilize local churches and annual conferences for ministry with Hispanic and Latinos. It will also collaborate with National Committee on Hispanic and Latino Ministry in

producing the necessary training and resource programs for local church and annual conference leaders. It will continue to create and/or identify placement opportunities that support the strategies of the National Plan for Hispanic/Latino Ministry and to recruit, train, commission, and deploy missionaries; continue to revise and develop Module III workshops for teams of lay missionaries with pastor-mentors; and collaborate with other general agencies under direction of the National Committee on Hispanic/Latino Ministries to design and produce resource materials, including demographic data and instruments for research and community analysis. Last, it will continue to promote and administer the National Challenge Fund for Hispanic Ministries, a General Advance Special, whose purpose will be to support the development of congregational and community ministries in the Hispanic/Latino communities throughout the United States.

That last board that will help the national plan in Hispanic/Latino ministry is the General Board of Higher Education and Ministry. Its role will be to offer studies of Module III in annual conferences to develop among the clergy a sense of the United Methodist Hispanic/Latino “ethos” in Hispanic/Latino communities. It will also provide, in collaboration with the National Committee on Hispanic/Latino Ministries, pastoral leadership grants to seminaries and related institutes and training centers to develop mentor programs that provide support and nurture to Hispanic/Latino students, teach parish models, and recruit Hispanic/Latino students.

The Global Board of Higher Education and Ministry will offer retreats to United Methodist Hispanic/Latino seminary students and consult with directors of admissions at the 13 United Methodist seminaries on ways to develop strategies for and models of

recruitment appropriate to the Hispanic/Latinos “culture of the call to ministry.” In addition, the General Board of Higher Education and Ministry will offer consultation for faculty of the Course of Study in Spanish every two years to prompt more coordination between the National Plan and the methodology of teaching; develop a “*Semana Wesleyana*” (Wesleyan Week) as a gathering for United Methodist Hispanic/Latino professors teaching in United Methodist seminaries and non-United Methodist seminaries to develop a dialogue within the United Methodist Hispanic/Latino academic community. The General Board of Higher Education and Ministry will also be in charge of developing training events for pastors serving in the UMC coming from other countries or denominations to help them grow in their understanding of the Hispanic/Latino culture and context and the doctrine and polity of the United Methodist Church.

The office and position of the national coordinator would be continued and it would be located at the General Board of Global Ministries. The National Committee on Hispanic/Latino ministries will meet once a year, with subcommittees and task forces as needed, and that it continue with 10 members including two bishops named by the Council of Bishops, one representative from and named by MARCHA (*Metodistas Asociados Representado la Causa Hispano-Americana*) (Methodists Associated to Represent the Hispanic-American Cause), one representative from and named by CIEMAL, one representative from and named by the Rio Grande Conference (the Spanish-speaking conference), one representative from and named by the *Iglesia Metodista de Puerto Rico* (The Methodist Church of Puerto Rico), one elected board or council member each from the General Board of Discipleship, General Board of Church and Society, the General

Board of Higher Education and Ministry, the General Board of Global Ministries, and the General Council on Ministries, up to seven at-large members selected by the National Committee on Hispanic/Latino ministries to reflect the diversity of the church, i.e., gender, age, lay versus clergy status, lay missionaries and pastor-mentors, Hispanic and non-Hispanics.

To continue supporting the National Plan, \$3.8 million dollars is requested from the 2004 General Conference for the 2005-2008 quadrennium. This would be allocated to the general program boards in consultation with the National Committee on Hispanic/Latino ministries. In order to fulfill the function of the National Committee on Hispanic/Latino Ministries, an office of the National Plan should be continued with one-full time unencumbered executive staff-person, administratively placed within the General Board of Global Ministries.

4.2.2e Financial Resources

A portion of the program initiative outlined in the National Plan will be funded through the budgets of the various general agencies and governing bodies of the United Methodist Church, including local congregations and annual conferences. All funds allocated through the National Plan for Hispanic/Latino Ministry will be designated as separate line items within the general agencies:

- | | |
|--|-----------|
| 1) The General Board of Discipleship: | \$425,000 |
| 2) The General Board of Church/Society: | \$100,000 |
| 3) The General Board of Higher Education and Ministry: | \$480,000 |

4) The General Board of Global Ministries:	\$2,795,000
a. Annual Conference Grants:	\$1,500,000
b. Equipping for Mission:	\$445,000
c. Administrative/Program Support:	\$850,000

It is recommended that in addition to allocated funds to the general board programs, final allocations will be determined by the National Committee on Hispanic/Latino Ministries through the General Council on Ministries and the General Council on Finance and Administration. It is further recommended that the National Plan for Hispanic/Latino Ministry be supplemented with the renewal and continuation of the National Challenge Fund for Hispanic Ministries

4.3 The Hispanic Executive Taskforce Summary (Southern Baptist Convention)

In 2004, the President of the North American Mission Board of the Southern Baptist Convention, Dr. Bob Reccord, appointed a 15-member Hispanic Executive Taskforce. The Taskforce, led by Professor of Missions and director of the Scarborough Institute of Church Planting and Growth at the Southwestern Baptist Theological chairman Dr. Daniel R . Sánchez, was charged with creating recommendations and plans for a national-level Hispanic outreach effort. These recommendations and plans revolved around four major focus groups: evangelism, church planting, penetrating the culture, and leadership formation; and they were presented to the North American Mission Board in the form of a report, the Hispanic Executive Taskforce Summary.

4.3.1 Evangelism

The Evangelism focus group described its goal as baptizing 53,500 Hispanics between 2005 and 2010. Its recommendations are to encourage proselytization by a North America-wide Hispanic Evangelistic and Media Effort; a Consultation on Hispanic Evangelism; and the discovery and/or designing of culturally relevant personal, public, and ministry-based evangelism methods. The rationale for these recommendations is that the “explosive” growth of the Hispanic population coupled with their “unprecedented” response to the Gospel require that “extraordinary” methods be taken in the harvest of the mission field.

4.3.2 Church Planting

The Church Planting focus group describes their goal as to start 250 new Hispanic congregations a year to reach a total of 3,980 Hispanic congregations by the year 2010. Its recommendations focus on Cooperative Church Planting efforts such as having the North American Mission Board serve as a catalyst in holding a North America-wide Consultation of Hispanic Church Planting, the training of Hispanic leaders to start different church types that are most effective in Hispanic outreach, i.e. cell-based churches, churches that meet in homes, and English-preference Hispanic congregations and finding ways to enlist more sponsoring churches, “calling out the called,” creating an Hispanic Church Planting atmosphere, training and mentoring church planters, and encouraging more Hispanic churches to start churches.

4.3.3 Penetrating the Culture

According to the Penetrating the Culture focus group, Southern Baptists face the dual challenge of equipping non-Hispanics to be more effective in reaching Hispanics in their communities and places of employment, as well as equipping Hispanic church members to reach “the lost” in Hispanic communities and in their places of employment. Its recommendations are to develop and train lay persons from all backgrounds to reach Hispanics in their communities and places of employment, encouraging and enabling Hispanic lay leaders to maximize their economic potential and increasing their investment in the work of “the Kingdom,” enlisting a greater number of Hispanic churches in the Acts 1:8 strategy¹⁶, involving Hispanic lay persons in outreach efforts in urban areas of North America, and encouraging the North American Mission Board to establish a bi-lingual website to communicate with Hispanic Baptists.

4.3.4 Leadership Development

The Leadership Development focus group finds that Hispanics are urgently needed as leaders to undergird evangelism, church planting and cultural penetration. It suggests that the North American Mission Board enact a catalytic role in the lay preparation track and encourage the Presidents’ Council of the Southern Baptist Seminaries to explore approaches for Hispanic professional leadership training at a variety of levels, i.e., entry, baccalaureate, masters’ and doctoral; establish a Consortium of Hispanic Leaders who work in Southern Baptist Convention agencies, such as the North American Mission Board,

¹⁶ The Acts 1:8 strategy is an 8 step-based “challenge” that has become trendy among Evangelical churches in the U.S. Steps include prepare, learn, pray, give, go, tell, send, and multiply (Weeks 2004).

the International Mission Board, Lifeway (Publishing), seminaries, and state conventions, to ascertain needs on a regular basis, review existing resources, enhance cooperation, and recommend ways to increase effectiveness in reaching Hispanics for Christ; and take the necessary steps to strengthen communication with Hispanic churches and leaders throughout North America.

4.4 Assessment

The United Methodist Church, the Roman Catholic Church, and the Southern Baptist Convention have similar objectives in the form of “plans, goals, or recommendations” among their national-level documents. However, each plan or executive summary is rooted in a different framework and language/terminology per denomination.

The Catholic Plan is divided into four “dimensions” or four major sections: *Pastoral de Conjunto*, Evangelization, Missionary Option, and Formation, while the Methodist Plan, expressed in both a report and recommendation statement is mostly framed under the two areas of mobilization and leadership formation. Under its Hispanic Executive Taskforce Summary, Southern Baptists, meanwhile, frame their goals that are based on four focus groups: evangelism, church planting, penetrating the culture, and leadership formation.

While these literatures, the National (Catholic) Pastoral Plan for Hispanic Ministry, the National Plan for Hispanic/Latino Ministry of the United Methodist Church, and the (Southern Baptist) Hispanic Taskforce Executive Summary provide some clarity into the broad scope of intended plans for contemporary and new outreach strategies among these

mainstream Christian organizations, they do not provide us with an insider's perspective into the dynamics of local outreach, i.e., detailed examinations as to whether or not local strategies follow national plans per denomination. This will be a major focus of the next chapter, in which I examine local-level strategizing in Kentucky's Inner Bluegrass metropolitan region.

Chapter Five: Translating national strategies/policies to the local praxis setting

The manner and degree to which local-level strategies of Hispanic religious ministry, using the Inner Bluegrass as the prime location for this study, comport with national-level plans and goals for the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention is the major focus of this chapter. First, however, I will examine the background of Hispanic ministry in the Inner Bluegrass, followed by examination of the disparate practices of religious outreach practices in the region. Last, I discuss efforts of Hispanic integration models of outreach and conclude this chapter with an analysis of my study findings.

5.1 Background

Across the street and one block west from St. Paul's Catholic Church sits the First Baptist Church of Lexington. It is perhaps one of the oldest and most impressive churches of all of downtown Lexington. A stone fence surrounds this massive grey neo-gothic stone building and church property. It was built in 1915, yet has occupied the same site of earlier structures built since the late 1700s. Though fairly low in height compared to other prominent churches in downtown Lexington, First Baptist is the site of an interesting phenomenon in Lexington and the Inner Bluegrass, Hispanic Ministry. (Benitez 2007)

Hispanic ministry is a relatively new phenomenon within the Inner Bluegrass, because the metropolitan region, like so many other places within the Upper U.S. South, both rural and urban, has not traditionally been associated with a diverse, multi-ethnic and multi-racial population until quite recently (Rich and Miranda 2005). As one of the fastest population groups in both the larger Upper U.S. South and Kentucky's Inner Bluegrass, Hispanics represent a large, ready-made "mission field" for many established religious denominations in both regions.

Print and online media, in addition to observations and interviews with religious clergy and personnel indicate that Southern Baptist religious organizations stand among the earliest of all mainstream denominations to “reach out” to the region’s Hispanic population. Lay missionaries and pastors belonging to Inner Bluegrass Southern Baptist churches in Georgetown, Paris, and Lexington, and the local Elkhorn Baptist Association helped develop seasonal ministries in the early 1990s that provided English-language classes, meals, and Bible studies to early Hispanic migrants, mostly undocumented Mexican immigrants, who worked seasonally as manual laborers in the region’s horse and tobacco farms¹⁷ (Van Camp 2007; Rios 1996).

