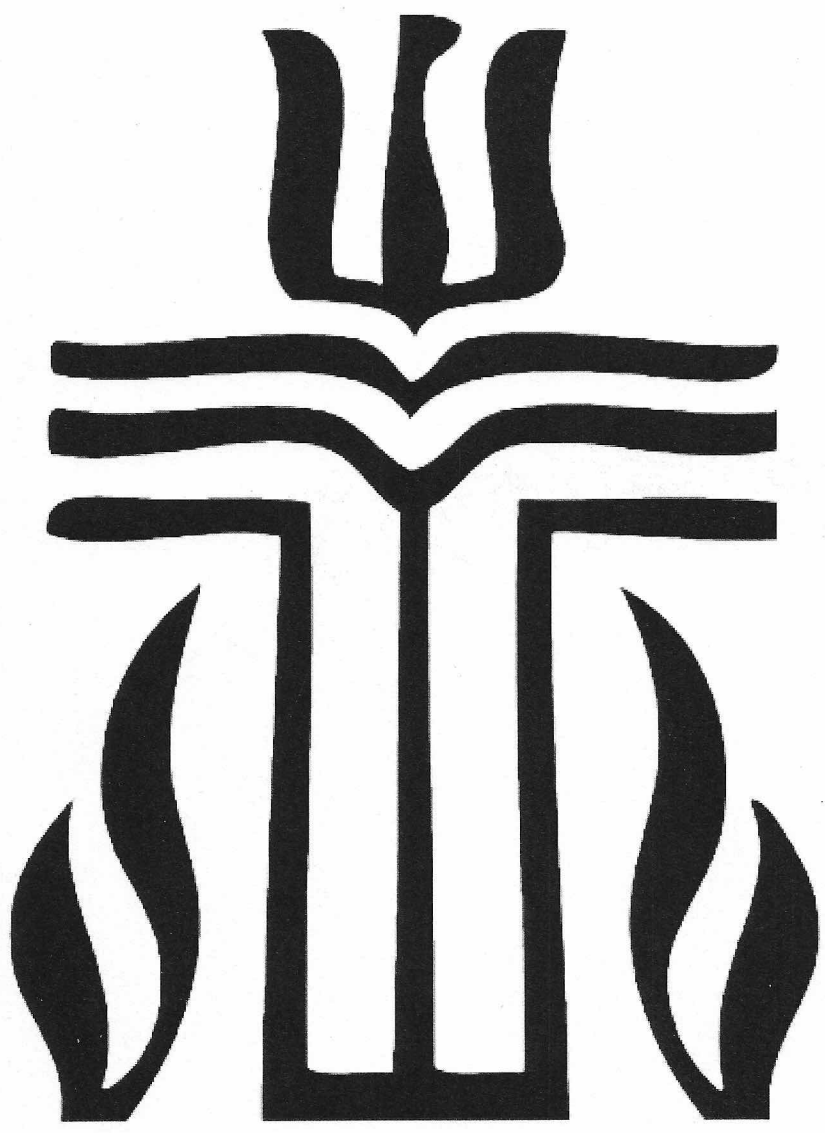


\$2000

# Second Presbyterian Church

*1889-2015*



Albuquerque, New Mexico

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# Acknowledgement

Gilbert Solís, Jr., Church Historian has take the time and energy to work on compiling information for a second edition of the History of Second Presbyterian Church in Albuquerque, New Mexico. Much reading and following up on information from church members, plus reviewing old and current photos make this particular edition a real historical book of Second Presbyterian Church.

Grateful acknowledgement is given to all who helped me and their willingness to share their areas of knowledge, and any and all information of the subject matter.

My gratitude and appreciation go out to many people without whom this history book would not have been possible.

Recognition is also given to José Ines Candelaria who started writing this history in 1951 and his son, Carlos Candelaria, for his interest in continuing to write about Second Presbyterian Church. Without their writing and research, we would not have been able compile this history.

The Menaul Historical Library of the Southwest provided an early picture of our church and other historical details that were incorporated into the book.

Rest assured, a lot of credit goes to Carlos Candelaria, past Historian who compiled a lot of the biographical accounts found in this book. Without his help, I, along with others would be trying to decipher session records and other accounts to find our Church history.

Quoting Carlos, “I think that we never give enough credit to those who sacrificed so much to give us what we have here today.”

As usual, my deepest thanks to my wife, Gloria C. García-Solís for her patience and willingness for me to work throughout the year in forging ahead with the history of our church.

But most of all, I feel grateful to the many members of our congregation who encouraged me and expressed the need to document our church history. To all of you who have encouraged me, my deepest and most sincere thank you.

Muchas gracias, Don Carlos, for letting me inherit all that you and your father, José Ines Candelaria have given, so the rest of us, now and in the future can know and remember Second Presbyterian Church, for what it is, and what it stands for. Indeed we are a huge pillar amidst our community of Martínez Town in Albuquerque, New Mexico.

Gilbert Solís, Jr.

# Introduction

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“For God has already placed Jesus Christ as the one and only foundation, and no other foundation can be laid.”

I Corinthians 3:11

“Unless the Lord builds the house, its builders will have toiled in vain.”

Psalms 127:1

“Without a past, there is no present, and without a present there is no future, for one builds upon the other.”

Carlos Candelaria

(Church Historian 1989 - 2008)

"May our resolve continue as a Presbyterian Church."

Gilbert Solís, Jr.

(Church Historian 2009 – present)

# Dedication

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This book is dedicated to the many men and women of God, and in particular to the descendants of the founding fathers of Second Presbyterian Church in Albuquerque, New Mexico. It is to them who served part or all of their lives responding to the command of Jesus Christ when He said, “Go into the world and preach the gospel to the whole creation.”

(Mark 16:15 RSV)

This church was founded in 1889 in the Albuquerque Barrio of Los Martínez. That particular barrio is located on the east side of Broadway and extends up past what is now Inter-state 25. The familiar streets are Edith Boulevard, Lomas, Mountain and Menaul.

Over the last one hundred and twenty-five years, countless parishioners have come to worship at Second Presbyterian Church. In its earlier days the church was referred to as the Spanish Presbyterian Church.

It is this group of people that have continued to uphold the teaching of the Gospel. At the present, our church still ministers to a unique congregation of close to 250 members, most of whom are still bilingual. The church today continues its Bilingual Ministry.

Our church has now celebrated its quasquicentennial (125<sup>th</sup>) anniversary on January 18, 2015.

This book of our church history is dedicated to all those members of our church that have made it possible to survive all these years.

Gilbert Solís, Jr.

Church Historian (2009 – Present)

# The History of Martinez Town

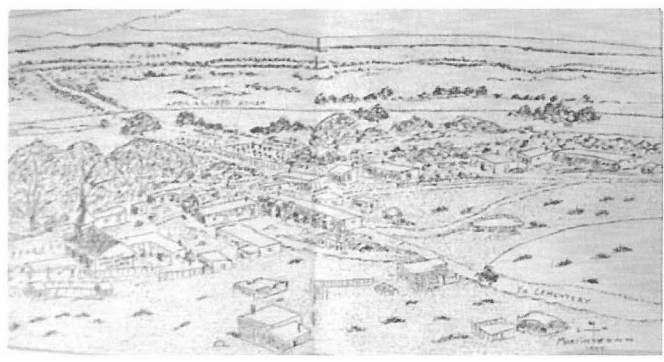
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## *El Barrio de los Martínez or El Barrio de los Protestantes*

The heritage of the Don Manuel Martín family has its roots in the old Spanish Culture of Spain as expressed in the traditions and close family life controlled by the patriarch “cacique” who was Don Manuel. The language came from the Castilian language used in Spain at the time of Cervantes. Since the Spanish explorers came without women, many that chose to settle here took native Indian brides. It is believed that some of the members of the Martín family were probably descendants of these inter-racial marriages, for many of the later descendants, seemed to be of mixed blood. Some resembled the light complexioned and blue eyed Spanish and some the much darker skinned and dark eyed native Indian of smaller stature. These darker, smaller, people also had traits of the Indian as well as some of their traditions and practices.

These early families grazed their flocks of sheep and herds of cattle on the plateau and foothills to the east of nineteenth century Albuquerque. (notice the first “r” which was dropped later in time). They did this each summer and returned to their permanent homes for the winter months. It was an ideal place for raising stock, for the grass was plentiful and there was an “acequia” or irrigation ditch, which traversed this plateau and provided plenty of water. They built what they called “jacales” or Indian-like huts which were temporary shelter from the summer sun. Sometime around 1850, Don Manuel had a serious disagreement with the priest of the San Felipe de Neri Roman Catholic Church in Albuquerque and ultimately decided to leave the parish, rather than to cause dissension among the other parishioners. He did not wish to leave the Roman Catholic Church, but there was no other priest nearby to meet their religious needs. He decided to move his extended family to their summer home area permanently.

This area was about three (3) miles east from “Old” Albuquerque. As the family grew and married, the “cacique,” Don Manuel, would give to his daughters or sons a piece of land in the area and would then help them build a house. He had eight children, and as each married, the community grew rather rapidly. As the “cacique,” he had to approve the spouses of each of his children and assign them which crops to plant and animals to graze. The harvests of the families were all collected in one storehouse, according to their needs and family size. Only Don Manuel had the key to the storehouse which was located in the center of the barrio. This is where Edith and Maggie’s Lane now intersect. A community “noria” or well, was also located there from which the entire barrio drew their water. Don Manuel’s house was also located in the middle of the barrio. The barrio had a locally operated school and all the children were required to attend. The teachers were selected by Don Manuel, and later, by Don Miguel, Don Manuel’s eldest son.



They were chosen from among the barrio residents. The text book used to teach reading was the Bible. The children were also required to memorize passages from the Bible. These passages were selected by Don Manuel and Don Miguel. Cooking, sewing and the use of herbs were taught, as well as caring for the sick. The men in the barrio passed on to their male children what they knew of carpentry, home building, raising stock and farming. Many men in the barrio had developed trades or businesses and bartered for goods from the surrounding area. Some were skilled craftsmen and artisans.

As the barrio became more open to outsiders, those with skilled trades were able to make a living by plying their trade in and outside of the barrio. There were adobe brick makers and house builders, carpenters, merchants and traders. Don Trinidad, son of Don Manuel, was the first to open a store and stock goods for sale or trade. One man opened a wood yard to sell wood for stoves, fencing, vigas, (beams) for home building and sold or traded wood to artisans for carving, etc. Items bartered for were lard, coffee, sugar and salt. There were also some who were fairly good weavers and sold blankets, serapes, scarves and such. There was always a need for the trade caravan workers on the Camino Real. The Camino Real went right through the new community. Some of the barrio members became wagon drivers and guards to go along with the traders to far off places. Others went to load and unload the burdened wagons of their goods.

As the town of Albuquerque grew, especially after the arrival of the railroad in 1881, factories and big businesses sprouted in Albuquerque. There were jobs to be had in the hides industry, breweries, the railroad and building industry. Some sought jobs in local government agencies and still others set up businesses of their own.