Early Southern Baptist Hispanic outreach ministries were cooperative in structure, with several churches sponsoring one or several outreach programs in extant churches spanning cities, towns, and hamlets within the Inner Bluegrass (Figure 1b). With sufficient funding, area Southern Baptist churches would later individually initialize and sponsor their own Hispanic outreach ministries (Figure 5a), such as *Iglesia Ebenezer* in Georgetown or the Hispanic outreach mission later to become associated with *Primera Iglesia Bautista*/First Baptist Church in the city of Lexington (Rios 1996; Walker 1998).

¹⁷ Labor shortages in Kentucky’s horse and tobacco industries during the 1980s and 1990s, mostly located in the most agriculturally-fertile portion of the state, the Inner Bluegrass, forced farmers to seek workers; and many began recruiting Mexican immigrants, both legal or undocumented, to work for them (Hamilton 1990; Rich and Miranda 2005).

Figure 5a: First Baptist Church/*Primera Iglesia Bautista*, led by John C'de Baca, began as an extension mission in North Lexington's Northview Baptist Church, but now meets in downtown Lexington



Source: Eblen, Tom

Roman Catholic efforts at Hispanic ministry in the Inner Bluegrass, meanwhile, began around the period that Southern Baptists first started proselytizing the region's Hispanic population in the early 1990s. Parish community priests, lacking much organization or financial support from the local Diocese of Lexington, would first travel to communities surrounding Lexington, such as Versailles, Georgetown, and White Sulfur to administer mass and sacraments to the region's earliest Hispanic migrants during tobacco season (Delgado 2007). One minister, Jay Von Handorf would set up a booth at the Georgetown Flea Market and provide food, housewares, and offer guidance as to where to find a doctor, a church, Hispanic stores, and emergency services (Delgado 2007; Rios 1996). After receiving initial grants from the Diocese, seasonal ministries morphed into

annual ministries. Monthly masses in Spanish were not only offered in towns and cities surrounding Lexington, but also at the University of Kentucky's Newman Catholic Center in central Lexington (Niehaus 2007; Delgado 2007).

As the Inner Bluegrass' Hispanic population grew and diversified throughout the mid-to-late 1990s, Roman Catholic clergy for the Diocese of Lexington began to petition the bishop and diocesan leadership to secure more grants in order to organize a more comprehensive plan for Hispanic ministry to include social services, such as English translation services for newly arrived immigrants, or sacrament education for Hispanic Catholic families. Part of this comprehensive plan involved securing a permanent parish site to congregate a Hispanic Catholic faith community in Lexington and creating a space to provide social services for them (Delgado 2007). United Methodists leaders, meanwhile, began to formulate strategies of Hispanic outreach, especially since urban employment in the region's service economies--construction, landscaping, retail, restaurant, hotel, and tourism industries--was now attracting more Hispanics to Lexington and the Inner Bluegrass than in previous years. Whereas initial migrants were mostly males originating from Mexico, newer migrants now included women, children, and families who had been living in other states in the country, such as California, Texas, and Florida where employment was found to be insecure or unavailable (Rich and Miranda 2005; Rodriguez 2007).

5.2 Disparate Religious Outreach Practices in the Inner Bluegrass

Contemporary Hispanic religious ministry among Roman Catholic, Southern Baptist, and United Methodist denominations, in Kentucky's Inner Bluegrass, is a collaborative

enterprise administered by religious personnel or “strategists,” who possess formal titles, such as directors, missionaries, or associates. They work at the Diocese of Lexington’s Catholic Center, the United Methodist Leadership Center of the Kentucky Annual Conference, and the Elkhorn Baptist Association Office (Table 1). The primary work of these religious personnel, whose positions were created in between the mid 1990s to early 2000s, are to study demographics carefully in order to determine places that are experiencing Hispanic growth, network with clergy and laity from extant religious denominational organizations in order to support new Hispanic ministries, and use existing denominational facilities to offer special classes or workshops, training programs, and mentorship to empower Hispanics as lay leaders and, potentially, ministers. This period of time, the mid 1990s to early 2000s, not coincidentally, is the period of time when Hispanics in the Inner Bluegrass, for the most part, were transitioning from being temporary migrants to permanent residents as many found employment, within the region, much more secure than it was in other places in the U.S.; and the social environment seemed much less traumatizing and/or hostile to them compared to many larger metropolitan areas and states across the country (Delgado 2007; Rich and Miranda 2005).

A shortage of ministers and clergy in Hispanic ministry has long been a common concern among clergy and religious personnel working for all three denominations in the Inner Bluegrass. Upon interviewing these religious workers, it was discovered that a major strategy of recruitment, among Catholic and Baptists, involved taking advantage of the

Table 1. Executive Administration of Hispanic Ministry in the Inner Bluegrass (by Denomination)

ROMAN CATHOLIC CHURCH (DIOCESE OF LEXINGTON)

Office	Leadership Personnel	Position
Office of Hispanic Ministry	Sandra Delgado	Director of Hispanic Ministry

UNITED METHODIST CHURCH (KENTUCKY CONFERENCE)

Office	Leadership Personnel	Positions
New Church and Congregational Development	Tom Eblen	Director, New Church and Congregational Development
	Eliseo Mejia-Leiva	Assistant Director, New Church and Congregational Development for Hispanic Ministries

SOUTHERN BAPTIST CONVENTION (KENTUCKY BAPTIST CONVENTION)

Office	Leadership Personnel	Positions
Elkhorn Baptist Association	Ray Van Camp	Director of Church Planting and Development
	Carlos de la Barra (interim)	Ethnic Associate/ Hispanic Strategist

U.S. federal government religious workers' programs¹⁸ in order to supply Inner Bluegrass ministers/clergy from Spanish-speaking countries and territories in Latin America. An additional, organizational strategy to prepare Hispanics already residing in the U.S. for ministry who lacked educational backgrounds or financial resources to secure entry into local seminaries lay in the establishment of Bible institutes and partnerships with local seminaries, in order to recruit and provide them with scholarships. Unfamiliarity with religious polities and traditions seemed to be an additional concern among religious leaders, United Methodists and Southern Baptists in particular, such that creating Bible institutes, offering alternatives to obtaining a formal seminary degree, and working alongside Hispanic ministers and missionaries would help them learn about the denomination's background and worship styles.

5.2.1 Roman Catholic Tactics/Strategies

Grants provided from the Roman Catholic Diocese of Lexington in the year 2000 helped to establish the Office of Hispanic Ministry. Its mission is to centralize and coordinate the development of all new Hispanic Catholic ministries throughout the diocese. Sister Sandra Delgado, a Michigan native who has lived in the U.S. all her life, runs the office of Hispanic ministry, as sole director, from a discreetly-located, small, red-brick

¹⁸ The U.S. government can issue a temporary visa to religious workers coming from abroad. There are, however, criteria that must be met. First, the foreign national seeking entry into the U.S. must have been a member of a religious denomination having a "bona fide" non-profit religious organization in the United States for at least 2 years immediately before the filing of the petition for a religious visa. Also, the foreign national must be employed at least part time, 20 hour per week, by a non-profit religious organization in the U.S. to work as a minister or in a religious vocation or occupation (U.S. Department of State 2014)

building detached from the Diocesan Catholic center in central Lexington. Her main job involves identifying locations of Hispanic populations throughout the Diocese, contacting parishes in communities located close to Hispanic populations, and offering them help in providing services such as material and instructions for conducting masses, sacrament preparation classes, and celebrations in Spanish (Delgado 2007). According to Sandra, 14 parishes offer some type of Spanish mass within the Diocese of Lexington, including the Inner Bluegrass cities and towns of Lexington, Paris, Versailles, and Georgetown (Fig. 1.2).

Yet as a mission diocese and serving less than 3 percent of Kentucky's total population in largely rural and poverty-stricken counties of central and eastern parts of the state, the Diocese of Lexington, struggles to find priests and clergy that speak Spanish. According to Sandra, most priests serve two or three different parishes. But formal ordination from seminaries is still required for persons wanting to work in religious ministry within the diocese, and seminarians planning to work within the Diocese of Lexington are now required to attain fluency in Spanish. At the time I interviewed Sister Sandra, in 2007, the Diocese was recruiting a priest from Mexico to work as its Hispanic youth director. The Diocese was awaiting approval from the federal government, to obtain his religious worker's visa (Delgado 2007).

Part of the Lexington's diocesan strategy of Hispanic ministry involves bringing laity into leadership formation in order for them to "minister" to one another. In partnership with the Southeastern Pastoral Institute (SEPI), a Catholic agency based in Miami, Florida, that helps U.S. dioceses prepare comprehensive Hispanic outreach programs, the Diocese

of Lexington offers classes as part of its *escuela de formacion*, or school of formation, including such classes as the Bible and its Pastoral Use, Ecclesiology: The Mission of the Church, and Pastoral Methodology. These classes educate Inner Bluegrass Hispanics and help them learn more about the Roman Catholic church, such as the ways the Church functions politically and ways they can better participate as active members of the church, especially as the Roman Catholic Church, as a whole, has historically kept Hispanics from participating within its organizations, as leaders, or has kept them from being active participants in a local parishes communities that have long neglected them (Delgado 2007).

5.2.2 United Methodist Strategies

Since the late 1990s, the New Church and Congregational Development Office at the United Methodist Leadership Center of the Kentucky Annual Conference has directed the administration of new United Methodist Hispanic ministries throughout the state, including the Kentucky's Inner Bluegrass Region. Although local Kentucky United Methodist churches interested in starting Hispanic ministries may apply for grants through the national United Methodist General Board of Global Ministries, based in New York, the Kentucky Annual Conference does not receive any funds from the national United Methodist denomination, also known as the General Church, or any of its associated agencies, for assistance in beginning new Hispanic religious ministries in Kentucky; nor does the Development Office encourage local congregations to initialize Hispanic United Methodist ministry "on their own." In contrast to the Southern Baptist and Kentucky Baptist Conventions, then, neither the General Church of the United Methodist Church nor the Kentucky Annual Conference hires Hispanic missionaries and/or assigns them to

specific territories throughout the state; rather a team of directors, acting as interlocutors or “middle-men,” network with Kentucky Methodist church congregations that are interested in implementing Hispanic ministries from their Leadership Office headquarters in Lexington, Kentucky.

The United Methodist Hispanic ministries development team, including director Tom Eblen and his assistant, Eliseo Mejia-Leiva, like Southern Baptist and Kentucky Baptist missionaries at the Elkhorn Baptist Association Office, strategically locate potential sites to implement Hispanic ministries based on local geographical divisions within the denomination, such as local United Methodist districts within the Kentucky Conference. According to Eliseo, a Salvadoran missionary who has spent many years helping in the development of neo-Evangelical¹⁹ churches in the U.S., most recently Dallas, Texas, when a United Methodist congregation or church responds to the Leadership Office with an interest in creating a Hispanic religious ministry, the church’s district, led by its district superintendent, leads the congregation interested in Hispanic religious outreach to the Leadership office in Lexington, where a “Hispanic district” is developed and supervised by the area superintendent, so that the local church, understood to be its sponsor congregation, will own a division of its planned Hispanic ministry (Mejia-Leiva 2007). Currently, there are 13 area districts within the Kentucky Conference, and Inner Bluegrass Methodist churches fall under the administrative umbrella of the Lexington

¹⁹ Neo-evangelicalism, refers to a modern movement of Christianity that often, but not always, rejects denominational labels. Neo-evangelistic churches have filled the void in outmoded styles of Christian worship and mission praxis, often employing a culture of modernity and especially technology in worship and praxis (Balmer 2000).

district (Mejia-Leiva 2007). Eliseo, then, provides mentorship by means of the Southern Baptist and Kentucky Baptist teams of directors and their subordinate missionaries, and provides training for potential Hispanic lay leaders and ministers in the form of workshops like those provided by the Diocese of Lexington for priests and clergy interested in developing Hispanic religious ministries in their own parish churches. For laity interested in beginning a Hispanic ministry, United Methodist personnel at the Leadership Center, interestingly, locate a church planter, regardless of his or her religious background, that is willing to develop and administer the ministry on his or her own (Mejia-Leiva 2007).

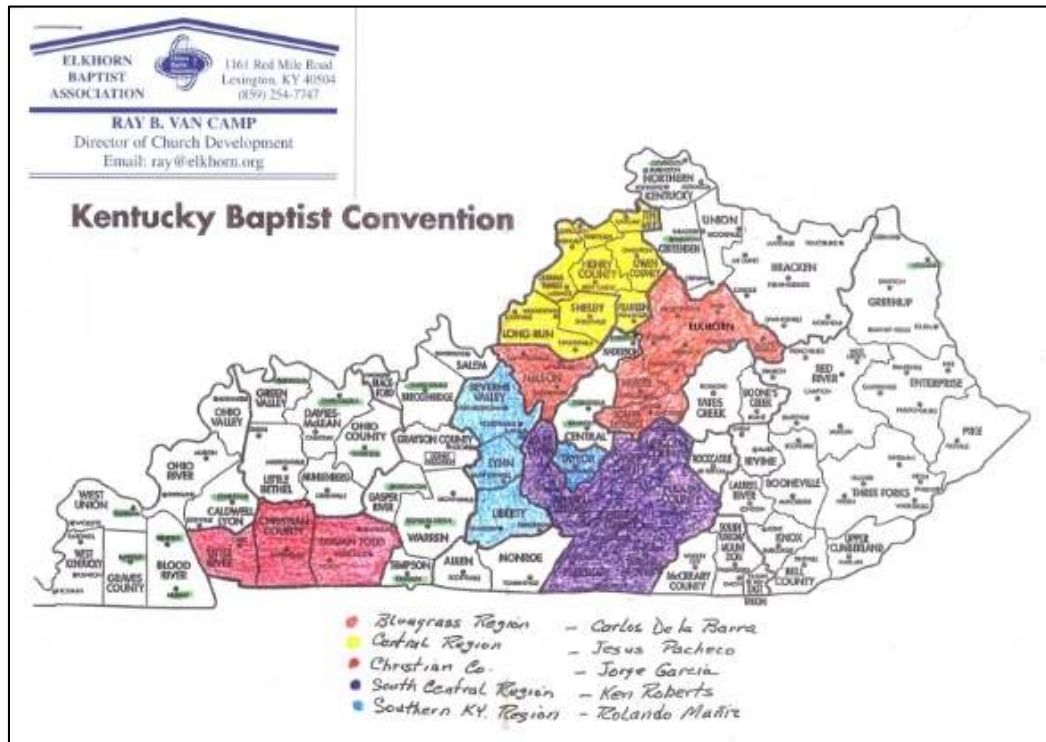
Like most Southern Baptist Hispanic ministers-in-training, prospective United Methodist Hispanic ministers are unfamiliar with United Methodist polity and worship traditions (Mejia-Leiva 2007). In contradistinction to Southern Baptists, formal ordination from a seminary is required for laity interested in becoming full-time pastors and ministers with the United Methodist Church, as noted in the National Plan. At the time of this study, six Kentucky pastors, including two from Lexington, Iosomar Alvarez and Elvira Parada, are training at the Garrett Evangelical Theological Seminary in neighboring Indiana, through the Course of Study, a five-year program consisting of Spanish-language courses. Unfortunately, most potential Hispanic United Methodist ministers lack a formal educational background that can afford them entry into local seminaries (Mejia-Leiva 2007).

5.2.3 Southern Baptist Strategies

As the director of church planting and development for the Elkhorn Baptist Association, part of Ray Van Camp's job involves "discovering" an area in which to begin

new ministries and churches and equipping individuals interested in new ministries with training and resources. He is assisted by an ethnic associate/Hispanic strategist, Carlos de la Barra, one of five North American Missionary Board Hispanic missionaries appointed to the Kentucky Baptist Convention, the state-level denominational organization that cooperates with its much larger national denomination, the Southern Baptist Convention (Figure 5b).

Figure 5b: Carlos de la Barra is assigned to the Elkhorn Association, marked in brown, which includes the Inner Bluegrass Region



Source: Van Camp, Ray

Originally from Ohio, Ray is a permanent employee of the Elkhorn Baptist Association, while Carlos, a recent immigrant from Chile, is temporarily assigned to work with the Elkhorn Baptist Association by way of Louisville, headquarters for the state's Baptist Convention. The work that Hispanic missionaries, or strategists, as Ray calls them, conduct is:

like myself, they'll look at an area, they'll see a need, then they'll try and find a guy that can come and work in that area and help get him training and mentor him through the process to get him up to speed on being a pastor for that local group (Van Camp 2007: 5).

While formal ordination from a seminary is not a requirement for full-time Hispanic religious ministry within Southern Baptist churches, Southern Baptists religious leaders in Kentucky have fostered linked with local seminaries to create special Bible institutes to educate and "streamline" potential Hispanic ministers, especially since Hispanic ministers-to-be that come from non-Evangelical or Protestant backgrounds are unfamiliar with Southern Baptist polity, structural organization, doctrine, and worship styles (Van Camp 2007). The Kentucky Baptist Convention, for example, currently operates three state Hispanic Bible Institutes, including one in partnership with Campbellsville University in Louisville and two others in Bowling Green and Pulaski County. These Bible institutes, funded by the Eliza Broadus State Missions Offering, in addition to teaching students in Baptist polity and structure also train Hispanics in courses typical for seminary students of other mainstream denominations, such as homiletics (Prather 2007; Walker 2007). After studying demographics, in determining which neighborhoods have the highest concentration of Hispanic residents in communities across the Inner Bluegrass, Ray and

Carlos contact congregations or formulate plans to encourage extant congregations to form social outreach missions and ministries such as English-as-a-Second-Language (ESL) classes or Bible studies classes, which could potentially lead to the formation of Hispanic outreach missions and worship congregations (Van Camp 2007; Carnell 2008). In the Bluegrass, mentorship and training takes the form of an apprenticeship, where new Hispanic pastors-in-training assist Carlos de La Barra with worship services and baptisms.

5.3 Hispanic Integration and Models of Outreach

At the time this study was conducted, there were approximately twelve local, Hispanic ministries associated with Southern Baptist, Roman Catholic, and United Methodist denominations in the Inner Bluegrass, most of them located in the city of Lexington (Table 2). While religious personnel, in addition to clergy and ministers, used a unique language set or “jargon” to refer to specific models of Hispanic outreach to which they believed their denomination adhered, similarities, as well as differences, were noted among these religious ministries. Roman Catholic and United Methodist strategies, as advocated by clergy and religious personnel, for example, were largely premised on the integration of “fresh starts” or new ministries into extant “faith communities,” while Southern Baptist strategies, as advocated by religious leaders and personnel, and which possessed the most numerous models of ministry among all three denominations, seemed premised on the idea that new Hispanic missions or “extension” missions should be developed into autonomous Hispanic churches, independent in administration, within the Inner Bluegrass.

**Table 2. Hispanic Missions, Churches, and Congregations in the Inner Bluegrass
(by Denomination)**

ROMAN CATHOLIC CHURCH

Outreach	Location	Date Established
St. Paul's Church	Lexington	1995
St. Leo's Church	Versailles	1997
Annunciation Church	Paris	Unknown
Jesus El Buen Pastor	Lexington	2001
St. John the Evangelist Church	Georgetown	Unknown

UNITED METHODIST CHURCH

Outreach	Location	Date Established
Monte de la Trinidad	Lexington	2001
Fuente de Avivamiento	Lexington	Unknown
The Rock/La Roca	Lexington	2002
Cristo Reina	Nicholasville	Unknown

ELKHORN BAPTIST ASSOCIATION

Outreach	Location	Date Established
Iglesia Ebenezer	Georgetown	1993
Primera Iglesia Bautista/ First Baptist Church	Lexington	1999
Iglesia Bautista Cardinal Valley	Lexington	2006

Among all denominations in the Inner Bluegrass the Roman Catholic model of Hispanic ministry seemed to operate with the greatest efficiency and, additionally, seemed less mired in conflict compared to the Southern Baptist and United Methodist models of Hispanic ministry. Meanwhile, Roman Catholic and Southern Baptist leaders emphasized social ministry as a key strategy in reaching out to local Hispanics. Funding, in order to sustain the development of Hispanic religious outreach well into the future, however, was a central concern among all denominational leaders, clergy and personnel.

5.3.1 The Roman Catholic Model

The Catholic strategy of Hispanic religious ministry in the Inner Bluegrass involves reaching out to local Hispanic populations by bringing them into the formation of Catholic parish life and culture within communities of the Inner Bluegrass. Relying on a diocesan pastoral plan for Hispanic ministry modeled after the National (Catholic) Pastoral Plan for Hispanic Ministry, the Office of Hispanic Ministry tries strategically to incorporate Hispanics into the Diocese of Lexington by offering much needed social services to the Hispanic community and by providing a space for congregational worship within extant Anglo “faith communities.” Sister Sandra Delgado (2007: 3), who wrote the diocesan pastoral plan in consultation with various Hispanic committee members, or *el Comité* (the Committee), describes the effort of accommodating both Anglo and Hispanic groups as challenging:

...we’re also trying to work with not trying to establish, like two parishes within a parish. Not like it’s a Hispanic mass and it’s a Hispanic community and then it’s a non-Hispanic mass and then a non-Hispanic community. No. It’s one parish and serving two different groups of people, perhaps, but serving them all as parishioners. So how do they [parishes] begin to form one community, even

though there still might be a need for a Spanish mass and a need for an English mass?

By uniting new Hispanic faith communities with extant Anglo parishes, where bilingual clergy administer mass and other Catholic services, such as catechism, marriage counseling, and confirmation classes, in several of the larger parishes within the Diocese of Lexington, the Diocesan leaders, seem to preclude the development of new segregated ethnic and/or racial ministries and worship practice, which is much disdained within the written language of the national Pastoral (Catholic) plan for Hispanic ministry. In Lexington, for example, a single Hispanic Catholic faith community shares its congregational space with a much larger Anglo, Catholic faith community at St. Paul's Church, though each congregation worships and socializes at different times and days at this historic downtown Lexington institution. St. Paul's parish clergy, composed of priests Chuck Niehaus and Robert Thul, in concert with parish life director Sister Clara Fehringer, however, encourage unity services at St. Paul's church where bilingual masses are held during Holy Week in April and the Feast of St. Paul in June. This effort encourages both groups, Anglos and Hispanics, to meet with one another and become acquainted with one another (Niehaus 2007).