Trinidad Martín (later Martinez) was the first to set up a store and the first to buy goods in quantity. He was also the first to sell milk door to door. He was a good carpenter and also did bookkeeping, audits and taxes for others. He and a brother were the first to loan money for a year at a time and also extended credit at his store. Another brother, Florentino, was an adobe brick maker and made the bricks for the first church in the barrio. His sister, Aniceta Martín, was a 'curandera' (healer) and 'partera' (midwife) for the barrio. The first windmill in the barrio was set up by Eziquiel Chavez, Sr. The first doctor was Dr. Osuna, who came up from Mexico. He had the first automobile in the barrio, which was no more than a buggy with a motor. Marin Benavidez was the first of the barrio to attend the University of New Mexico. He attended for one year before joining the Army for WW I. After his service, he joined the New Mexico State Police. Marin was married to the daughter of Eziquiel Chavez, Sr. Her name was María Chavez. Marín Benavidez, Moises Dawber and Eduardo Baca also from the barrio served in World War I. John Baca was the first to start a filling station and the very first in all Albuquerque to start using electric automated gas pumps.

The first church built in the barrio was the Spanish Presbyterian Church, a protestant church started in 1889. The barrio became known as the "barrio de los protestantes" (borough of the protestants). The barrio up to that time was referred to as "el barrio de los Martinez" (the borough of the Martinez, plural for Martín). It is not known exactly when the people of the barrio changed their names to Martinez, from Martín. It is thought by some to have started when Don Manuel died and Don Miguel, the eldest son, became the patriarch or "cacique" of the barrio.

# The Founders of Martinez Town

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## First Generation

***Don Manuel Martín and Ana María Durán***

## Second Generation

*\*Miguel Martín (grande) and wife Eulalia (unknown last name)*

Children - none of their own. (Took in the two boys of Ernesto Baca)

Raised Alejandro Baca  
Mariano Baca

*\*Aniceta Martín and husband Ambrosio Baca*

Children - Simón  
Beatriz  
Josefa Baca & son  
Aurelia  
Francisco  
Pablo  
Eduardo

*\*Joaquin Martín and wife (Name?)*

Children - Gregoria and husband, Jesús María García  
Eutimia and husband, Mónico García

*\*Trinidad Martín and 1st wife (name?)*

Children - Pedro  
Eufelia  
Ermelina  
and 2nd wife, Aurelia Cedillo  
Luis  
Prajedes  
Ezequiel  
Preciliana  
Ezique  
Pablo  
Benjanin  
Félix (Licho)

*\*Florentino Martín and Clarita Martínez (no relation)*

Children - Santiago  
Francisquita  
Drusilla  
Isaías

\*Children of Don Manuel Martín and Ana María Duran

\*Manuel Martín (El grande) and 1st wife Ramona (last name ?)

Children - Modesta  
Ester

Manuel Martín (El chico) and 2nd wife Librada Montoya

Children - Ramona  
Viola  
Tomás  
Salomón  
Manuel  
Enrique  
Horacio  
Silas  
Santiago  
Elisa

\*Librada Martín and husband Miguel Cedillo

Children - Sara  
Daniel  
Juan  
Elias

\*Cruz Martín and first husband (unknown)

Cruz Martín and second husband Antonio Anaya (Cruz was his 2nd wife)

Children - Manuel  
Antonia

Antonio Anaya's children from 1st wife, Erinea Montoya

Demetrio  
Ignacio  
Teresa and husband Simón Baca  
Cleofas

**NOTE:** Sometime between 1850 and 1889 the name Martín became Martinez, which is the plural form for Martin. It is believed that because the village was mostly families with the name Martín, the village was referred to as Los Martinez (the Martín's) and the families began using the name Martinez. The village itself was established about 1850 when Don Manuel Martín moved his extended family from "Old" Albuquerque to common ground about three miles east. Don Manuel used this land every summer to graze his stock and would stay there during the summer months.



Continued from previous page

\*Children of Don Manuel Martín and Ana María Durán

Third Generation

\*Simón Baca (a grandson of Don Manuel Martín and son of Aniceta Martín Baca and Ambrosio Baca) and wife Teresa Anaya.

Fourth Generation

Children - Cipriano Juan Baca and wife Margarita Montoya

Fifth Generation

Children - Agnes Baca and husband Benny Sanchez

1. Children - Yolanda Alice

Ben Jr.

Carlos

Margaret

Chris James

Christina

Pablo

Pedro

Chris James II

2. C. John Baca and wife Jonny

Children – Kelli

Juan

Salvador

Antonio (Tony)

Eloy

3. Alice Baca and 1st husband Ernest Rocha

Sixth Generation

Children - Jesse

Conrad

Alice Baca Rocha and 2nd husband Jack Jones, had no children

**NOTE:** Information for this family genealogy was given to Carlos M. Candelaria in an interview with C. John Baca, great grandson of Don Manuel Martín, patriarch and founder of the present day Martineztown. (Date unknown)

Additional information given by Alice Jones and Conrad Rocha to Gilbert Solís, Jr. on November 2, 2014.

# History of Second Presbyterian Church

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812 Edith Boulevard NE.  
Albuquerque, New Mexico

The following history of Second (Spanish) Presbyterian Church was written by Reverend J.I. Candelaria on September 10, 1951, Carlos Candelaria, Church Historian until 2007, reviewed and edited by Gilbert Solís, Jr., Church Historian from 2009 – present.

Back in the days when Albuquerque was still young and pioneers were on the westward march seeking for gold and new homes, men and women of God. They also pioneered in the interest of the Christian Church.

In 1540 Francisco Coronado, A Spanish Conquistador, helped settle New Mexico. This began in the latter part of the 16<sup>th</sup> century in 1540, and later under Mexican rule that ended in 1848 with the signing of the Treaty of Hidalgo. The romantic image of Coronado and other Spanish explorers has captured the imagination of the American public, and the Spanish conquest of New Mexico is indeed dramatic and colorful.

New Mexico is fortunate in having such a strong Spanish-American heritage, the proportionate size of the Spanish-speaking population and the influence of its culture is greater than in any other state in the United States.

When the Anglo-Americans began to arrive after the conquest of this territory from Mexico in 1848, they began to discover the poor economic and spiritual conditions and the lack of educational opportunities. The main settlements which grew and became important in the history of the territory were Santa Fe, (1610) and Albuquerque (1706).

Between Santa Fe, the capital of the New Mexico Territory, and Mexico City, the capitol of Mexico, lies hundreds upon hundreds of miles of very diverse and unforgiving terrain over which stretched the trail know as the Camino Real. Many travelers and traders made use of this trail as the main avenue of trade and communication between these two widely separated capitals. The mode of travel then was by wagon, on foot, or by beast of burden and it was not uncommon to encounter others coming or going along this route.

As distant as each place was from the other, one could meet others who had made the arduous journey. The wealthy of that era would send their sons to Mexico City to receive their education. The possibility of locating a tutor or teacher in the New Mexico Territory was near impossible. Soldiers could also be met patrolling the trail to protect the traveler from bandits and marauding Indians who continually harassed the people of the territory.

Mexico City and Albuquerque, a villa and later an established community, were to become the source of and the encounter between two men. These men were to become the principals in the founding of a protestant church in a barrio known as el Barrio de los Martinez.

The city of Albuquerque founded in 1706, along the Camino Real and located south of Santa Fe, was becoming a thriving community. The influx of Anglo immigrants, many from Europe by way of the eastern part of the United States helped settle this community. The community relied mostly on the trade of their farm products, wool from sheep and goats and a grand trade of artifacts produced by excellent craftsmen.

During the period from 1850-1950, Martineztown grew from an agrarian outlier of Old Town Albuquerque to a commercial area of New Town Albuquerque. Its proximity to New Town's business district and its easy access to the railroad made Martineztown an attractive area that was sought out by industry, commerce, investors, and land developers. Although the original owners and their descendents retained some lands, many properties in Martineztown changed hands frequently. Once the railroad reached Albuquerque, New Town became a transportation center for people and things to New Town that would promote industry and commerce in Martineztown. As Martineztown was not incorporated into New Town, its properties were less expensive and did not suffer the burden of municipal taxes and thus attracted investment. In time, real estate companies and other entities consolidated properties called additions. Records for some of these properties are extensive and others are elusive. The evolving historical trends in Martineztown showed changes in land tenure from the 1870's to the 1950's.

Merchants and land developers saw opportunities in Martineztown and began to invest in land there. Antonio Sandoval, José Francisco Chavéz, and Felipe M. García were among citizens in the area who took advantage of these opportunities. They bought and sold land from investors such as Angelo Viviani, Antonio Bratina, the Franklin Brothers, Henry Springer and The Jesuit community of San Felipe de Neri.

Thus, Martineztown, North of the Huning-Highlands Addition, was not neglected in the frenzy of land acquisition, subdivision, and sale to the public. Many other additions sprang up in the area soon after. Each of the additions in the Martineztown area to the city of Albuquerque developed its own identity in terms of location, land tenure changes and nature of ownership as revealed in the abstracts of title.

The long stretch of desert between New Mexico and old Mexico and poor communication facilities isolated the people of this territory from the culture of Mexico and naturally from Old Spain. The results were scarcity of Spanish literature from the Golden Age and of teachers and schools. The Roman Catholic Church priests were practically the only educated leaders. Illiteracy, ignorance and superstition became prevalent. The Roman Catholic Church did not meet the needs, and the poor spiritual condition of the people was reflected in the pagan practices that were tolerated by the local priests. The extreme expression of this, undoubtedly, was the order of the Penitentes, who flagellated themselves, thus conserving the idea of the Roman Catholic Church. This was done to the extent of carrying a heavy cross and whipping themselves and being whipped by their brothers to shed their blood "for the remission of sins." The procession wound up by crucifying one man on the cross. They omitted the nails, but tied his hands and feet to the wooden cross. This practice and many others reveal the lack of true knowledge of Christ and His Gospel.

During part of his University work, the writer, Reverend José Ines Candelaria, sat at the foot of Professor Hodges, who was one of the members of the first Board of Education in New Mexico in 1910, and for many years afterwards, prominent in public school work in the state. Professor Hodges, in one of his lectures, stated that the first President of the Board, a Spanish-American, couldn't read or write. He was a resident of Santa Fe, where there were some opportunities of attending private or Roman Catholic schools, if you had plenty of money. Like ninety percent of the Spanish pioneers, he did not have the opportunity of acquiring an

education. The condition of illiteracy, and the complete ignorance of the Bible and the Christian religion among our Spanish-speaking population was prevalent. This was the reason for some protestant evangelical pioneers (who, in the early part of the history of New Mexico, came in contact with our people) becoming very interested in asking our Presbyterian Church USA to send missionaries to open schools and churches.

Much exploitation of the Spanish pioneers went on by the unscrupulous traders who came from the East in the 1810's and by the Roman catholic priests, and this, together with the fact that Protestant churches did not come into existence until about a half century later in the 1860's; and the public schools until about 1912, when New Mexico became a state. This lack of public schools formed great obstacles to the integration of the Spanish element into the new culture of the Anglo-American that was gradually coming into the territory. With few physicians in the territory and none in the plazas, the health problem was extremely acute.

As the Presbyterian Church moved west and began to minister to the now Anglo-American settlers, it could not ignore the appalling needs of the Spanish people. The Reverend Shelton Jackson came into Albuquerque and organized the First (English-speaking) Presbyterian Church in 1880 with five members. It was re-organized in 1891 by Reverend James Menaul.

During the time he was the synod executive of New Mexico, his cousin, John Menaul, who possessed a good knowledge of the Spanish language, came to Albuquerque. He utilized his printing press to publish Gospel tracts in Spanish for distribution. He, no doubt, served with religious tracts all the protestant missionaries who began to come into Albuquerque and vicinities about that time.

The organization of the first Presbyterian missionary church for the Spanish people in the Martineztown community was to fall to a foreigner from Old Mexico, Señor Epifanio Arreola, who with his family arrived around 1888. Here he was to hear of a barrio the locals referred to as "El Barrio de Los Protestantes." This barrio turned out to be El Barrio de Los Martinez. Here he was to meet up with another man in this encounter.

There was a time when Señor Epifanio Arreola was a twice condemned man. He was not only condemned by sin, but by a federal court of his country which sent him to prison. It proved to be a blessing, for Señor Arreola was visited one day by a missionary who gave him a book. This book, as it turned out, was the Bible. Epifanio Arreola, must have had some schooling, because he could read. But being a Mexican, it is reasonable to assume that he was also of the Catholic faith by heritage and forbidden to read the Bible on his own. There had to be the presence of a priest or catholic clergy of some kind. This missionary, whoever he was, came and went, but the Bible stayed to do its silent, but effective work, in a needy heart. After being released from prison, Señor Arreola emigrated to the United States with his family and landed at Martinez town in the territory of New Mexico.

The other principle in this encounter was Don Manuel Martín, who along with his family, were members of the local Catholic Parish of San Felipe de Neri of Albuquerque. Don Manuel's forefathers had been members of this parish for many years. Don Manuel was a very respected member of his parish and of the community. He was also a man of a deep religious conviction and often would have meaningful conversations with the local parish priest. He was seeking answers to questions that would arise in his mind, such as the thought and contemplation about the requirements imposed upon his family, and his fellow parishioners, and the demands made of even the most impoverished. His conversations with the priest, overtime, would become more heated and not wanting to cause dissension among the other parishioners, he decided to distance himself from the parish and its priest.

It was his yearly ritual to graze his stock each summer on ground that lay just east of the village and it was his intention to move his family to the site permanently. It was an ideal place to graze stock and to farm for there was an “acequia” which traversed this land. He moved his family, to include his extended family, to this site and built houses for himself and his children and thus started a community which would become known as El Barrio de Los Martinez.

He built his houses around a central plaza, as was the custom with the Spanish of that era. He dug a community well from which all drew their drinking water. A storehouse was built to store the collective harvests of the community. Each family drew its rations from this storehouse for their needs as determined by Don Manuel, the patriarch and “cacique” of this barrio. The “cacique” being the governing and ruling authority made all the rules and regulations. He approved the spouses of the marriages of his family and had to approve any and all who wished to settle in the barrio.

It was also determined by him that all children in the community would attend school with tutors chosen by him and the basic reader was to be the bible. The evenings were taken up in the reading and study of the bible generally in the home of Don Manuel, but also in other homes in the community. It was not his intention to leave the Catholic Church, but because he could no longer agree with what was going on in his church, it eventually led to his absenting himself from attending his church.

The Barrio grew and became known as the Barrio de Los Protestantes. It also became known as el Barrio de los Martinez. In the following decades, Don Manuel passed away and his eldest son, Don Miguel Martín took over as the “cacique” of the community and it is believed that at this time that the family name became Martinez. It was this situation which Epifanio Arreola would find when he appeared in the community and was given permission to settle there. He was welcomed warmly, when it was learned that he too had the same conflict with the Catholic Church, but had even gone as far as to join the Protestants.

As time would pass, and these two men and their families would meet to study the Bible together, Don Manuel would come to the conclusion that the community needed a church for them to worship in and a clergy to guide them. Don Epifanio, having already taken the step in joining the Protestants by becoming a member of a protestant church some time after his release from incarceration, was asked to approach some local Protestant Church and find out if a church could be organized in the barrio.

One day Señor Arreola approached a Methodist missionary, Dr. Thomas Harwood. He invited Dr. Harwood to come and help him organize these people into a church. For some reason his request was turned down. He then went to Reverend James Menaul. Reverend James Menaul was the first pastor of the First Presbyterian Church in Albuquerque.

Señor Arreola informed Reverend James Menaul about this group of people who were ready and anxious to organize a Protestant Church. Reverend Menaul responded with missionary zeal and after obtaining a petition from Señor Arreola with a list of names, both Reverend Menaul and Señor Arreola presented it to the Presbytery of Santa Fe. On January 27, 1889, according to the records in the first minutes of Second Church, a committee of two ministers, Rev. James A. Menaul and Rev. Jose Ynes Perea, appointed by the Presbytery of Santa Fe, which met in Socorro, New Mexico, gathered with a group of people in the adobe residence of Señor Epifanio Arreola. Here they organized the Albuquerque Spanish Church, now Second Presbyterian Church (USA), which for over one hundred and twenty-five years has ministered to the community.

It was here that Señor Areola became a faithful and persistent witness for Christ and His Gospel. He was determined to give freely that which he had received freely. At noon while the gang of men with whom he worked side by side ate their lunch, and relaxed, Señor Arreola would read and explain to them Bible passages. In the evenings, and on Sundays, he would visit his neighbors and read and expound God's word. His personal work soon bore fruit, and soon he was having a regular group of people from the working gang and neighbors who would come to his house, where he would teach them gospel hymns and preach the Word. He did this the best way he could.

Don Epifanio was elected as the first elder and plans soon followed for the building of their first church building. The unique part of this was that for centuries, in every Spanish or Mexican community, the church which graced their village plaza was a Roman Catholic church, but not so in this case. The other unique part was that this church did not come about because of the efforts of any missionary work sent by any organized denomination, but by the desires of the people themselves, who by the reading and the studying of the bible for themselves, actually converted themselves to Protestantism. Santos, Señor Arreola's son, was a good musician and sang duets beautifully with his father, thus increasing the witnessing power. The rest of the children as they grew up learned to play an instrument and soon formed an orchestra for the church services.

## Charter Members

---

The church was organized with fifteen members who were examined, baptized and partook of the Lord's Supper in that service. Twenty-two became charter members. The charter members were as follows:

- |                             |                      |
|-----------------------------|----------------------|
| 1. Miguel Martinez          | 9. Rasaura Velasquez |
| 2. Trinidad Martinez        | 10. Clara Martinez   |
| 3. José Martinez Durán      | 11. Librada Martinez |
| 4. José Martin y Candelaria | 12. Laura Martinez   |
| 5. Martin Durán             | 13. William Dauber   |
| 6. María Durán              | 14. Luisa Martinez   |
| 7. Isidora C. Chavez        | 15. Manuel Fernandez |
| 8. María de Jesus C. Garcia |                      |

By letter were:

Epifanio Arreola  
Guadalupe Burgan Arreola  
and five of their children.



Very soon others followed into the fellowship of believers. What was to become of this small flock no one could foretell with certainty, but as we look back through the years, we know that Señor Arreola, and perhaps others, “sowed the seed.” Reverend James Menaul, and Reverend José Ynes Perea, who was nurturing a small congregation in Pajarito and Dr. Henry C. Thomson, who was at the head of a Bible Training School, directly two miles north of Martineztown, and some of his pupils “watered,” but God through the years has given the increase.

With this background, the following pages will present the people who were to guide this congregation through its first one hundred years. Although, this church in its second structure, is still in the same Barrio now known as Martineztown. The present structure, built in 1922, is just two blocks away from its original site where it was first established in 1889. Some of the descendants of the founding families still worship here in the new church.

Today we still have the descendants of the original family represented in our congregation, namely Alice Jones and Conrad Rocha. (see page 5)

## Chronology of Pastors Serving Second Presbyterian Church

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The pastors serving Second Presbyterian Church during the first 100 years were:

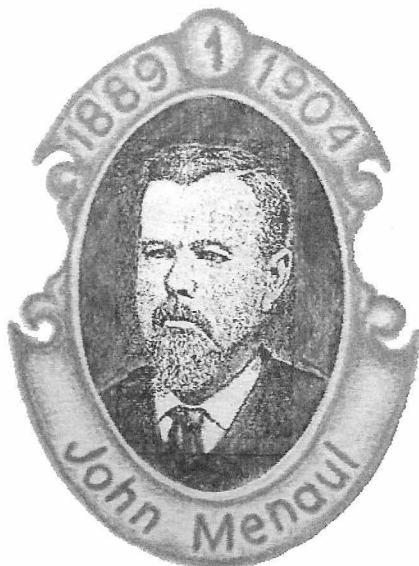
- |    |                        |           |
|----|------------------------|-----------|
| 1. | Rev. John Menaul       | 1889-1904 |
| 2. | Rev. Henry Thompson    | 1905-1907 |
| 3. | Mr. Juan Baros         | 1908-1909 |
| 4. | Rev. Juan Quintana     | 1909-1911 |
| 5. | Mr. Benedicto Sandoval | 1911-1913 |
| 6. | Rev. Lansing Bloom     | 1913-1915 |
| 7. | Rev. Luis Torregrosa   | 1915-1916 |
| 8. | Mr. Melecio Trujillo   | 1916-1917 |

9.	Rev. Victoriano Valdez	1917-1922
10.	Rev. Henry Blanco	1922-1922
11.	Rev. Acorcinio Blanco	1922-1927
12.	Rev. Paul Warnshuis	1927-1929
13.	Rev. George Simmonds	1929-1935
14.	Rev. José Inez Candelaria	1935-1962
15.	Rev. Carlos A. López	1962-1968
16.	Rev. Tomás González	1968-1982
17.	Rev. José L. Medina	1982-1983
18.	Rev. Manuel Rodriguez	1983-1990

## Pastors (1889-1990)

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The following are bits and pieces of information regarding the ministers we have had since the beginning of our church. Up to the present we have had twenty-four pastors.



### **Rev. John Menaul, MD.**

Our very first Pastor was the Reverend John Menaul, MD. He served us from 1889 to 1904. He was an ordained minister, as well as a medical doctor. He was also the brother of the Reverend James Menaul, Pastor of the First Presbyterian Church here in Albuquerque.

Reverend John Menaul came to us from the missionary field in Corsica, Africa. He had gone there with his wife, Harriet McMecham, and two daughters. They were there for three years, when his wife became very ill and died. The whole family was stricken with the same disease, but only the mother died.



When he and his daughters were well enough to travel, they returned to the United States.

No sooner had he arrived in this country when he was encouraged by the Reverend Sheldon Jackson, the Synodical Missionary of all the Western Territory, to consider coming out West to work among the Indians. He accepted the offer and he and his two girls came out west to take a job with the Navajo Indians at Fort Defiance, in what is now Arizona.

There he met another missionary by the name of Miss Charity Ann Gaston. Those of you that attended Allison-James School in Santa Fe, will remember a boy's dormitory, Gaston Hall. The hall was across the highway from the main campus. That building was named after her.