It is interesting to note that the Diocese of Lexington has tailored its Hispanic outreach program to incorporate much active participation among its Hispanic parishioners, and this strategy seems in keeping with the national plan for Hispanic (Catholic) ministry. In Lexington, Sandra and the leadership team at St. Paul's parish church encourage Hispanic parishioners, for example, to become involved as lay leaders at the church by having them sit on representative committees or by enabling them to take on

leadership roles as catechists, lectors, or musicians (Delgado 2007; Niehaus 2007). The net effect of Hispanic ministry at St. Paul's, consequently, seems impressive, especially when compared to Anglo services at St. Paul's. Hispanic masses, employ *retablos*²⁰ of the Virgen de Guadalupe displayed in front of the church, instrumental accompaniment during masses, and much socializing during mass, especially among women and children but also among men; and they enjoy a more convivial spirit on Sunday afternoon and evenings, compared with Anglo masses earlier in the day, which are not nearly as full or as jubilant as Hispanic masses.

Sister Sandra expressed her concern that a lack of financial resources and clergy has constrained the effort to develop more comprehensive outreach ministries, especially to meet the needs of a growing, Hispanic population throughout the state of Kentucky. This holds especially true in the Inner Bluegrass, where the Hispanic community had to raise money, through donations, raffles, and the sale of foods in order to purchase a site for a much needed social, educational, and community center for the Inner Bluegrass' rapidly expanding Hispanic Catholic community. Operating since 2001 and run by a 9-member pastoral council comprised of Hispanic Catholics lay leaders, *El Centro Catolico: Jesus, El Buen Pastor* offers programs and classes, such as GED classes in Spanish, a Bible-study group, English classes for adults, and parenting classes; and hosts support groups like *Damas*, where women learn about sewing, crafts, and cake decorating (Delgado

²⁰ A *retablo* is a two-dimensional depiction of a local saint or image that is usually displayed in a home or church. Spanish conquistadors and missionaries introduced religious art to the Americas as a way of proselytizing Native Americans, who were largely illiterate, to Christianity; and this tradition of displaying saints and/or images, on home or church altars, has persisted within Hispanic Catholic communities in North and South America (Durand and Massey 1995).

2007). The *Centro Catolico*, not coincidentally, sits within the Cardinal Valley neighborhood, home to one of the largest Hispanic populations not only in the Inner Bluegrass but also in the city of Lexington (Figure 1b).

5.3.2 United Methodist Models

The Kentucky Annual Conference of the United Methodist Church budgets for and finances racial, ethnic, and cultural programs carried out at the United Methodist Leadership Center's New Church and Congregational Development Office in Lexington, Kentucky. Eliseo Mejia-Leiva was recruited to administer the Hispanic/Latino ministries division in 2001 from Texas, working directly under his superior, Tom Eblen, director for the New Church and Congregational Development Office. As an associate director, Eliseo reports to Tom in everything that he does, including networking, communicating, printing out reports, and sending out emails.

Like Ray Van Camp and Carlos de la Barra at the Elkhorn Baptist Association Office, Eliseo and Tom act as head "coaches," in providing mentoring and leadership training for individuals interested in or "called" to Hispanic ministry and outreach. And similar to the Roman Catholic model of Hispanic outreach at the Diocese of Lexington Catholic Center, the United Methodist development team seems to promote an integrationist-like paradigm of outreach in creating and sustaining new Hispanic ministries within extant Anglo United Methodist Churches throughout the Kentucky Annual Conference, including the Lexington area District which includes all Inner Bluegrass United Methodist churches. The United Methodist development team refer to their strategy of Hispanic outreach as "the Incubator model," because clergy and lay leaders interested

in developing Hispanic ministries in Kentucky meet with one another and with the supervision of the development team, at the United Methodist Leadership Team, over a period of months. The incubator strategy, seemingly isolationist in design, is supposed to encourage a closed environment wherein ideas among its United Methodist participants are shared in an effort for them to acquire the ability for them to become better leaders and ministers in local communities. Ironically, though, these same clergy and lay leaders, in turn, spread their ideas to other lay persons in multiple communities so that in theory, leadership ideas for outreach are geographically propagated, ad infinitum, within closed United Methodist circles throughout the state conference's jurisdiction which spans almost all of Kentucky (Mejia-Leiva 2007; Bowden 2007).

Although Eliseo claims that the Kentucky leadership's models of Hispanic ministry seems to deviate from the United Methodist Church's National Plan for Hispanic Ministry, they actually do not. The leadership office, in fact, remains in constant contact with key national United Methodist leaders, including leaders for the National Office of Hispanic Ministry of the United Methodist Church, such as Dionisio Salazar (Mejia-Leiva 2007). When asked how the development team relates to the National Plan for Hispanic Ministry, Eliseo replied:

...the national plan gives you some strategies [for Hispanic ministries], but it doesn't give you supervision. It doesn't give you overseeing. It doesn't give you a result. It doesn't provide this kind of environment that we have created in the Kentucky Conference, which is the incubator model (Mejia-Leiva, 2007: 6).

While Eliseo denied the development team's involvement with the United Methodist's National Plan for Hispanic ministry, the National plan does, indeed, advocate that local

state conferences adapt multiple models of Hispanic outreach within disparate geographical jurisdictions, i.e. regional and state conferences, within the General Church; and the use of the incubator model seems to be one such strategy/model in an effort to encourage non-Hispanic United Methodist congregations to participate in Hispanic ministry. As for the lack of supervision, Tom actually supervises all Hispanic outreach throughout the Kentucky Annual Conference from the Leadership's office in Lexington, while Eliseo travels to congregations and persons interested in Hispanic outreach throughout the state or meets with them in his office in Lexington.

Throughout our interview, Eliseo constantly referred to predominantly Anglo and English-speaking Methodist congregations as "main culture" churches and newborn Kentucky Hispanic ministries as "fresh starts" or "first starts." The development team, Eliseo explained to me, encourages new Hispanic Methodist ministries to develop under the roof of extant Anglo Methodist faith communities as "fresh starts" and to remain attached to its "main culture" church. Such is the case with Lexington's *Monte de la Trinidad* Hispanic ministry. As a "fresh start" congregation, *Monte de la Trinidad* is sponsored by the Anglo church with the same name, Trinity Hill United Methodist Church. A "restart" church, however, refers to a church whose structure has been extensively modified. Leaders from an established Methodist congregation, typically one that is losing membership, revoke their church's charter in an effort to begin as an entirely new church. "Restarts" are often the end-product of mergers between declining congregations and "upstart" or new congregations, as is the case with the merger between Lexington's

Epworth United Methodist Church and the *Capilla Cristiana* (Christian Chapel) (Church of Christ, Disciples of Christ) congregation (Mejia-Leiva 2007).

While strategically innovative, the incubator strategy, with its multiple, reified and local configurations--i.e. fresh start and restart churches--may not be able to address potential problems that Hispanic United Methodist ministries face directly, such as financial issues, wherein the state conference may not be able to fund “fresh start” Hispanic ministries by paying Hispanic pastors their salaries or resolve congregational conflicts over cultural differences between Hispanic and non-Hispanic congregants sharing the same facilities under the “restart” configuration of Hispanic ministry, for example. United Methodist Hispanic ministries, then, seem to remain attached to “main-culture” churches due to the mutual benefits for both Anglo and Hispanic congregations. The “main culture” church site provides a free and available worship space for Hispanic ministries in reciprocity for the larger Anglo church’s ability to integrate the Hispanic ministry into its membership rolls (Buenrostro 2007). Yet the level of engagement between multi-cultural and multi-lingual congregations, Anglo and Hispanic, that share similar spaces, akin to the Lexington’s Catholic model of faith community parishes, does not necessarily promote a holistic and unified faith community unaffected by cultural conflicts. Whereas the Catholic model advocated bilingualism and the ability of its clergy to gain fluency in the Spanish language as positive assets supportive of increasing communication between established Anglo parish communities and clergy and Hispanic leaders and parishioners, furthermore, Kentucky United Methodist leaders advocated bilingualism and the ability of its Hispanic pastors and leaders to gain fluency in English as a way to reach out to second and third

generation Hispanics, typically children and grandchildren of Hispanic immigrants (Mejia-Leiva 2007). These points of contention and conflict will be analyzed below, according to each type of ministry.

5.3.2a Fresh Start Ministries

Victor Buenrostro has been leading the Hispanic ministry, *Monte de la Trinidad*, at the Trinity Hill United Methodist church since 2002. Originally from Mexico and having lived in Kentucky since the mid-1980s, Victor formerly belonged to Lexington's largest Hispanic church, *Puerta del Cielo* (Door to Heaven), located in the Cardinal Valley subdivision of Lexington. He left this Pentecostal church, with a small group of members, when he felt called by God to lead a brand-new ministry (Buenrostro 2007). Trinity Hill, meanwhile, sought a new Hispanic pastor to lead an "up-start" ministry in order to begin proselytizing Southeast Lexington's growing Hispanic community, and Victor responded to this opportunity. He was recruited to Trinity Hill by way of Eliseo Mejia-Leiva, at the United Methodist Leadership Center, in order to lead the "fresh start" *Monte de la Trinidad*.

When asked if the larger "main culture" Trinity Hill United Methodist congregation was actively engaged with the *Monte de la Trinidad* ministry, Victor responded that they weren't and that the church let them use the space as they saw fit on Sunday evenings. Although Victor once received a salary from Lexington's United Methodist Leadership Office, he no longer relies on them for support, nor does the Trinity Hill "main-culture" church provide him with financial resources (Buenrostro 2007). Although the Kentucky Annual Conference provided initial support and funding for Victor and his congregation, they were left them to "fend for themselves" after the financial and social support ran out.

One would expect a six-year old ministry to have expanded in size since its initial founding, but *Monte de la Trinidad* remains tiny in composition. Fewer than a dozen members, including women, men, and children, from multiple Latin American countries, including El Salvador, Honduras, and Mexico, were counted during a visit to the church one Sunday afternoon. Victor admitted that many members, especially lay leaders, left the congregation over the years, but he has faith that God will bring people to *Monte de la Trinidad*. Most members of *Monte de la Trinidad* live within 5 miles of the church (Buenrostro 2007).

5.3.2b Restart Ministries

With his mother's advice and encouragement, Ruben Rodriguez, originally from Puerto Rico but living in the mainland U.S. for many years, most recently Seattle, Washington, was recruited to help lead the Hispanic ministry of the Rock/*La Roca* United Methodist church, where he took a position as an associate minister and is now working on completing his Master of Divinity degree from Lexington Theological Seminary (Rodriguez 2007). Unlike *Monte de la Trinidad*, The Rock/*La Roca* United Methodist Church began as a joint venture between two disparate congregations of different religious traditions, Epworth United Methodist Church and *Capilla Cristiana* (Disciples of Christ). Epworth had been in existence since the late 1890s and remained a fixture in urban North-Central Lexington, serving both Anglo and African Americans throughout its almost 100 year existence (Waddle 2007), while *Capilla Cristiana*, began as a Christian (Disciples of Christ) mission in 1997, renting Epworth's congregational space and sharing its facility for worship services. *Capilla Cristina*, led by Ruben's mother, Irma Rodriguez, initially

targeted a non-rural and professional class of Hispanics who had been largely invisible to religious missionaries in the Inner Bluegrass (Carrasco 1999; Rodriguez 2007).