It wasn't long before Reverend Menaul and Charity Ann decided to get married, for the young girls needed a mother to look after them. Soon after their marriage, they were transferred to take over the Presbyterian work at Laguna Indian Pueblo in the Territory of New Mexico. Here Reverend Menaul made use of his other talents. He built a schoolhouse and became one of the teachers. School books were very rare and he decided that it would be easier for the Indian children to learn to read in their own Keresean language.

The Laguna Indians didn't have a written language so he translated the widely used McGuffey reader into their language, which he had to learn first. He also owned a printing press and printed some books for the students to use. In addition to all this, he became their physician and shared the doctoring with the village Medicine Man. Because of all his talents, he and Charity Ann were well thought of and admired. The locals were amused at the couple's difference in stature. She was very tall for a woman and he was barely five feet tall. (One might say, the first Mutt and Jeff)

After fourteen years in the Laguna field, Rev. John Menaul was asked by his brother, Rev. James Menaul, the Pastor at the Presbyterian Church in Albuquerque to take over the newly organized Presbyterian Church In Los Martinez. Rev. James Menaul had been appointed as the Synodical Missionary to replace Reverend Sheldon Jackson. He was asked to take the job because he was also fluent in the Spanish language. The first job was to get a church building built. He and the whole Barrio took on the task and made all the adobes. They did all the work and they soon had their own building, but the church steeple had no bell in the tower.

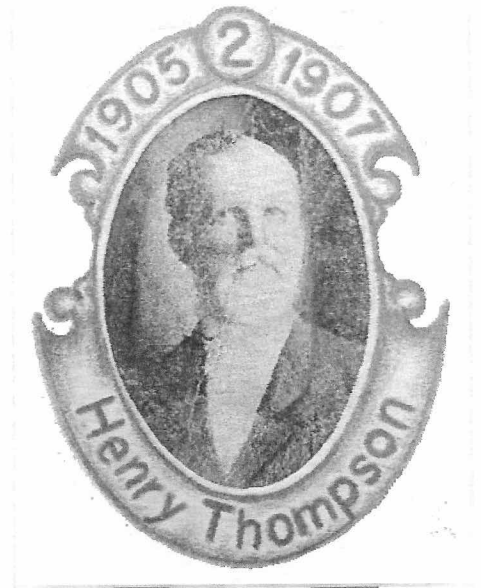
The wagon train of trade goods came down by way of the "Camino Real" which passed through the Barrio of Los Martinez. We now know that Edith Boulevard, where Second Presbyterian church is located, was the original "Camino Real." When it was learned that the traders had a bell for sale, the Barrio people wanted to purchase the bell. The traders said the bell was for a church further north and they could not sell it to the Barrio people. A few days passed, and the traders came back. They still had the bell with them. They told the people that the church up north did not have the money to purchase it and they were heading home. The people of the Barrio rallied and the bell was purchased from the traders. The bell was transferred to the present bell tower in 1922, when the present building was built. That bell is well over one hundred years old.

The Reverend John Menaul put his printing press to good use again by printing religious tracts into the Spanish language. These tracts were distributed to Spanish Fields from Puerto Rico, Mexico and the Philippines. That printing press was donated to Menaul School when he retired and was later lost in a fire at the school. Reverend Menaul and Charity Ann stayed for our first fifteen years. He finally decided to retire in 1904. He and his wife went to Oklahoma to live with one of their daughters. Charity Ann passed on in 1906 and Reverend Menaul in 1907. They had started out with a solid Christian foundation.

## **Rev. Dr. Henry C. Thompson**

Our second Pastor was the Reverend Dr. Henry C. Thompson.

He was born in Hanover, Indiana. His father was a professor of mathematics at Hanover College for thirty years. With that background, he was destined to enroll in Hanover College, which he did, and graduated in 1861. He returned to the college to teach Latin and Greek for two years. He fought in the Civil War for five months. He entered Princeton Seminary in 1864 after his discharge from the militia.



After graduating from Seminary he was faced with looking for a field in which to serve. He joined two others who had decided to go to Mexico as Missionaries for the Presbyterian Church. He went in 1873, and along with another Missionary, opened up work in Jeres, Mexico.

It wasn't long before he realized that the only way they were going to make real progress there, was to train native Mexican laymen to the ministry. So he opened up a Presbyterian Seminary in San Luis Potosi for the local Mexican converts. He later taught in a Presbyterian Seminary in Mexico City.

While in Mexico city, he began writing for the Presbyterian publication "La Antorcha Evangelista". In 1885, he became the editor of the publication "El Faro" and later started a publication of his own called "El Farolito" and began an editorial debate with the local Catholic Church. After spending twenty years in Mexico, he returned to the United States in 1893. He was immediately recruited to the Presbyterian College in Del Norte, Colorado. He taught seminary courses at the college. He was well suited for the job he was recruited for in Colorado, since he had spent the last twenty years teaching.

The school was soon closed and moved to Menaul School here in Albuquerque. He was placed in charge of the College after his move. When the Presbyterian Church thought it would be better to send the students to regular Presbyterian Colleges and Seminaries, he was asked to take over the

Spanish Presbyterian Church in Los Martinez. When Rev. John Menaul retired, Rev. Thompson accepted the job and began his work in Los Martinez in 1905. He stayed for two years. He then accepted a post with the American Bible Society as a translator of Spanish religious materials.

While at Menaul School, he had trained for the ministry several of our future Pastors, namely, Juan Baros, Victorian Valdez, Acorcinio Lucero, Juan Quintana, Benedicto Sandoval and Melecio Trujillo. Only Benedicto and Melecio did not become ordained pastors, but served the Church as laymen preachers.

### **Mr. Juan Baros**

Our next Pastor was once a student of our last Pastor, Dr. H. C. Thompson. He was the first native New Mexican to become our Pastor. His name was Mr. Juan Baros, who was a native of Placitas, New Mexico. He had completed his requirements for ordination, but he got so busy, and was so much in demand, that he never took the time to be ordained. He finished his Seminary courses at the Theology School at Menaul, after he started at the Del Norte College in Colorado. He continued in the Theology School. He and two or three other students transferred with him. Two of the three that transferred with him, later became Pastors at Second Presbyterian Church



Mr. Baros had been the Pastor at Placitas and Los Lentos. Los Lentos in Valencia County was a farmer's area west of the Rio Grande, between the Isleta Indian Reservation and Los Lunas. This area was named for three Indian families who settled south of Isleta Pueblo about 1850. He was then called to serve Second Presbyterian Church as an Interim. This happened in 1906, when Dr. Thompson left. Mr. Baros stayed until 1911, when he was called to take the Church at Cuba, New Mexico.

The time that followed turned out to be the most trying time of his life. When he accepted the call to the Church in Cuba, it was in the middle of winter. He didn't have a car and the road to Cuba was narrow, rutted and still an unkempt dirt road.

Mr. Baros acquired a horse and covered wagon. He packed up his wife and young daughter and headed for Cuba. It was cold and windy and about three quarters of the way there it started to snow. As they journeyed on, the snow storm gathered momentum and it turned into a full blown blizzard. It wasn't long before the horse could no longer manage in the deep snow. Mr. Baros decided to stop and wait for the storm to stop or subside. He sought some shelter under a large cottonwood tree and managed to get a fire going in spite of the strong wind. He had no choice but to

bundle up his family for a long cold night. He was forced to stay up all night gathering wood to keep the fire going and therefore got no sleep at all.

When the storm finally died down, Mr. Baros again hitched his horse to the wagon to continue their journey. By then, he was so tired and hungry that as they continued on, he became awfully weak and very sick, but they pressed on.

They finally reached Cuba about mid-morning on Saturday. He was so weak that he could not unload the wagon and had to ask for help to bed down his family. Late that afternoon, a Doctor was found to examine him. It turned out that the Doctor was the only one for miles around and he just happened to be in Cuba because he was caring for a pregnant women who was having a difficult labor. The Doctor examined him and found he had a severe case of pneumonia. The Doctor prescribed plenty of bed rest. The following day was Sunday and Mr. Baros felt he must honor his call and hold services. He scheduled two that Sunday, one in the morning and one in the evening.

He did this in spite of his condition. The pneumonia weakened his lung so that he was later diagnosed with tuberculosis. He was brought to Albuquerque and the Presbyterian Sanitarium where he stayed until his case was "arrested". He was told to go home and take it easy for a while. He went home to Placitas, where he became very restless with nothing to do, so he asked to take charge of the Placitas Church on a part time basis. He was granted his wish and became the Pastor there.

After a Sunday service, a short time later, he went home feeling very tired and sick, so he took off his starched collar and tie and hung them on the bedroom mirror. He then lay down on the bed to rest before dinner. As he lay down, he was heard to be humming a hymn, "Salvo en los tiernos brazos" (Safe in the Tender Arms of Jesus). He died before he finished humming the first verse of the hymns. His wife kept his collar and tie hanging on the bedroom mirror for years after his death.

This type of dedication to the Lord and His Church was typical of those early ministers. Their Lord and His Church took priority over anything else.

## Rev. Juan Quintana

Reverend Juan Quintana was our fourth pastor and the first native New Mexican to serve our Church as an ordained Presbyterian minister. He served our Church from 1909 to 1911.

Juan was born in Taos, New Mexico on November 28, 1868. He was raised by a grandmother in Taos, where he received his early education in private schools.

Much of his early life was spent as a devout Roman Catholic, having been raised by a devout Roman Catholic grandmother. She had great plans for Juan to become a lawyer and bought him a book to study. She thought she had bought a law book. It seems that book turned out to be the Holy Bible. Being the dutiful grandson that he was, he studied the book very thoroughly. The more he studied it, the more he realized that it was not a law book, but the Bible. He knew that the bible was supposed to be the basis for the Church. He began to find many discrepancies between what the Roman Catholic Church was teaching and what he found in his studying of the Bible.



He began to form questions in his mind about the Roman Catholic Church's practices and what it expected of the Church faithful.

One day, on the streets of Taos, he was stopped by a man who invited him to some services he was giving in Taos. It was José Domingo Mondragón, who was a licensed Presbyterian lay preacher, and he was giving a series of revival services in Taos. He invited young Juan to attend these services. Juan was curious as to what these Protestants were all about, so he decided he would attend one and find out for himself. This turned out to be the turning point in young Juan's life. At that first service, Juan recognized many passages that Mondragón used during the service. He knew they were from the Bible. Juan became even more curious to learn about these Protestants.

As a result, Juan attended all the services and became so impressed by Mondragón's preaching that after the last service, Juan waited outside to speak to him. After learning about Juan's studying of the bible, he encouraged Juan to keep reading and studying the bible. He also told him to look up Reverend John Whitlock. Juan did this and Rev. Whitlock took young Juan under his wing and tutored him in the Theology of the Presbyterian Church and how to teach the "good news" of the gospel.



It was soon after this that Juan was employed by the Presbyterians to become a Mission teacher. He first served as a teacher in Northern New Mexico. First in Embudo, Cañoncito, Arroyo Seco, Chamita and finally in Cordova. He then served with Rev. Gabino Rendón in Chimayo. It was during these years that Juan developed a burning desire to be an ordained Presbyterian minister.

In 1894, Juan was sent to the College of the Southwest at Del Norte, Colorado to receive the required training in higher education. While there, he met the Rev. Gilchrist, who at this time, was teaching some theology courses at the College. Juan enrolled in these courses and completed the full course. He was given a license to preach in the Presbyterian Church in 1897.

On March 24, 1909, Juan was ordained and was sent to become the pastor of the Spanish Church in the Barrio of Los Martinez in Albuquerque, New Mexico.

As with other pastors that we had had in our church, Rev. Quintana also preached at Placitas, Pajarito and La Madera. La Madera was a winter sports area in the Sandia Mountains, 17 miles NE of Albuquerque. From our church he went to serve churches in Las Cruces, and in Cuba, New Mexico. When Rev. Quintana retired, he came back to Albuquerque to live. While here, his whole family, over the years, took part in our church. His wife and three daughters, Josefina, Dora and Rafelita served in several of the churches activities. Josefina, the youngest of the three sisters, was the church organist. Dora, the next older sister was active in the women's group and helped with Sunday School and Vacation Bible School. Rafelita, the eldest of the three girls was active in the women's group and became the second woman elder of the church and was our church treasurer for several years. The only one of the Quintana family that still is a member of our church is Sherri De Baca Rios, who is the daughter of Dora Quintana De Baca and grand-daughter of Rev. Juan Quintana.

Footnotes of interest are that when Rev. Quintana came to our church in 1909, José Ines Candelaria was a student at Menaul and a member of our church. He was also the Sunday School Superintendent and later a Trustee and Elder. When Rev. José Ines Candelaria came to second church, the Rev. Quintana served as the teacher of the adult Sunday school. Also, the eldest of the Quintana children, Elías, worked as a clerk in the office of the famous Sheriff and later Lawyer, Elfego Baca, who had a law office here in Albuquerque.

## Don Benedicto Sandoval

The fifth person to occupy our pulpit was the Evangelist Benedicto Sandoval.

He was one of four sons of Don Manuel Sandoval and Concepción Romero of Chacón, New Mexico. Chacón is a settlement at the upper end of Mora Valley, 7 miles North of Holman. Chacón was named for members of the Chacón family. They were Albino, Damaseo, and Pedro Chacón. It was Don Manuel who donated the land on which to build the El Rito Presbyterian Church in Chacón, New Mexico. Don Benedicto also became its Elder.



Don Benedicto was born in Chacón, New Mexico in 1884 and received his early education in the Mission Schools at Mora, Las Vegas and Menaul School. While a student at Menaul, he and his schoolmates hauled the stone from the Sandia Mountains for the foundation of the then new three story building, Pierson Hall. This building also had a full basement.

Don Benedicto received his Theology training from Rev. Gilchrist and Dr. Thompson when the Del Norte College was moved from Colorado to Menaul School. He then took courses at the Las Vegas Normal, which is now Highlands University.

He was hired as a Presbyterian Evangelist, following in the footsteps of his father who had earlier become an Evangelist for the

Presbyterian Church.

His first Church was at Las Vegas, New Mexico in 1905. He married in 1906 to an Allison-James graduate, Petrita Duran. He then took over the pulpit at the Church in Mora in 1910, before moving to Albuquerque in 1911. While in Albuquerque, he took over the Church in Los Martinez, which had become vacant when Rev. Quintana left. He moved into the house in which our church was organized. The house was next door to the Church building. He lived in this house until his death in 1973 at the age of 89. That house was razed in 1992, to make room for the play area for Martinez House of Neighborly Service. This made that home well over 100 years old. While here in Albuquerque, he helped raise money for the building of the Presbyterian Tuberculosis Sanitarium. His tenure here was only for one year when an ordained pastor was called to serve the Church in Los Martinez.

In 1925, he helped organize the Spanish Congregational Church in Albuquerque. He became its first Pastor. He was the pastor there until the death of his wife, Petra in 1929. Don Benedicto resigned to live in residence in Los Martinez. He helped with the printing of the Presbytery Newspaper, La Aurora. He was acting as printer and for a long time he was also the editor.

He became very interested in Law and bought several law books which he studied very diligently. He knew quite a bit of law and was able to advise his neighbors on legal matters. He was also appointed as a Notary Public and wrote and witnessed many legal documents. For a period of time, he also worked with the legendary Lawyer and Lawman, Elfego Baca.

Benedicto and his wife, Petra, had ten children. Mabel, Matilda, Rebecca, Alice, Lily and Niny were the daughters. Ben Jr., Manuel and Jacob were the boys. The tenth child was Ruth who succumbed in early infancy. The entire family became members of our church and were active as Sunday School teachers and church officers. They were also active in church groups and the choir. Manuel became an ordained Presbyterian minister. All the girls attended the Harwood School, located here in Albuquerque.

During World War II, the girls, with the exception of Matilda, moved to California to work there. Of the girls, only Rebecca returned to live in Albuquerque. Matilda became the longest remaining member of our Church until her death. The family became the backbone of our Church and remained so until the death of Matilda. There are no immediate family members of Don Benedicto Sandoval's family left in our Church. There is a grandson of Don Benedicto Sandoval, who is still a member of our Church. That grandson is Alfredo "Marty" Martinez.

On most Sunday's, Marty and his lovely wife, Reina, could be found singing in the Church Choir. Lately they have joined the rest of the congregation as participants.. Marty and Reina continue to be active in various committees of the Church.





# Christmas Play

Second Presbyterian Church Year 1928 or 1929



## Individuals in the Photo

### Individuals Left of Bible

1. Adelina Ayala
2. Jovita Maes
3. Unknown
4. Unknown

### Front Row

1. Matilda Sandoval
3. Frances Aldrete
- 5 Unkn
7. Simón Leyba

### Individuals Right of Bible

1. Alfredo M. Martinez
2. Moiseles Cruz
3. Simon Leyba
4. Anita Ayala
5. Unknown
6. Mrs. Hernandez

2. Ben Sandoval, Jr.
4. Mabel Sandoval
6. Henry Archuleta
8. Manuel Sandoval

## Dr. Lansing Bartlett Bloom

Our sixth Pastor was Dr. Lansing Bartlett Bloom who was born in Auburn, New York in 1880. He succeeded Don Benedicto Sandoval in 1913. Dr. Bloom served this church until 1915.

Dr. Bloom a well educated man, graduated from Williams College in 1902, and from Auburn Seminary in 1907. He returned to Williams College for his advanced degrees, getting a Masters and Doctor's Degree in 1912. He also studied the Spanish language in which he became very fluent. When his health necessitated a change in climate, he moved to Santa Fe, New Mexico.

There he met and married Maude E. McFie, the daughter of Santa Fe Judge, J.F. McFie. She too was very fluent in the Spanish language. This served them well since they soon accepted the offer from the Board of Missions of the Presbyterian Church to become missionaries in Saltillo, Mexico. While living there he came across the records of traders and their treks along the Camino Real. They so fascinated him that he later spent many years researching the History of the Southwest.



Again for health reasons, he was forced to leave Saltillo, Mexico and return to New Mexico. Here he accepted the pastorate of a small church in Mesilla, New Mexico. Mesilla is in Doña Ana County. Mesilla mean "little table." Mesilla is a farming community 2 miles south of Las Cruces, NM. While there, he continued to mix his pastoral responsibilities with his interest in historical research. He also persuaded a fellow researcher, a Baptist, to become his Elder.

Dr. Bloom was then sent to the Presbyterian Church at Jemez, New Mexico. By chance, the New Mexico Historical Society, along with the Museum of New Mexico, were uncovering the ruins of the San José de Jemez Mission. Dr. Bloom naturally offered his services. His interest in, and fascination with the archaeological history and lore of the region impressed the many researchers whom he aided in the project.

While still in Jemez, the Rev. Cooper of the First Presbyterian Church in Albuquerque, New Mexico, persuaded Dr. Bloom to train five Menaul graduates in Christian Theology. However, the young men were unable to grasp the Greek and Hebrew language and so the classes were abandoned. Now, Dr. Bloom without a job was asked by the Presbyterian Church to assume the pastorate of the Spanish Church in Los Martinez. He served this pastorate from 1913 to 1915. He then accepted to become the pastor of the Presbyterian Church in Magdalena, New Mexico. He was drawn to this area again by historical research. He remained with this Church until 1917, when he decided to join the

School of American Research and the Museum of New Mexico in a staff position. By doing this, he put his ministry on hold.

In 1920, he became an Associate in History at the School of American Research and the Assistant Director of the Museum of New Mexico. He then became the Secretary of the New Mexico Historical Society and in 1926, the Editor of its Historical Review. In 1928, he was appointed by the Governor of New Mexico, Richard C. Dillon, as the New Mexico Commissioner to the Exposition in Seville, Spain. While he was there he researched the early history of New Mexico. He also conducted research in New Mexico history at the National Archives in Mexico City, Mexico.

In 1945, he and his wife, who was always his constant companion and research assistant, finally retired. Even then, the School of American Research was not yet finished with him. In 1946 the School elected him to the Managing Board of the School of American Research and that same year he passed on to his reward.

Men of Dr. Bloom's caliber are rare and it is not surprising to note that he was descended from some very famous people in the history of this country. Daniel Webster, the noted American statesman and orator, was his uncle. Elder Brewster, the well known pilgrim, son-in-law of Governor Bradford, leader of the Pilgrim Colony, was a relation through his mother's family, the Lansings. Both his mother's and father's families were Calvinists, associated with the French Huguenots of the 16th and 17th centuries.

***Our next Pastor could be known as our "mystery pastor" since not much is known about his background or his administration here at our church.***

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## Rev. Luis Torregrosa



Rev. Luis Torregrosa was recommended to us by the Home Missions Council of Presbytery as a possible candidate for our pulpit, after the Rev. Dr. Lansing Bloom resigned.

Rev. Torregrosa, who was living in Vera Cruz, Mexico at the time, was contacted and he accepted our invitation to occupy our pulpit. It is our understanding that he was a graduate of Louisville Seminary and returned to Mexico soon after graduation. He began his tenure with us in July 1915 and resigned in July of 1916 to accept a position as a teacher of Spanish at Menaul School. A little research at the Menaul Historical Library revealed a faculty picture of Rev. Luis Torregrosa in the 1916 Sandstorm Yearbook.

There are no Minutes of the Session that were recorded

during his year with us, so we know very little about his work here.

We do know that during his tenure, people were fleeing the revolution in Mexico and many were coming into Arizona, Texas and New Mexico. Since we were a Spanish Church, and had a Mexican pastor, it was a natural attraction for these refugees. Epifanio Arreola, who was from Mexico and was the first elder of our Church and Dr. Thompson, who was our second Pastor and a former missionary in Mexico, began this attraction years before. Several families from Mexico joined our Church over the years and some of their descendants are still members.

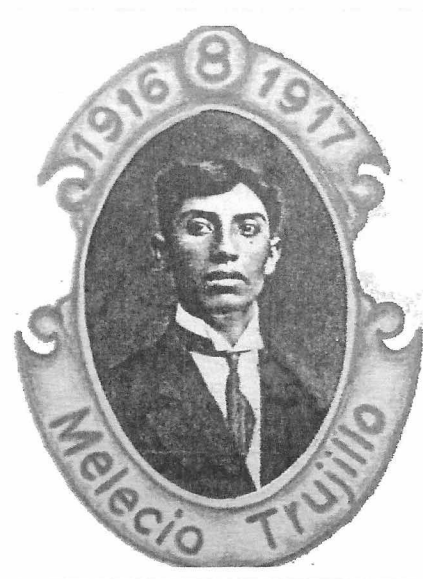
It's unfortunate that not much was recorded of his ministry here but our loss was Menaul School's gain. He did help recruit our next "interim pastor" from Menaul School, a Mr. Melecio Trujillo.