Consistent with the contemporary pattern of decline of many mainstream American churches, particularly inner-city mainstream churches (Wade and McKinney 1987; Decker and Griesinger 1997), Epworth was considered a dying United Methodist congregation in recent times. The church, which largely catered to an Anglo-European community in the later stages of its life, had dwindled in numbers mainly because the church was no longer evangelizing its surrounding geographic community, which has been long in transition both racially and socio-economically. Many of its white, middle-class members had moved away to the far suburbs, furthermore, abandoning this urban congregation (Waddle 2007). Rather than retreat to the far suburbs with its remaining congregants, Epworth's leadership, against the wishes of many of its congregants, however, decided that the church, now in financial decline, should stay and reach out to the diverse, local community, which now including a rapidly growing Hispanic population (Rodriguez 2007).

As a strategy for Epworth's revitalization, local religious leaders developed a plan to integrate the Hispanic Christian (Disciples of Christ) start-up ministry, *Capilla Cristiana*, with the long-established Epworth United Methodist Church. In order to facilitate Epworth's revitalization, though, the Kentucky Annual Conference required that Epworth's board of trustees renounce its legal charter in order to implement a new one in its place. Part of this "restart" process of revitalization and new legal incorporation at Epworth, additionally, involved the creation of a new religious leadership team, whose responsibilities include the administration of all church programming at The Rock/*La Roca*

United Methodist Church. As part of the agreement for Epworth's incorporation of the Hispanic Christian (Disciples of Christ) congregation, Epworth employed *Capilla's* former minister, Irma, as part of the new religious leadership team at the newly formed Rock/*La Roca* United Methodist Church (Rodriguez 2007; Mejia-Leiva 2007).

During their early experimentation phase, The Rock/*La Roca's* leadership team attempted literally to integrate both Anglo and Hispanic worship services into a singular worship atmosphere, spatially and temporally. For a while, church services, at the Rock/*La Roca*, were simultaneously conducted in both English and Spanish languages on Sunday mornings. According to assistant pastor Ruben Rodriguez, accommodating both groups, Anglo and Hispanic, became challenging because of cultural differences existing between both groups and the misunderstandings arising from these differences. Translating the worship service between English and Spanish, furthermore, became just as cumbersome, for both the leadership team and the church's congregants at the Rock/*La Roca*. In the end, many members, both Anglo and Hispanic, ended up permanently leaving the church following many disputes, and the church leadership team eventually re-segregated the worship services.

Today, The Rock/*La Roca* United Methodist Church offers three different worship services, each attracting a different following. The traditional worship service, for example, attracts many of Epworth's older Anglo-European congregants, especially those who remained faithful to the church during its "restart" phase, while the contemporary service attracts new members that have joined the church since the Rock/*La Roca* became a new legal corporation. By far the tiniest congregation to worship at the Rock/*La Roca*,

the Hispanic members, most of them of Central American origin, meet on Sunday evenings, after the traditional and contemporary worship services (Rodriguez 2007).

Ruben reflected the frustrations of multi-ethnic and multi-racial ministry at the Rock/*La Roca* United Methodist Church but remains hopeful in developing a church where different kinds of people can come together to worship in peaceful coexistence. Unity services, such as those offered at St. Paul's Catholic Church, take place four or six times a year at the Rock/*La Roca*. But again, a central concern among the Rock/*La Roca*'s leadership team remains conflict-avoidance among disparate groups. The team continues to struggle to accommodate both Anglos and Hispanics, while simultaneously incorporating other migrants, ethnic groups, and racialized populations that have recently been moving into the neighborhood surrounding the Rock/*La Roca*, such as poor and working-class Appalachian whites, African-Americans, and French-speaking Congolese refugees, into their ministry (Rodriguez 2007). As a strategy of outreach and perhaps as a way of unifying the community, The Rock/*La Roca*'s leadership team, not unlike Lexington's Catholic Diocese and their *Centro Catolico Jesus El Buen Pastor*, further, has devised a social-oriented mission outreach strategy where ESL classes, computer classes, a clothing bank, transportation, and a health clinic are offered to the immediate community (Waddle 2007).

5.3.3 Southern Baptist Models

As reflected in their recently published Hispanic Taskforce Executive Summary, Southern Baptist national leaders and missionaries have also scrambled to “jump on the bandwagon,” in keeping up with Catholic and Protestant denominations in the U.S, to

promote Hispanic ministry on a nation-wide scale in the U.S. The primary strategy for Hispanic outreach in the U.S. is expressed in the fulfilling numerical statistics: baptize 53,500 Hispanic converts between 2005 and 2010 and start 250 new Hispanic congregations a year to reach a total of 3,980 Hispanic congregations by the year 2010 (North American Mission Board 2005). Similarly, the 15-member Kentucky Baptist Convention Hispanic Ministry council, which associates with both the Southern Baptist Convention and the local Elkhorn Baptist Association, has adopted a plan for Hispanic outreach that mimics the national Southern Baptist Hispanic plan in its emphasis on numbers: baptize 25,000 new Christians into Kentucky Baptist Hispanic churches or missions and "plant" 50 Hispanic churches, including five "high impact" churches, defined by the Kentucky Baptist Convention as congregations that "have the resources and vision to reach a five-year attendance goal of 250" (Van Camp 2006; Prather 2007). Both Ray Van Camp and Carlos de la Barra, who work at the Elkhorn Baptist Association Office also sit on the Kentucky Baptist Convention Hispanic Ministry Council.

In order to achieve the goals of Hispanic Southern Baptist evangelism as proposed by the Kentucky Baptist Hispanic council funding is required. By far, the majority of funds for regional and local Hispanic Southern Baptist ministries are provided by national-level and state programs, such as the Cooperative Program, where monies from all Southern Baptist churches are collected and distributed to missionaries across the country, including the Inner Bluegrass. According to Ray Van Camp at the Elkhorn Baptist Association office, a small church, "that's running 24, can give 100 dollars a month to the Cooperative Program, and it helps support 10,000 plus missionaries" (Van Camp 2007: 1). In

Kentucky, however, the Eliza Broadus State Missions Offering, a voluntary contribution collected by Kentucky Baptist churches, funds virtually all of the Kentucky Baptist Convention's \$78,000 budget for Hispanic ministry, including monies that help support state missionaries (Prather 2007).

A system of voluntary funding between churches that cooperate across local, state, and the national denomination and agencies and a blueprint based on numbers and statistics to meet goals for Hispanic outreach, has fostered the development of multiple ways of practicing Hispanic outreach, which was documented in the Inner Bluegrass. In interviewing Southern Baptist missionaries and leaders assigned to work within the Kentucky Baptist Convention and local Baptist associations, like the Elkhorn Baptist Association, it was determined that there existed many more creative ways of starting Hispanic ministries in the Inner Bluegrass as compared to United Methodists and Roman Catholic, including cooperatively-sponsored ministries, where multiple, extant congregations enter into a covenant to sponsor a new Hispanic ministry. Akin to their Roman Catholic and United Methodist counterparts, Hispanic Southern Baptist ministries, furthermore, share socially-oriented ministries, where services other than congregational worship are offered to Hispanic communities throughout the Inner Bluegrass.

5.3.3a Individually-Sponsored Ministries and Extension Missions

Southern Baptists congregations have traditionally rejected the political denominational structure of bureaucracy in favor of local forms of autonomy and control through congregationalism. It comes as no surprise, therefore, that this form of polity endures in Southern Baptist Hispanic outreach including congregational sponsorship,

where individual, Anglo Baptist churches form, host, and control new Hispanic ministries, as extension missions--quite often with little to no support from local, state, or national denominational agencies--that meet and worship in the same facilities as larger Anglo congregations (Figure 5a). Once these Hispanic extension missions attain a degree of financial self-sufficiency, in their ability to pay for their minister's salary, for example, they usually separate to become autonomous congregations and/or find a church site to rent or own (Van Camp 2007). While extension missions were documented in the Inner Bluegrass, no such true autonomous Hispanic Southern Baptist congregations, according to this study, existed in the Inner Bluegrass. One congregation located in Georgetown, however, is poised to become an independent and autonomous Hispanic Southern Baptist Church, *Iglesia Ebenezer*. *Iglesia Ebenezer* pays their minister's salary, though they continue to meet at their "mother" or sponsor church, Gano Baptist Church (Van Camp 2007).

5.3.3b Cooperatively Sponsored Ministries

The Elkhorn Baptist Association promotes cooperation, as one form of Hispanic outreach, in order to create new Hispanic ministries among extant Anglo churches in the Inner Bluegrass. Under this plan, multiple Baptist congregations enter into a covenant and form a loose corporation to provide financial assistance, such as a salary for a pastor, funds to support a new ministry; and they decide where and how the ministry will be carried out (Van Camp 2007). But heavy strategizing is often involved, on the part of leaders in the denominational office, because they need to determine the communities into which

Hispanics are moving, what kinds of needs must be met, and how best to “reach them,” for example.

Director for New Church Development Ray Van Camp (2007: 2) shared with me the process of Southern Baptist cooperation, through the Elkhorn Baptist Association, during my interview with him, indicating that the Elkhorn Baptist Association is nearly ready to launch a new Hispanic ministry in the city of Nicholasville, just south of Lexington (Fig. 1.2). This project had been eight months in the planning stages at the time of this writing:

The Nicholasville situation is in the pipeline. We’ve actually been working on this since last June. What happened was in August of last year, a couple named Emilio and Irma Zapata came from Chile, from Santiago, and they came up here and spent two months here doing research in Nicholasville. The research involved, you know, the kinds of people, the kinds of Hispanics that are there, where they’re from, what kind of jobs they have, what kinds of needs they have, where they live, kind of an overall view of a ‘people group’ in the Nicholasville area. What kind of churches they attend, those kind of things. And then, out of that 8-week study, then, we determined there was a need for us to start a church in Nicholasville.

In Southern Baptist parlance, a “people group” defines a target population to whom the national convention, as a whole seeks to minister. They use the target population’s *lingua franca*, primarily, as a basis to categorize them, but they also employ socio-historic, racialized, and political labels as a way to define “people groups,” labels such as African-American, Caucasian, and Hispanic (Connor 2006).

Ray expects the Zapatas to arrive in the U.S. later this year, on the basis of religious workers’ visas, in order to begin the new Hispanic Nicholasville ministry. As of the period of time this thesis was first conducted, Ray and the Elkhorn Baptist Church are awaiting a

vote, and the approval of one Nicholasville Baptist church as to whether or not it will participate in the new proposed Hispanic outreach ministry since the cooperation does not yet have all the necessary money to provide a salary for the pastor and his family, as required by U.S. law. A council, comprising two representatives per church involved in the Nicholasville Hispanic ministry, will act as a board of trustees for the Hispanic ministry in Nicholasville, and one of its functions will be to administer funds.

5.3.3c “High Impact” Ministries

Claudio Toro was recruited, by way of a religious worker’s visa, to lead Immanuel Baptist Church’s Hispanic ministry in 2006. Toro, originally from Chile and a close friend of Elkhorn’s Hispanic strategist Carlos de la Barra, became familiar with the Lexington neighborhood of Cardinal Valley (Fig. 1.3) while working as a Hispanic chaplain at the nearby Keeneland Thoroughbred horse racetrack. He would minister to manual laborers employed at Keeneland, most of who live in the Cardinal Valley neighborhood in Western Lexington (Claudio 2007). In addition to pastoring a small congregation, which worships in a small rented space located within a strip mall in Cardinal Valley, Claudio has devised an outreach program that combines a social-oriented ministry within the walls of the worship space at *Iglesia Bautista Cardinal Valley*, and a non-traditional, cell-group strategy of outreach within the neighborhood. Claudio’s work, both as a minister and missionary, consists of running an after-school tutoring program for neighborhood children at his church and administering “points of ministries” during the week, wherein he visits different neighborhood residents to conduct worship services and Bible studies for them in their homes (Toro 2007).