### **Mr. Melecio Trujillo**

Mr. Melecio Trujillo was our eighth pastor serving from 1916-1917.

***"A man of sterling, noble character and deep spiritual faith, no better person could have been selected to meet the challenges that this community and environs offered . A community which he served with dignity and pride, in all levels of existence during a great portion of his life."***

*These words, taken from an award presented to him by the YMCA, embody the essential characteristics of the life of our next Pastor, Mr. Melecio Trujillo. He was a man of exceptional Christian integrity and deeply dedicated to serve his Lord in whatever capacity and in whatever situation.*



Mr. Melecio Trujillo was born in Rio Chiquito, near Taos, New Mexico on December 5, 1886. At the age of 6, he was enrolled in the Presbyterian Mission School in Ranchos de Taos. He attended school for three months each year. In 1898, he entered the Presbyterian Mission School in Chimayo, New Mexico. He attended this school until 1907. He then enrolled as a student at Menaul School in Albuquerque, New Mexico.

While at Menaul School, he became a Presbyterian and from that day forward, Mr. Trujillo radiated the Christian life to the fullest. In 1911, he was one of six students in that year's graduating class. He was subsequently hired by Menaul School to take charge of the School's farm. He remained in that position for the next five years. It was at the end of this period that Mr. Trujillo consented to serve as a lay evangelist for the Presbyterian Church. He was

assigned to take charge of the Spanish Church in Los Martinez and the Spanish Presbyterian Church in Placitas, New Mexico.

In 1917, he enrolled in the agricultural college at Las Cruces, New Mexico. During the summers he served as the assistant to the Bernalillo County Agricultural Agent. In 1920-21, he organized 4-H Clubs for boys and girls. He spent the year 1922 at home in Chimayo, New Mexico taking care of the family farm. In the spring of 1923, Mr. Trujillo was recommended by the State College in Las Cruces for a job with the YMCA in Miami, Arizona. Miami was the site of a copper mine. This mine employed many Mexican laborers. As with today's immigrant laborers, these Mexican nationals, having left their families behind in search of better wages, sent most of their earnings back home to their families.

Consequently, there was very little to do during their hours away from work. The YMCA recognized this opportunity to help these men, so Mr. Trujillo was hired to spearhead the YMCA's efforts.

He saw this as an opportunity to counsel and guide these men in living a wholesome, Christian life. While in Miami, Mr. Trujillo became an Elder in the Miami Presbyterian Church under the pastorate of Rev. Moreno. He remained in Miami until 1926, when he was offered a more lucrative and responsible position with the YMCA. He was to be the Regional Executive Secretary in El Paso, Texas. While in this capacity he continued working with the Mexican people. He surrendered the work in Miami to another Menaul graduate, Mr. Alfonso Esquibel, who later became a Presbyterian minister.

Rev. Alfonso Esquibel and his wife Ada were instrumental in spreading the gospel in Las Vegas, N.M. Their son, Alfonso Esquibel, Jr. and grand daughter, Lisa Esquibel attended Second Presbyterian Church in Albuquerque.

While in El Paso, Mr. Trujillo joined the Spanish Presbyterian Church there and served as an Elder. During his lifetime, he served as an elder for a total of seventy years. He also served as a commissioner to the General Assembly on three separate occasions. The first time in Miami, Arizona, and twice in El Paso, Texas. He also attained the rank of 32nd degree mason in the Masonic Order.

The award quoted at the beginning, continues with these words....

***“The value of the little things and personal favors amounted  
To ‘great, noble’ little things to all the people he served,  
Always finding something he could do and so endearing  
Himself to all the children, youth and adults.  
He gave to the word ‘Compatriota’ a greater, deeper  
Meaning of friendship and love which will be in our  
Minds and hearts forever.”***

Although he was showered with praise and awards for his work everywhere, it never changed his down-to-earth, friendly and humble character. A devout Christian and staunch Presbyterian, the



ranks of the ordained clergy missed out on one who could have become an outstanding ordained clergyman.

Mr. Melecio Trujillo passed on to his eternal reward the 7th of February, 1983, in a hospital in Española, New Mexico.

## **Rev. Victoriano Valdez**

The Rev. Victoriano Valdez was our ninth pastor. Rev. Valdez was a native New Mexican. He was born in Embudo, New Mexico, on January 3rd, 1875. Embudo is Spanish for “funnel.” Embudo was given this name in the 17<sup>th</sup> century by Spanish settlers because Embudo Creek flows through a narrow pass resembling a funnel. There, at the local Presbyterian Mission School, Rev. Victoriano Valdez received his early education under the tutelage of Miss Kennedy. Miss Kennedy also used Victoriano as an interpreter since he had become quite fluent in the English language.

At the early age of fourteen, he purchased an English New Testament for two burro loads of wood. He read and studied the New Testament very thoroughly. The New Testament opened his eyes and mind to the message of the Gospel. Right there and then, he decided to dedicate his life to the Christian ministry. At the age of twenty, he joined the Presbyterian Church, becoming another of the many self-converts to the protestant faith.

After his secondary schooling, he enrolled in the College of the Southwest at Del Norte, Colorado.. He was a student in the second class taught by Rev. Gilchrist and Dr. Thompson. When the school closed, he and several of the other students came to Albuquerque with Dr. Thompson. Dr. Thompson started the School of Theology at Menaul School incorporating many of the students that had come with him to Menaul. Upon completion of his Theology studies at Menaul, he was ordained to the ministry of the Presbyterian Church in 1902 by the Presbytery of Santa Fe.

In 1906 he chose a bride, Lulu Perea, the niece of the Rev. Ines Perea, one of the organizing pastors of our church. His first assignment was with the Presbyterian Church at Ranchos de Taos in New Mexico. While in Taos, the family experienced intense persecution at the hands of the many non-protestants there. Also in Taos, their first two children were born. They were Alice and Elizabeth. In later years, Elizabeth was to become the bride of the Rev. Porfirio Romero.



His next call came from the church in Chimayo, New Mexico. This church had been organized by the two men who had influenced him to go into the ministry. The men were Rev. Gabino Rendon and Mr. Juan Quintana. The Chimayo church also had a mission school in its charge, similar to the one he had attended in Ranchos de Taos. This gave him the opportunity to sort of “repay” the Presbyterian Church for what it had offered him as a child. He would make sure that the school would give others the same chance that he had received. While at Chimayo, he also had charge of the Churches at Truchas and Cordova. He would make the trips and visit these churches in his horse drawn buggy. He spent the next five years in this particular field serving the churches of Truchas and Cordova, along with the church in Chimayo.

Rev. Valdez then answered the call from the Spanish Church in Barrio de Los Martinez in Albuquerque, New Mexico. He spent six years here at our church. This posting included the church in Placitas and the preaching stations of La Madera in the Sandia Mountains and Pajarito, just south of Albuquerque. While serving our church, he experienced exceptional growth which forced the congregation to seek a larger facility in which to hold services.

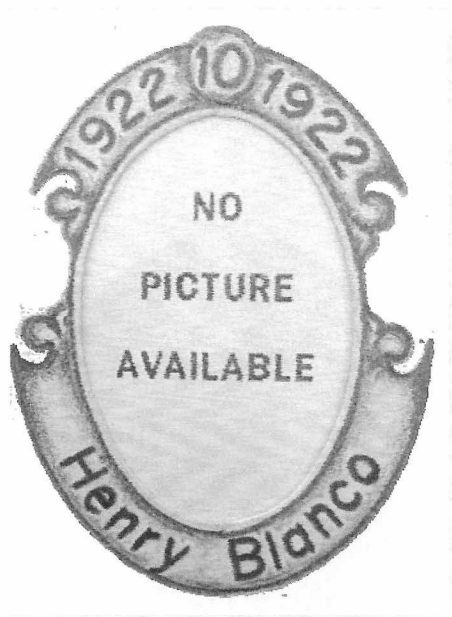
In 1921, the Spanish congregation purchased a lot about three or four blocks south of their little adobe building on which to build a new and larger facility. Before the new facility was built, the Rev. Valdez accepted and answered a call from the church in Las Cruces, New Mexico. He moved his family there along with himself. Although the congregation in Las Cruces endeared themselves to the Valdez family, Rev Valdez never grew to like the area. At the first opportunity he had, he answered the call from the church in Las Vegas, New Mexico, which also served the Preaching Stations of Trementina and Seboya.

After this came a call from the church in Cuba, New Mexico and its surrounding Preaching Stations. Cuba in Spanish means “trough or tank. It was a late eighteenth century Spanish Community. His last Parish, before retiring, was the church in Garcia, Colorado and the nearby church in Costilla, New Mexico. Costilla, New Mexico, means Rib - used in the 18<sup>th</sup> Century Southwest for a long slope along a meandering range. Costilla is two miles south of the Colorado line. He retired from the active ministry and returned to Albuquerque where he made his home.

No sooner did he move to Albuquerque than the Pastor in Los Martinez recruited him to teach the adult Spanish Sunday School Class. He did this for several years. Rev. Valdez was the Pastor of the church in Los Martinez when Rev. Jose Ines Candelaria was ordained an Elder in the church while a student at Menaul School. Rev. Valdez also had three sons, Francis, Ruben and Robert. Robert passed away during his 10<sup>th</sup> year. His granddaughter, Consuelo, married the grandson of the Rev. Juan Quintana when the two of them were members of this church.

## Rev. Henry Blanco

The Rev. Henry Blanco was our tenth Pastor. He was also the last pastor to serve our church in the old church building and the first to serve in the new sanctuary.



This is our current sanctuary in our present building. It was the Rev. Valdez who started the campaign to buy a lot for a new sanctuary and petitioned the General Assembly to help with funds for the new building. Rev. Valdez left us before he saw the building built.

This new sanctuary was built of brick and had no restrooms, balcony or basement. The windows were of plain grooved glass and the pews were the same hand-made ones that had been used in the old building. There were a few new ones that were larger and longer, but I must say, they are still quite uncomfortable. The present pulpit was given to us by the First Presbyterian Church and was one they used in their first church building. The bell that was in the old church building was moved into the new tower and remains there to this day. In the General Assembly Minutes of 1922, it was stated that the new Sanctuary for the Spanish Church in Martineztown was completed at a cost of \$10,000.00. In Rev. Donaldson's 1922 Menaul School report to the General Assembly, he stated that the school had sponsored "fund raisers" for the new building in Martineztown.

Rev. Blanco started serving our congregation in 1922, after the Rev. Valdez left, and served as pastor until the building was completed in 1922. His tenure with us was only about six or seven months. He resigned to teach Spanish at Menaul School. He followed in the footsteps as one of our former pastors had done the same. Therefore, we know little of what went on during his tenure with us. We do know that he came to the United States from Spain, and went to seminary here at Menaul. He served the church in Raton with the help of Epifanio Arreola, who was our first Elder.