Iglesia Bautista Cardinal Valley began as an extension mission for Southeast Lexington's Immanuel Baptist Church, one of the largest and most prosperous congregations within the Southern Baptist Convention. Immanuel was able to secure a grant from the New Works and Associational Mission Department of the Kentucky Baptist Convention, which can provide a sponsoring church and one or more partnering entities with up to \$100,000 dollars over a three-year period to develop a new church through a select and special program called "high impact" (Toro 2007; Randolph 2007). Under requirements of the "high impact" program, however, new churches must be strategically placed in areas that are believed to contain large "non-believing" or "unchurched" populations. It comes as no surprise, then, that Immanuel, along with its partnering congregation, Gardenside Baptist Church, chose to locate its high impact ministry in the Cardinal Valley section of Lexington, a neighborhood long targeted by Catholics, Methodists, and many other religious groups due to its large concentration of Hispanic residents (Figure 2).

Because the high-impact church model provides immediate and large funds for new Baptist churches "plants" like *Iglesia Bautista Cardinal Valley*, leaders like Claudio have a large degree of autonomy in carrying out his ministry without major interference. The large financial assistance from regional grants also allows him to devise plans, such as learning about the neighborhood's men, women, and children; and to proselytize them in non-traditional ways, including the "points of ministry" which Claudio administers in Cardinal Valley. But his time at *Iglesia Bautista* is limited as his funding runs out within five years, and the degree of Claudio's ministry effectiveness remains questionable. *Iglesia*

Bautista Cardinal Valley numbers less than a dozen congregants, and many of its members are not from the immediate neighborhood but rather other parts of the city.

Claudio envisions an autonomous, bilingual, and multi-cultural church in Cardinal Valley, and he indicated that this process this entailed such things as *Iglesia Bautista's* complete separation from Immanuel Baptist by way of legal incorporation (Toro 2007). However, one is left to wonder the degree of success that incorporation would bring to *Iglesia Bautista Cardinal Valley* given the frustration Claudio shared with me in terms of carrying out a successful ministry in light of the lack of leaders and volunteers needed to propagate the ministry to the surrounding community. Additionally, as a stipulation for new churches receiving funds from the “high impact” program, Southern Baptist leaders are required to meet a goal of two hundred and fifty new church members (Randolph 2007), a lofty goal for a church struggling to attract members from the immediate, predominantly Mexican community in Cardinal Valley.

5.4 Analysis

The praxis of Hispanic religious outreach or Hispanic ministry, its initial drive and continuing persistence among the Southern Baptist Convention, the Roman Catholic Church, and United Methodist Church in the Upper South, using Kentucky's Inner Bluegrass metropolitan region as study site, represents a complex, yet competitive enterprise based on several factors; salient among these factors is the idea that each denomination's presence, in the Inner Bluegrass, threatens the success of every other. Hispanic religious outreach among these three denominations began in the early 1990s as a consequence of the earliest migrations of Hispanic-ancestry populations to the region,

when Hispanics first entered the metropolitan region as temporary migrants, according to Lexington's directors of Hispanic outreach and area ministers, pastors, and priests and data acquired from archival data such as newspaper articles and denominational documents and reports. Catholic and Baptist ministers and priests paved the way for Hispanic outreach in the Inner Bluegrass, while United Methodist leaders and pastors followed.

While the Roman Catholic Church, the United Methodist Church, and the Southern Baptist Convention differ in political structure, Hispanic outreach ministry among these three denominations in the Inner Bluegrass operates within the confines of a business-like or "market-place" cultural setting that has permitted the congregationally-structured Southern Baptist Convention to participate in what seem to be more effective contemporary outreach strategies, in its incorporation of bureaucratic and hierarchical agencies. All three mainstream denominations engaged with the evangelization of Inner Bluegrass Hispanics, for example, exhibit a similar contemporary pattern of coordinated, outreach strategizing by way of multiple, scalar, geographical organizations and agencies, most guided by the state or regional level, e.g., the Diocese of Lexington in the case of Roman Catholic personnel and clergy, the Kentucky Annual Conference in the case of United Methodist clergy and personnel, and the Elkhorn Baptist Association in partnership with the Kentucky Baptist Convention in the case of Southern Baptist personnel. While nominally different and under disparate configurations per denomination, the executive administration of Hispanic ministry among Roman Catholics, United Methodists, and Southern Baptists, therefore, consists of religious clergy and leadership staff, or religious "personnel," who work out of these centralized denominational offices, to support Hispanic outreach in

Kentucky's Inner Bluegrass. Most all of these centralized offices that support Hispanic ministry are located in the Inner Bluegrass's largest city, Lexington, a fact that should not be overlooked especially since the city has served an important role as anchoring the region, historically, through economic and civic enterprise and is also serving as a "redistribution center" for not solely Hispanic migrants living within the region but as a "redistribution center" for religious ministries that are targeting Hispanics within the region, as well.

I surmise in this study that the local practices of Hispanic outreach in Kentucky's Inner Bluegrass, among the three denominations chosen as part of this study, do indeed follow national-level plans and strategies for Hispanic ministry per denomination. Local adaptations to national-level plans and strategies, in the Inner Bluegrass, were readily apparent in observing disparate Hispanic ministries and discussing models of outreach with both clergy and religious personnel per denomination. While models of Hispanic ministry operated under different guises, with each denomination choosing a particular language to differentiate their form of outreach from one another, many similarities among all denominations were counted in the Inner Bluegrass.

Chapter Six: Conclusion: National to local challenges and some interactive dynamics

The findings of the study reveal that the drive and persistence of Hispanic outreach, among American mainstream religious denominations in new Hispanic destinations of the U.S., like the Upper South, represents a competitive nexus of enterprise premised on the threat of the lack of “success” among each other. Hispanic outreach among mainstream denominations in the Inner Bluegrass, the site of this study, began in the early 1990s among Southern Baptists and Catholic missionaries, when Hispanic communities first became “visible.” I found in this study that a high level of organization among mainstream religious denominations in new Hispanic destinations has provided each denomination with a set of advantages in promoting missionary outreach and in strategizing ways of proselytizing Hispanics. The competitive “marketplace” of religious strategizing, by way of agencies and agents, mirrors a business-like culture, allowing less politically connected denominations, such as the Southern Baptist Convention, a certain level of advantage and, paradoxically, a seemingly “level playing field” with connectional denominations. This assessment dispels the myth that less-connected denominations are not at all effective in the praxis of Hispanic religious ministry, especially since the Southern Baptist Convention has incorporated agencies duplicated from many other mainstream religious denominations.

6.1 The Complexity of Hispanic Ministry in the Upper South

On an organizational level, Hispanic outreach within the Inner Bluegrass is run by agents or directors and administrators who work within local denominational offices or

agencies associated with their national denominations. Given this set of realities, then, the connectional versus congregational continuum of religious denominational political structures or local adherences to national-level plans/strategies for Hispanic ministry seem largely insufficient, as factors alone, in the explanation of successful praxes of contemporary Hispanic outreach among the mainstream denominations chosen for this study. Rather, successful outreach practices of Hispanic religious outreach in the Inner Bluegrass was conditioned on multiple factors, in addition to denominational, political structures or models adhering to national plans themselves, such as the choice of model(s), ways in which models were organized, conflicts or lack thereof among models on the part of religious personnel and missionaries, responses to models by target audiences, and denominational “agendas.” It is my impression that among all three denominations, the Roman Catholic Church stood out, among all denominations chosen for this study, in best “reaching out” to Hispanic populations in the Inner Bluegrass for these reasons.

6.1.1 Effective and Efficient Religious Ministry

6.1.1a What the Catholics are Doing Right

Hispanic Catholic outreach in Kentucky’s Inner Bluegrass seemed embedded in a discourse of defection, wherein Catholic leaders and the Catholic institutions for which they work, representing Hispanic outreach locally in the Inner Bluegrass, required enforcement of measures designed to prevent Catholic defection among Hispanics not solely to mainline Protestant denominations, such as the United Methodist Church, but to evangelical denominations as well. By not effectively reaching out to Hispanics, locally, regionally, or nationally, the Roman Catholic Church in the U.S., currently ranked as

number one in terms of membership, stands to suffer a large turnover rate and miss out on the augmentation of one of the largest domestic and global population groups associated with Catholicism. In the Inner Bluegrass, it was found that as a measure to prevent Catholic defection the Diocese of Lexington prioritized Hispanic missionary outreach as a concerted Diocesan effort, in anticipation of competition among local religious denominations, by advocating a plan for Hispanic outreach in creating a parallel system of administration and execution in the form of a separate office, dedicated solely towards Hispanic outreach; by incorporating Hispanics onto committees of Catholic institutions in the Inner Bluegrass and through their participation as laity in church masses; and providing educational and social ministries to the Hispanic community, long a tradition within the Roman Catholic church in the U.S. among Hispanics and, in fact, all other ethnic groups. These actions were analyzed in reading the diocesan plan for Hispanic ministry of Lexington, in talking with clergy and personnel among Catholic institutions throughout the Inner Bluegrass, and observing local masses and outreach missions, for example. Thus, although the Diocese of Lexington did not have to adhere to plans or models of Hispanic outreach similar to the national plan for Hispanic ministry, its leaders chose to follow the national model, raising the question of the political connectivity of the Roman Catholic Church, as a factor alone, in the success of the Hispanic Catholic outreach in the Inner Bluegrass as against the relative weakness of a highly bureaucratic denomination in promoting Hispanic ministry locally, given that dioceses in the U.S. can choose models of outreach, as they wish in the 21st century, despite the publication of a ready-made plan for national Hispanic ministry for all dioceses within the U.S. Therefore, it seems that the connective polity of the

Roman Catholic Church in the U.S. alone does not, alone, play a determinative role in efficient or effective outreach practices in the Upper U.S. South.

6.1.1b What the Catholics May be Doing Wrong

While overt conflicts were not visibly observed among the Catholic institutions participating in Hispanic outreach or in analyzing interviews with Catholic leaders throughout the Inner Bluegrass, this assessment does not mean that Hispanic Catholic outreach remains free of covert conflicts. Several inquiries arose in the examination of Hispanic Catholic strategizing including, foremost, the number of Catholic institutions participating in Hispanic outreach throughout the Inner Bluegrass. For example, at the time of this study, only one Catholic parish within the city of Lexington, St. Paul's, the oldest parish church within the diocese having been established in the late 1700s, offered weekly Spanish-language worship services in a city whose Hispanic population has been expanding since the early 1990s and who form one of the fastest growing populations groups in the city. In a manner that is similar to other cities in the Upper U.S. South, Lexington's Hispanic population remains scattered among disparate neighborhoods within the city. Why, then, had the Diocese not encouraged or even required multiple local parishes to participate in Hispanic outreach, as St. Paul's parish church did, in different neighborhoods throughout Lexington? Were other local parish churches not willing genuinely to "reach out" to Hispanics throughout other neighborhoods within Lexington? Furthermore, does the office of Hispanic ministry represent a token gesture that merely serves as an advisory agency rather than a fully independent office dedicated to full integration of Hispanics into extant Catholic institutions in the Inner Bluegrass? Anglo

and Hispanic worship services, it should be noted, have never been integrated at St. Paul's parish church in Lexington, Kentucky. These questions could not easily be answered in the present study; but they might lead, in a productive way, to further research in this area.

6.1.2 Managing a “Middle-ground”

Of all three mainstream religious denominations included in this study, the United Methodist Church, while ranking third in terms of religious membership in the U.S., has been facing the most drastic membership decline in the U.S since the late 20th century (Decker and Griesinger 1997; Finke and Stark 2005). As a way to combat membership decline, the United Methodist denomination is actively strategizing ways of “reaching out” to racial and ethnic minorities and immigrant populations, groups that have been largely underserved, modestly acknowledged, or “invisible” within the national denomination, including Hispanics. As Dionisio Salazar (2013: 8), a Hispanic Ministries Consultant for the United Methodist Church put it:

This is what's going on with the Methodist Church...The Church is becoming older. The member's average age is like 57. It's a changing landscape, totally. Our membership has declined, has continued to decline in the last 20 years. I think, the church is being challenged to open itself up to more, in engaging new people in new ways. And that's where I think that Latinos and the Latino community is poised to move into this role of being real present in this church.

Local United Methodist leaders and missionaries in the Inner Bluegrass, have entered the competitive, religious marketplace, in a manner akin to that of the Roman Catholic Church. I saw this clearly in this project wherein Hispanic United Methodist strategizing involved “reaching out” to the Hispanic community in cities and neighborhoods where other religious denominations already had a visible presence in established Hispanic outreach ministries, such as Georgetown, Nicholasville, and the

Cardinal Valley neighborhood in Lexington, for example. In essence, the United Methodist Church, in general, is interested in continuously renewing efforts of Hispanic outreach in new destinations like the Upper South and Kentucky's Inner Bluegrass metropolitan region, despite its limited successes in the past, such as in large cities and regions that have a long shared history with Hispanic populations, similar in some respects to the U.S. Southwest Border region or cities like Los Angeles, Chicago, Miami, or New York; this is especially true as their greatest potential successes, in expanding the United Methodist Church today, are found in the recruitment of non-Protestants to their congregations and churches or in the proselytism of "unbelievers" in new geographies that are attracting new Hispanic populations (Jackson 2000; Decker and Greisinger 1997; Dahm 2004). Thus, United Methodists seemed mired in a discourse of proselytism that is similar to that of the Roman Catholic Church, in response to Hispanic defection from non-Catholicism. United Methodists leaders, especially those working in religious offices, advocated diversity and cultural awareness, as a way of propagating its outreach ministries locally, in Kentucky's Inner Bluegrass.

The polity of the national United Methodist Church, alone, does not play as large a role in the success of Hispanic United Methodist outreach today as it, perhaps, did in the past. Organizationally, the culture of Hispanic United Methodist outreach approximates Catholicism's efficient bureaucratic model, whereby United Methodist leaders strategize Hispanic outreach, locally, by careful planning in choosing outreach models that coincide with models encouraged by the national plan of Hispanic ministry and creating an organizational system of executive and administrative planning in the Inner Bluegrass by

way of the Kentucky Conference of the United Methodist Church. The United Methodist Leadership Office has established a New Church and Congregational Development agency within the state conference's headquarters in Lexington, Kentucky. However, unlike Hispanic Catholic outreach, the praxis of Hispanic United Methodist outreach seemed not only less successful, where competing United Methodist congregations and faith communities were tiny in membership, for example, but a visible example of what might be called tokenism which, additionally, seemed to underlie and perhaps undermine the organizational structure of Hispanic religious ministry in the Inner Bluegrass and perhaps elsewhere in the Upper U.S. South. The Hispanic ministry division within the Kentucky Conference Leadership Office of New Congregational Development, unlike the Roman Catholic Diocese of Lexington's Hispanic ministry office, for example, shared its offices with competing racial and ethnic associate directors--Hispanic, African-American, and Asian Americans--all of whom worked under the supervision of an individual of Anglo-European descent. The individual ministries themselves, furthermore, appeared to be involved in a discourse of tokenism, wherein the predominantly Anglo or "main-culture" congregations seemed to sponsor Hispanic ministries as a way of augment their churches in shared spaces, albeit Hispanic and Anglo congregations did in fact meet at different times for worship services; these practices have been documented in other places throughout the U.S. today, just as they have in the past (Tweed 2005; Brackenridge and Treto-Garcia 1987; Benitez 2000).

Because of these conditions, several questions arose in analyzing Hispanic United Methodist outreach practices in Kentucky's Inner Bluegrass that seem to indicate much

conflict, suggestive, in consequence of an only moderately successful outreach effort, generally, among the United Methodist Church compared to the Roman Catholic and Southern Baptist denominations. Why did the Kentucky Methodist conference not create a separate Hispanic outreach office, independent from the New Congregational Development Office at the United Methodist Leadership Center in Lexington, given the flexibility of the moderately connectional political structure of the United Methodist Church, wherein state conferences, today, have considerable independence in the execution of the work of their agencies. In light of the fact that Hispanics form the fastest growing population group not only in the U.S. but also in the Upper U.S. South and the Inner Bluegrass? If so, could this structure or model, of creating a new and independent Hispanic ministry office, result in a more efficient way of managing new Hispanic ministries, organizationally? Rather than creating multiple, scattered Hispanic Methodist congregations throughout the Inner Bluegrass that are small in membership, furthermore, could United Methodist leaders, particularly the religious leadership and hierarchy within the denomination's Leadership Center in Lexington, encourage fewer or even a single congregation that would better appeal to a larger population throughout the region, especially in Lexington, for example, where the majority of Hispanics in the Inner Bluegrass live, or could the state conference encourage religious and lay leaders to create independent Hispanic congregations free of attachment to predominately Anglo congregations? When compared to the Roman Catholic Church, incidentally, very few extant Anglo United Methodist churches seem interested in participating or sponsoring Hispanic ministry, pointing to the tension that may exist in local United Methodists in

“reaching out” to Hispanics, though this assessment could not be easily documented based on this study alone.

6.1.3 An Illusion of Success?

Last among the three denominations studied in this investigation, the Southern Baptist Convention does not share in the dismal record of national decline similar to the United Methodist and Roman Catholic denominations in the U.S. In fact, as the second ranking denomination in the U.S. in terms of membership, the Southern Baptist Convention has been experiencing much growth and expansion from its U.S. Southern hearth since the latter part of the 20th century (Dougherty 2004). One can only speculate, therefore, as to the urgency of Hispanic outreach strategizing by Southern Baptist leaders and SBC institutions in the Inner Bluegrass, unless however, one considers several factors, including the political structure of the national convention. The Southern Baptist Convention has a tradition of open accessibility of the denomination to all socio-economic levels of American society in general, particularly working-class and destitute populations (Leonard 2006). Further, the Southern Baptist Convention epitomizes a denomination fully immersed in missionary outreach, because of its historical culture of evangelistic zeal, where everyone has a mandate to be a minister and to minister unto others. Also, Southern Baptist churches, like many evangelical churches, often splinter and branch out into multiple congregations and they are typically led by ministers who lack formal education (Boles 1985; Leonard 2006). Not to be overlooked, religious territoriality, similar to the situation for the United Methodist and Roman Catholic Church, also plays a role in the Southern Baptist “agenda” for Hispanic religious ministry in the Inner Bluegrass,

especially because the future survival of the church, over space and time, requires propagation of the Southern Baptist institutions and churches today, particularly among minority and ethnic groups who are projected to surpass the Anglo-European majority population in the U.S. by the mid-21st century, according to U.S. Census reports.

One may easily assume that vigorous Hispanic Southern Baptist outreach would have resulted in clearly indicated success, especially since Southern Baptists, among all three denominations included in this study, were among the first to begin “reaching out” to the Inner Bluegrass Hispanic population during the early 1990s; and the Southern Baptist Convention was one of the earliest religious groups to develop a coordinated structure of outreach from denominational offices during the 1990s. Doing so potentially enabled this denomination to have the benefit of competitive superiority among all other mainstream denominations in the region. Still the “connected” nature of the bureaucratic culture of religious organizations, historically precluded by the policies of most congregationally-structured religious organizations, did not account for much efficiency among Southern Baptist institutions participating in Hispanic outreach in the Inner Bluegrass. Religious personnel working for the Elkhorn Baptist Association, representatives of Inner Bluegrass Southern Baptist churches, in partnership with leaders from the Kentucky Baptist Convention, in addition to its “strategists” could not fully engage local congregations to participate in Hispanic outreach. Rather, the trend of Hispanic Southern Baptist ministry, witnessed in talking with leaders and observing local Hispanic ministries in Lexington, seemed to be heavily to invest in the development of innovative methods of starting new ministries from within the walls of the denominational offices rather than for non-Baptists

or other Hispanics laypersons “called” to be ministers or even Anglo-European laity from extant congregations and churches to lead new Hispanic congregations and ministries. Thus, the organizational efforts of Southern Baptist leaders did not produce successful Hispanic ministries. Multiple methods of outreach were seen and examined, and Hispanic Southern Baptist congregations seemed small in membership. As with United Methodist churches and organizations, a level of tokenism or even paternalism was evident within the administrative and executive structures for Hispanic outreach. Although this seemed to work against the Baptists, it was, perhaps, not as subtle as it appeared to be in United Methodist outreach missionary efforts. Hispanic strategists—in the Baptist case, for example, work for an Anglo American director at the local Elkhorn Baptist Association, and new Hispanic Southern Baptist startups were hardly created by Hispanics for Hispanics in the Inner Bluegrass. But while Hispanic outreach has been 20th century goal among Southern Baptists in the U.S, with a mix of success and failures in Hispanic communities across the country, Hispanic Southern Baptist outreach in the Inner Bluegrass today measures as least successful compared with the Roman Catholic and United Methodist religious organizations for these very reasons.

6.2 Analysis

In the race to re-establish their historical and national status in the face of deep membership instability, the agenda of Hispanic ministry, among the mainstream denominations, is one of deep complexity. In this study, for example, I was unable fully to answer the question as to whether or not Hispanic religious ministry has really changed over the past century in which Hispanic religious ministry has been practiced among

mainstream denominations, with roots long in the U.S., because what I found as a result of this study, were mixed results, at best. While great sensitivity has been encouraged by national and local plans for Hispanic outreach and could clearly be recognized within the Roman Catholic organizations in the Inner Bluegrass, overtly, for example, where representation and the recognition of language and cultural differences were encouraged, the same could not be said for the Southern Baptist organizations.

Tokenism and perhaps covert racism seem to undermine a genuine effort in successful outreach among Southern Baptists and United Methodists, giving the impression that much more is at stake than “souls” in the drive to evangelize ethnic minorities, and migrant populations like Hispanics among Southern Baptists. What is apparent, though is that mainstream denominations will probably not abandon the practice of reaching out to “target” or niche populations since they rely not solely on old members but new members to support the extensive denominational organizations that have come to characterize national denominations, in the U.S., in the forms of agencies, seminaries, publishing houses, lobby groups, and new missions and congregations, or churches through contributions and tithing. The bureaucratization of religious denominations, which was apparent in this study of Hispanic ministry in the Upper South, point to the larger trend, wherein national denominations have come to rely on the multiple geographic divisions in the form of jurisdictions that micro-manage national denominations, regionally, through offices and agencies, long in operation, which have, perhaps, been under-acknowledged in the secular academy.