**A note of interest:** *Sam Roybal, one of our past members was a student at Menaul School when Rev. Blanco was teaching Spanish there.. Sam said he was a very strict teacher and didn't appreciate the way the locals used the Spanish language. That would hold true even today. Matilda Martinez, another of our past members said that he had dark skin and a very thick beard. This left a very dark shadow on his face, even though he was clean shaven. This amused her, because his name was "Blanco".*



## Rev. Acorcino Vasquez Lucero

The Rev. Acorcino Vasquez Lucero was the eleventh Pastor. He was born to Don Andres Lucero and Jesucita Vasquez on the 27th of May, 1884. His parents had fourteen children. The children were: Rubel, Candelaria Lucero Ortega, Adelina Lucero Valdez and Acorcino. Rubel Valdez became a minister. His parents also raised Amalia Lucero Ortiz, an orphaned daughter of a nephew. Daniel and his wife, Tonita Amalia, attended our church until her passing.

As a child in the Mission School, Acorcino fell far behind his classmates, although he was a very bright boy. His teacher, Miss Light, suspected that something was wrong and arranged for the boy to be brought to Albuquerque to be examined by a Doctor. The result of the examination discovered that he was extremely near sighted. He was consequently fitted with some very thick eye glasses. These eye glasses became his trademark for the rest of his life. Possessing a brilliant mind and having good retention, he was admitted to the primary class at the age of seventeen. He very quickly caught up with his classmates.

He later was admitted to Menaul School for his high school training. He graduated in the first high school graduating class at Menaul in 1906. He was one of six in the class. See picture in picture section of book. He was then given a scholarship to attend Tusculum University in Tennessee. He graduated with honors from that university in 1910.

He subsequently married a schoolmate, Myrtle Olive Painter. They had four children. The two youngest of the four, Genevieve and Andres died in infancy and the other two, Robert and Orleana later moved to California to live the rest of their lives there. Robert became a Presbyterian minister and served Churches mostly in the mid-west and the Southeast.

Acorcino was influenced by Rev. Gabino Rendón to enter the ministry. Once he graduated from Tusculum University he took preparatory courses for the ministry from Dr. Henry Thompson at Menaul School. Acorcino was then sent to Chicago, Illinois to the McCormick Presbyterian Seminary.

In 1913, following his graduation from McCormick Presbyterian Seminary, he was ordained to the Presbyterian ministry and sent to the Spanish Presbyterian Church in Ratón, New Mexico. While at Ratón, he championed the cause of Prohibition and became so outspoken against the evils of drinking alcohol, that the people of Union County persuaded him to run for the political office of State Senator representing Union County. He won the election in a "landslide". He was then appointed by then Governor Lindsey as the Editor of the "War News." This was a newspaper that covered the news



during World War I. He also organized the “U.S Public Reserve” a patriotic organization in support of the U.S. troops in the service.

During this period of his life, his mother became very incensed at his leaving the ministry. She made him promise to return to the Presbyterian ministry, which he did. She would confront him with, “Y que vas hacer, servir a Dios, o servir al diablo?” or “What are you going to do, Serve God, or serve the devil?”

He was then sent by the Presbyterian Church to San Gabriel, California, to take charge of the “Mexican” Church there. While there, the Board of Missions of the Presbyterian Church asked him to give a series of lectures to the students of the Western Seminary in Pennsylvania. At that time, Paul L. Warnshuis was a senior there and was influenced to serve the people of the Southwest.

In 1920, his wife Myrtle died, and Acorcino was left with two children to take care of. He later met a very influential Presbyterian Mexican woman, Esther Molinar. She was a well know Social worker among the Mexican population of Los Angeles, California. They were married in 1921. She later bore him three more children, Ernesto, Andrew and Paul. The latter two were known as “Los Popos”.

In 1922, Rev. Lucero and his family were sent to take charge of the Spanish Presbyterian Church in the Barrio of Los Martinez, where the new sanctuary has just been built. He was thrilled to return to New Mexico and to Menaul School. These were the places that meant so much to him. He immersed himself in the task at hand, helping Mr. Donaldson, the superintendent of Menaul organize “Gospel Teams”. These teams were prepared to hold religious services in rural areas surrounding Albuquerque, mainly Pajarito, Placitas and Manzano. All these little towns are located SE of Albuquerque, in the Sandia Mountains.

He endeared himself, as did his wife to the congregation here and together they expanded their ministry to include the rest of the Protestant Churches in Albuquerque. His wife concentrated on the Women and became known nationally for her work with the women of the Spanish Protestant Churches. She also possessed a beautiful singing voice which she was well known for. It was a sad day when they both were sent to the Church in San Bernardino, California, then to San Francisco, then on to Walsenburg, Colorado, San Antonio, Texas, Phoenix, Arizona and then to Casa Blanca in California. This was his last Pastorate before retiring to New Mexico and Albuquerque. By this time his health and that of his wife were very poor and they both spent the rest of their lives here in Albuquerque. Acorcino passed away on the 12th of May 1961 and his wife Esther, who spent her last few years in a nursing home, passed away a few years later.

Acorcino’s Christian spirit and dedication in serving his Lord and the Spanish speaking people of the Southwest endeared him to all the people he served and ministered to. His ever ready and infectious smile behind those very thick glasses gave him a presence of a mischievous sense of humor.

This served him well in attracting many a young person to our Lord. The work he and his wife did here will never be forgotten by those who benefited from it.

## Rev. Paul L. Warnshuis

Rev. Paul L. Warnshuis was our twelfth Pastor from 1927 through 1929.



Paul Livingston Warnshuis was born in Auburn, Pennsylvania to the Rev. and Mrs. Henry Warnshuis. His early education took place in Auburn, as well as his University education. During the summer months at the University of Auburn he worked with his older brother in his business. After he graduated from Auburn University, his brother wanted Paul to join him in his business. Paul elected to prepare for the Presbyterian ministry. He enrolled at the Western Seminary in Pennsylvania.

While attending the Seminary, he spent one summer in Los Angeles, California helping to organize Vacation Bible Schools there. During the summer of 1921, he boarded the "Chile Line" a narrow gauge railroad at Antonito, Colorado and got off at Petaca, New Mexico. Petaca is a little village about forty miles from Dixon, New Mexico. Petaca ("trunk for clothing") is also 11 miles SW of Tres Piedras and 26 miles N. of Española. The Western Seminary had assigned Paul to a small Presbyterian church in the village of Petaca for the summer. The church at Petaca was part of the field of Rev. Tomas Atencio. Upon Paul's arrival, no one was there to greet or meet him. He had to ask for the home of the local Elder. This is when he realized that the people spoke only Spanish. Because he didn't speak Spanish, he had a hard time trying to find the home of the Presbyterian Elder whom he was to stay with. The people at Petaca were reluctant to direct him to the home of the Presbyterian Elder. When he finally found the home of the Elder, he learned that the village of Petaca was a stronghold of the Penitentes.

The next day, he was told that the only transportation to get him around the Petaca area was by horseback. Paul had never ridden a horse so he knew he was in trouble. There were two things he had to learn quickly. Those were, the Spanish language and riding on a horse. He learned to ride a horse before he became fluent in Spanish.

Later that summer, he had the opportunity to attend a Spanish Presbyterian Workers Conference at the Allison-James School in Santa Fe. While at the conference, he met a young Church worker by the name of Maudeen Hart. Miss Hart volunteered her time in the Plaza Schools during the summers. It was Miss Hart who took Paul around the Spanish Presbyterian area and taught him the

work that the Presbyterian Church had promoted among the Spanish speaking people in Northern New Mexico. He became fascinated with what the Church was doing in this area.

A story is told that summer was especially hot and Paul asked Miss Hart if there was a swimming pool nearby. She took him to the local swimming hole on the Embudo River. He then asked her where he could purchase a bathing suit. She laughed and told him that no one in these parts owned a swimming suit and suggested that he swim in his underwear. Whether or not he took her advice was never known.

That summer changed Paul's life forever. He was determined to learn the Spanish language, since he had mastered the riding of a horse. He wanted to seek a Spanish field to work in. By the time he had finished Seminary in 1922, with a Bachelor's Degree in Theology, he had learned Spanish fairly well. Paul spent that summer in Mexico perfecting his mastery of the Spanish Language.

He was then assigned to teach at El Colegio Americano in Chile, South America. Following his term as a professor in Chile, he was called to the Spanish Presbyterian Church in the Barrio of Los Martinez in Albuquerque, New Mexico.

His stay in this church was from 1927 through 1929. He was very energetic and was always busy doing something or another which earned him the nickname of "Rev. Warnshoes". Although his tenure with our church was short, he endeared himself to the congregation and all the Spanish people. Since he was so dedicated to helping the Spanish speaking people, he soon got the attention of the Board of National Missions and was called to be the assistant to Dr. Mclean, who was the Director of the Board. Although the offices were in Los Angeles, California, the Rev. Warnshuis remained a member on the Rio Grande Presbytery and the Synod of New Mexico. He attended every meeting commuting from Los Angeles to Albuquerque. In 1930, Rev. Warnshuis took some time off to get a Doctorate Degree from the Presbyterian Seminary in Chicago, Illinois. After graduation, he spent some time in Denver, Colorado. When Dr. Mclean retired, Rev. Warnshuis took over as the Superintendent of all Spanish work in the United States.

He then formed the Inter-denominational Council of Spanish American Work in the United States known as "COSAW", He remained with the board until his retirement in 1962. Throughout his career, his wife Ruth was his constant confidant and advisor. Because of his closeness to our Church, the Rev. Warnshuis was always interested in what later pastors were doing at this church. He did all he could to aid us with advice and finances.

Carlos Candelaria, our past historian, often wondered if it was Rev. Acorcino Lucero's lectures on the Spanish work in the United States while Paul was in Seminary that influenced him to seek a Spanish field to work in. Never the less, we are very grateful for what he did for our Church while he was our Pastor and later when he was in charge of all the Spanish work in the United States.

Knowing of their return, the National Missions Board of the Presbyterian Church recruited him to take charge of the Spanish Church in the Barrios of Los Martinez in Albuquerque, New Mexico. Boy,

did the man ever take charge of this assignment. He immediately went to work adding space and modernizing the church building. He had the basement dug, the balcony added, the stained glass windows installed, two bathrooms added and gowns purchased for the choir. In addition, he was in much demand relating to churches his experiences as a Missionary in South America. As if this was not enough, he frequently was called to preach at the First Presbyterian Church here in town. Their regular pastor, the Rev. Cavitt was having health problems and Rev. Simmonds was always ready to fill in when necessary.

## Rev. George Paul Simmonds

The Rev. George Paul Simmonds was our thirteenth pastor. He was born in San Francisco, California in 1891. Yes, he did live and survive through the “Great Earthquake” of 1906. He spent his formative years in San Francisco. In 1915, he went to the State of New York, where he was ordained a minister in the Christian Missionary Alliance Church. He subsequently pastured in Saratoga Springs and Nyack, New York.