Local level religious outreach strategizing, especially among the mainstream, then, requires support from national denominations, today, more than ever, because local-level outreach ministries sponsored by these same denominations have depended and largely still do, on national-level associations for general political guidance. Because local missions and congregations represent national denominations through the use of names, a local church's decline will operate only to the detriment of the legacy of a religious tradition, for example, thereby diminishing it or eliminating it space that is the religious "marketplace." Innovative outreach techniques for membership augmentation, therefore, will probably help religious systems to survive well into the future, though unfortunately, denominations have to work with their past and have to choose a "band-aid" approach in reaching out to new populations, through testing new strategies and abandoning ones that are not successful.

6.3 Summary and Achievements of Local Strategizing Among the National Mainstream Churches

In summary, contemporary, local Hispanic outreach strategies in places like Kentucky's Inner Bluegrass, the site of investigation for this thesis, do follow most all national-level models and strategies of Hispanic outreach per mainstream denomination as written in their national-level plans and taskforce summary. But some strategies, specifically within the Catholic and United Methodist, remain unfulfilled.

The formation of organizations, or agencies like the Office of Hispanic Ministry, Hispanic "cell groups" at Jesus El Buen Pastor and the efforts at integration at St. Paul's Catholic Church in Lexington attest to the degree of success in following the national plan for Hispanic ministry among the Roman Catholic denomination, locally represented by the

Diocese of Lexington. In the case of Methodist Hispanic ministry in the Inner Bluegrass, the local strategies of Hispanic outreach fulfill the national goals expressed in the National Plan for Hispanic/Latino Ministry by “mobilizing new ministries through the assistance of extant conferences,” which in Inner Bluegrass is provided by the Kentucky Conference, located in Lexington; the creation of “facilitators,” such as an associate director of Hispanic ministry at the Leadership office in Lexington; “congregational mobilization” with the creation of new faith communities, such as Hispanic shelter congregations within extant churches, and revitalization of extant churches by enforcing new Hispanic ministries throughout Lexington. The Hispanic Executive Taskforce Summary of the Southern Baptist Convention recommends that organizations such as the North American Mission Board partner with local association and state associations to fulfill the goals of “evangelism,” “church planting,” and “penetrating the [Hispanic] culture,” and this has been achieved, within the Inner Bluegrass, with the assistance of the North American Mission Board. The board aids state and local conferences such as the Kentucky Conference and the Elkhorn Association to create leadership positions, including a director and strategist of Hispanic ministry, the creation of Hispanic extension missions at First Baptist Church and autonomous congregations like *Iglesia Bautista Cardinal Valley*, and the establishment of Bible institutes for Hispanic pastors in Southern Baptist ministry.

While fulfilled goals of local outreach strategies outnumber unfulfilled goals among the mainstream, a few unfilled goals have been documented in this study. Hispanic clergy with formal education has not formed in the Diocese of Lexington, nor within the Kentucky Conference, which is encouraged in national plans for the Roman Catholic

Church and United Methodist Church. Furthermore, there exists no committee within the Kentucky Conference, which the United Methodist National Plan suggests be created in order to oversee Hispanic outreach in regional conferences.

6.4 Overlooked Assessments and the Importance of Scale

Measuring the effectiveness of Hispanic religious ministry, in the translation of national documents to the local practices of Hispanic outreach in the Inner Bluegrass, as discussed early, while complex, is not so simple. For example, the National (Catholic) Pastoral Plan for Hispanic Ministry has advocated that local dioceses work with regional organization like SEPI, the Southeastern Pastoral Institute. The Diocese of Lexington, through interviews and documents analyzed during the period of time I undertook this study, did not indicate that the diocese became a member in 1999, two years before the diocesan office of Hispanic ministry began its operation. I later discovered that the diocese has sent and currently sends delegates to the SEPI (Catholic Diocese of Lexington 2003). This suggests that there are ideas/themes that are relayed back and forth across scales, i.e. local to regional and regional to local that are part of a discursive missionary formation that is not static.

The same thing was discovered among United Methodist organizations. Representatives from three separate regional (annual) conferences, the Northwest Texas Annual Conference, the New Mexico Annual Conference, and the Kentucky Annual Conference, it was later determined, met to share success stories of Hispanic/Latino ministry in Lubbock, Texas in 2006. This meeting of lay leaders, senior pastors, and district superintendents belonging to different regional jurisdictions, similar to local-to-

regional scalar dimensions between the Diocese of Lexington and SEPI, serves to foster links between local-level clergy/missioners and regional-level clergy among Methodists.

The complexity of scalar relationships, national-to-regional and regional-to-local religious organization and institutions, also applies to Southern Baptists. Funds from the regional and national programs, e.g., the Cooperative Program and the Annie Armstrong Easter Offering support national and international agencies such as the International Mission Board and the North American Mission Board. These agencies also support regional level institutions, such as Southwest Theological Seminary based in Louisville, Kentucky (Randolph; Weeks 2005; Henderson 2007).

Among the seminary's graduates is missionary and strategist Carlos de la Barros, a native of Chile who "received Christ" through a Southern Baptist missionary that was proselytizing families in Carlos's neighborhood. He later immigrated to the U.S. and became interested in missionary work, in South Carolina, with the man who converted him as a Baptist in Chile. He became interested in Hispanic ministry and eventually was drawn to Kentucky, where he received both Master of Divinity and Doctor of Ministry degrees (Weeks 2005; Henderson 2007).

Realizing the potential to minister to the region's growing Hispanic population, Carlos decided to stay with the Kentucky State Convention and is now a staff member with the North American Mission Board. The scalar dimension, in Carlos's migration from abroad is apparent, but the funding that works across scales in order to support regional institutions, like seminaries, and national and institutional leaders, missionaries, and

ministers from state and national agencies is not readily apparent in Southern Baptist literature.

6.5 Final Remarks

Successful outreach practices in the U.S. today entail not only developing effective planning and strategies but establishing an outreach agenda that is conducive to a genuine, concerted effort in the integration of ethnic minorities and the acknowledgment of cultural and linguistic differences that come with integration-like strategies among extant mainstream denominations. This form of strategy, I have attempted to show in this study, has mostly been accomplished within the religious organizations of all three national denominations in this study. Hispanic leaders, as agents and personnel, were chosen to meet the needs of creating outreach ministries for Inner Bluegrass Hispanic communities.

But how does one fully recognize the need for the recognition of cultural differences in societies that encourage multi-culturalism and are increasingly becoming more ethnically diverse? More specifically, can the idea of the integration of ethnic minorities, within their host societies, be accomplished by dominant religious cultures, in the case of the U.S., Catholic, Protestant, and Evangelical organizations, that have been established by and have catered primarily to Anglo-European populations throughout much of their existences, wherein high-ranking leadership roles, in this case of Hispanic religious ministry have historically remained under the “supervision” of non-Hispanics, for example? Though modest attempts have been made in the contemporary era to incorporate Hispanics into organizations and agencies, as both leaders and missionaries, within the bodies of American mainstream religious denominations, their absolute representation,

within the denominational agencies as independent administrators or as independent ministers, pastors and preachers with “on the ground” ministries, disconnected from “host” churches and/or organizations, has not been fully accomplished today, as I have tried to show in this study. Perhaps these strategies will never be accomplished, because much discomfort and confusion seems to play a role in giving Hispanics the power to decide for themselves how best to strategize plans for outreach within their own communities among dominant religious organizations. If mainstream religious denominations, therefore, hope successfully to survive well into the future and against other religious denominations that are more successful in reaching recent newcomers, mainstream denominations must face the challenges of full integration and authentic acceptance of minority populations into their “fellowship. Otherwise these institutions are wasting their time, effort, and energy.

APPENDIX I

INTERVIEW QUESTIONS FOR RELIGIOUS “PERSONNEL” OR AGENTS WORKING WITHIN DENOMINATIONAL OFFICES

1. Can you describe your position here?
2. Are you an ordained staff member?
3. Was your job position created prior to your arriving here?
4. How long have you been serving here?
5. Where are you originally from and how did you arrive here?
6. Has your past job experiences helped you in with your current job in this office? If so, in what ways?
7. Can anyone start Hispanic ministries in your denomination? If so, how does the process work?
8. How does one determine where Hispanic ministries get carried out within your denomination?
9. How does this office help start Hispanic ministries in the Inner Bluegrass? Do other organizations assist in helping to administer Hispanic ministries in the Inner Bluegrass?
10. I've noticed that there are several ministries, associated with your denomination, that are active in the Inner Bluegrass. Is there a relationship between them and your office? If so, in what way or ways do they relate to your office?
11. Do you know the history of this office or the reason(s) why it was created?
12. Does this office, its administration and its praxis of Hispanic ministry, relate national level plans for Hispanic ministry or any other national level agencies active in promoting Hispanic ministries?
13. What is your opinion on plans for Hispanic ministries, on any level, whether local or regional? Do your ministries relate to any kind of plan for Hispanic ministry?

14. Do you know how many Hispanic ministries within your denomination, whether they are missions or churches, that are active in the Inner Bluegrass? If so where are they located?
15. Is funding an issue for the Hispanic ministry in your office? If so, in what way is funding an issue?
16. Do you receive help from other religious organizations or agencies in administering Hispanic religious outreach?
17. How effective do you feel this office is in regard to the administration of Hispanic religious ministry?
18. How and where do you recruit leaders to work in Hispanic ministry, within your denomination?

APPENDIX II

INTERVIEW QUESTIONS FOR CLERGY WORKING AMONG MISSIONS, CHURCHES, CONGREGATIONS, AND FAITH COMMUNITIES

1. When was Hispanic ministry first started at this mission/church/congregation?
2. How was Hispanic ministry first implemented at this mission/church/congregation?
3. What does Hispanic ministry mean for this mission/church/congregation?
4. Who participates or who are the major participants in making the decision to implement Hispanic ministry at this mission/church/congregation?
5. Is language the only thing that makes Hispanic services different than Anglo worship services/masses? If not, what are some of the differences between the Hispanic and non-Hispanic worship services/masses?
6. To the best of your knowledge, what were some of the factors that one must consider when beginning a Hispanic ministry at a mission/church/congregation?
7. Can you share with me some of the things you have become aware of in regard to the people who come to Hispanic worship services? If yes, can you tell me a little more about their background, such as their age, sex, places of origin?
8. Does your mission/church/congregation offer service other than worship services/masses? If so, what else does your mission/church/congregation offer?

APPENDIX III

INTERVIEW QUESTIONS FOR DIONISIO SALAZAR, HISPANIC CONSULTANT FOR THE UNITED METHODIST CHURCH

1. What is your opinion about the relative efficacy, efficiency, effectiveness of Hispanic Ministry in the two major polity situations, i.e., connectional versus congregational. As in, "Do you think either policy framework is better than the other for Hispanic Ministry?"
2. What is/was your position in the United Methodist Church and how did you get involved with the National Plan for Hispanic/Latino Ministry?
3. How long were you/have you been there?
4. Are you a member of the National Council of Hispanic/Latino Ministry? What about MARCHA or other Hispanic committees?
5. What organizations work to promote Hispanic Ministries within the United Methodist Church and how do they promote Hispanic Ministry within the United Methodist Church?
6. What was your role in the United Methodist Church?
7. Have you heard of the Southeastern Jurisdiction to the United Methodist Church? they have or at least had a Hispanic coordinator. Do you know why this was the case or have any information on this? Is there any information about whether they help local conferences, like Kentucky, develop Hispanic ministries?
8. Why was the National Plan for Hispanic/Latino written? And why does it continue within the UMC?
9. Do you think the goals of the National Pastoral Plan for Hispanic ministry been accomplished [of conference/congregational mobilization and leadership (for the last quadrennium: 2005-2008)]?

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