In 1916, he went to Ecuador as a missionary and remained there for seven years. While there, his wife Nancy, who was a native of New Zealand who was fondly known as “Nessie” presented Rev. Simmonds with a baby girl. They named the baby girl Elizabeth. Paul and his wife also “unofficially” adopted two young sisters while in Ecuador. They brought them along with Elizabeth when they returned to the United States in 1923.



Upon their return to the U.S., they were persuaded by two explorers to return to South America and act as guides and interpreters. The explorers knew of his knowledge of the area and his ability to speak the language. Rev. Paul and his family joined their expedition which took them across the Andes to the Amazon River. This river runs along the border between Peru and Brazil. He spent several years in Columbia, and Peru, South America as a col porte ur for the American Bible Society. The Simmonds family remained in South America until 1929 when they returned to the United States.

The National Missions Board of the Presbyterian Church knew of their return and recruited Rev. Simmonds to take charge of the Spanish Church in the Barrio of Los Martinez in Albuquerque, NM. He accepted the job and boy did he take charge. He immediately went to work adding space and modernizing the church building. While here at Second Church, he had the basement dug, the balcony added, stained glass windows installed, two bathrooms added and had gowns purchased for the choir. In addition, he was much in demand as it related to his church experiences as a missionary in South America.



As if this was not enough, he frequently was called to preach at the First Presbyterian Church here in Albuquerque. Rev. Cavitt, the regular pastor of First Church was having faith problems Rev. Simmonds was always ready to fill in to help out other pastors. He also oversaw the building of the Placitas Church as well as reviving the Spanish work in Santa Fe.. In his ‘spare time”, he kept busy translating and writing hymns in Spanish for the many Spanish churches in the Southwest and abroad. He was also the publisher and distributor of all he wrote.

In 1935, “Don Simon” as we affectionately called him, accepted the call from First Presbyterian Church in Santa Fe, the oldest Presbyterian Church in Santa Fe, the oldest Presbyterian Church in the State and his first English speaking church since his days in New York.

Here he facilitated the shared use of the buildings with the Spanish congregation now know as Westminster Church.

In 1939, he was called to serve a Spanish Presbyterian Church in Los Angeles, California, He was then called back to Westminster Church in Santa Fe, New Mexico, where he oversaw the building of their own church building in 1955. He retired the following year to live in Albuquerque. His retirement was short lived, for again he was called to organize a new Spanish Church in Miami, Florida. This was so the many Cubans that live there would have a place to worship. Having completed that phase, he again retired to his home in Albuquerque, only to be persuaded by the First Presbyterian Church to join the staff of ministers there. In 1965 he retired to live in Pasadena, California. By then, at the age of 98, his health was deteriorating, yet he remained active spreading the gospel through his music as a soloist and translator-arranger of music.

At the age of 100, Rev Simmonds was asked to sing the National Anthem at a Los Angeles Dodgers baseball game. Boy, did he go out with a bang.

### ***Martinez Community Center (1928-1958)***

It has always been the philosophy of the Presbyterian Church that the social welfare of man not be unattended. The Presbyterian Church has always had social program for their congregations. Not until 1844 was a separate program for social work with a separate building and staff established.. The program became known as the Tomblly House and it was established in London, England. The program provided social education and recreation in a Christian atmosphere.

Here in America, the first “Community Center” was established by the Presbyterian Church in Chicago in 1889. This center was called the Hull House. Some years later, all Presbyterian Community Centers were called “Houses of Neighborly Service”. By 1920, there were 22 such centers in the southwestern United States alone. In this vein, the Spanish Church in Los Martinez, began a community program with boys and girls clubs, started by the Rev. George P. Simmonds in about 1929. Space was desperately needed to accommodate this work, so a basement was dug to the church and



a balcony was also added. However, to accomplish this task, Rev. Simmonds asked for help from the engineering and architectural classes at the University of New Mexico. After several visits it was



Cover Picture:  
The Good Shepherd is pictured on the colored stained glass window at the east end of the sanctuary. This was donated by members of the *Sociedad Misionera* in 1934. Members of this group are shown in the picture above which was taken in 1934

deemed that in order to hold a balcony in place, a long I beam made of steel, had to be placed across the basement ceiling to hold up the balcony. In a field not far from the church and within walking distance from Menaul School, Rev Simmonds found a steel I beam that some construction crew has left there. He found the owner of the steel I beam and talked him into donating the steel I beam for a church project he was working on. Next, he went to Menaul School, and with the help of six young and strong back boys, they moved the beam to the church site. As of today, if you so wish, you can see the heavy steel I beam in the basement ceiling area. This area also held the furnaces for the wood and coal stoves that heated the building during winter. Needless to say, the balcony is still standing and the steel I beam is holding it all up. This added a room in the basement and three small classrooms under the balcony. This was adequate for the time being. Now that area is used as the cry room for our youngsters. In addition, one day Rev. Simmonds walked into the Sanctuary and found that the big window in the alcove above the choir loft had broken. There were shards of glass all over the area. He began sweeping and carrying out the broken glass to the street to dispose off. While he was doing this, a couple of men were walking by and offered to help. In their conversation, Rev. Simmonds found that one of the men had a brother that had a foundry and worked in stained glass. He passed this information on to the congregation and one of the ladies, Miss Ruth K. Barber, a teacher at Menaul School, donated twenty-five cents towards the purchase of our current stained glass window. Fund raising efforts began and the ladies circle of our church completed the goal of raising \$200.00. Also, the small windows found in the Sanctuary were from the same foundry and each window had a cost of \$15.00. Now you know the story of our stained glass windows. Margarita Montoya Baca (Maggie) Treasurer Sociedad Femenil was instrumental in procuring funds for stained glass window.

In 1935, Rev. Jose Ines Candelaria was called to serve the Spanish Church in Los Martinez and the work began to mushroom. Rev. Candelaria had experience establishing community centers. Soon a committee was established for the purpose of setting up a program and seeking funding for the building of a structure to house the program. This committee, directed by Rev. Candelaria, recruited Menaul graduates, who were attending the University of New Mexico, to help with the clubs. It was from these volunteers that the first paid part time worker was chosen, Bernice Damian. This was made possible by a grant from the Board of National Missions in 1936. A bicycle was purchased for her transportation needs. (See picture of Bernice Damian and her bicycle in picture pages at end of book.)

In 1941, a full time Social Worker was hired, Miss Izell Phelps, who was the director of a "Center" in San Antonio, Texas. This was made possible as a sharing venture between Menaul School and the church. Miss Phelps taught Social Studies at Menaul and was the Director of the Community Work Program. She was also boarded at Menaul School. Under her direction, the work began to grow rapidly and more room for the program was desperately needed.

The committee then began seeking funds to provide the needed space. They were able to hire an architect to draw up plans for the facility. The plans he drew up were for a two-story building to be built on the lot next door to the church, on the south side. Sadly to say, the cost of this building was much more than the funds obtained, and the plans were revised for a one-story building.

The new building was to be built in stages as money became available. By this time, World War II had drawn the country into the war effort, and restrictions were imposed, preventing the church from securing a building permit.

In 1945, through the generosity of a local businessman and the Session of the First Presbyterian Church, a lot with a house was purchased. This lot and house were directly east of the church and was used to house the kindergarten. This building became known as the "cottage". By July of that year, it had been made ready for a nursery, largely due to donations obtained through the efforts of Dr. Florence Schroeder, of the Department of Education, at the University of New Mexico. She became very interested in our efforts and helped secure the permits for the nursery and the kindergarten. She became a member of the Board of Directors.

In 1946, a full-time nursery teacher was hired and a "Mother's Club" was formed to help with the program. It wasn't until 1947 that a permit was issued. Construction was started on the first phase in 1948. That phase was completed late in 1948. This included a large room with stage and fireplace, a kitchen, storage, restrooms and office. This included a room for a "well baby clinic", which was visited by medical personnel of the County Health Department. This room was attached to the southeast corner of the church. Soon after, a large room, with toddler rest rooms was added. This allowed the nursery and kindergarten rooms to be relocated from the "cottage" to this new area. In 1951, under the direction of Blanche Reese, the Center Director, a Women's Auxiliary was formed. It

was comprised of women from all the Presbyterian Churches in Albuquerque. Also in 1951, the Community Chest (now known as the United Way) made the Center a regular beneficiary agency. The first full-time boy's worker, Louis Donaldson, was hired in 1953 and a full-time girls worker, Jean Hoffman, was hired the following year.

In the summer of 1958, the next phase of the Center was built. This was a two-story structure with club rooms and a garage on the first floor. The second floor consisted of a two bedroom apartment with a living room, kitchen and bath. That same summer, the ever popular Summer Day Camp was started. The name of the center was changed from the Martineztown Community Center to The Martineztown House of Neighborly Service. At that time, all Presbyterian social centers took on the name of Houses of Neighborly Service. Also, that summer, Miss Myrtle Walmsley was coaxed out of retirement to become the Director and Miss Bernice Damian, the very first worker hired for work at the Center was also hired. These two became the first inhabitants of the apartment and to live among the people they would serve. 1958 also saw the Synod add the "Center" as a Synod Cause, which made MHNS the recipient of assistance from the Synod.

In 1959 the basketball court was paved and the vacant "Cottage" was remodeled to house a married couple. They were also hired as full-time workers. This marked the first time that all, but one of the full-time workers, were living in the community. Under this staff, the ties with the church were strengthened. The MHNS and the church more actively recruited the children from the community to attend bible school. Closer ties were sought with the Catholic Church of the community, San Ignacio.

In 1962, Rev. José Ines Candelaria, saw his dream materialize into a well organized community program. Rev. Candelaria retired from the active ministry after 27 years at Second Presbyterian Church. He was replaced by Rev. Carlos A. Lopez, who had been the boys worker. He had married the girls worker while both of them worked at the Center. He had since then graduated from seminary and was called to serve the Second Presbyterian Church in Martineztown. He also became the coordinator of the work at MHNS.

In 1967, changes began to take place in the organizational structure at MHNS. The running of MHNS was to be done by an autonomous Board of Directors. The minister of the Second Presbyterian Church became an ex-officio member of that Board.

The Presbytery and Second Church began a covenant relationship with the Board of Directors. That same year, the Board hired Mr. Robert Sanchez as its first Director. Closer ties with United Way, State and Federal Agencies were actively sought and established. More property was purchased north of the Church for a playground and a planned community park. (See architectural drawing in the History wall). It was later fenced in and used as a playground. Though there were changes, the Presbyterian Church Agency remained with the property and buildings; they were passed on to the Presbytery, who in turn passed them on to Second Church.

In 1971, the pre-school program was dropped and emphasis was placed on a Senior Citizen's program. The present facilities for such a program needed to be drastically changed. The Board decided on a renovation

project. A group of architectural student from UNM took on the project of doing the study, needs, and suggested what changes should be made. The plans were extensive and very detailed.

The Covenant Partners were very impressed, but still there remained the problem of the finances. MHNS would need to have a long term lease of the buildings to qualify for grant monies and a possible federal grant. The Covenant approved a 35 year lease for a \$1.00 a year. Though the federal grant never materialized, the long term lease remained in effect. As a result, a scaled down renovation plan was accepted and the renovation took place. The renovation plan did not take into account the second story apartment. The Church decided to utilize this area for Sunday school classrooms after minor remodeling. This remodeling was done in 1985 and included a fire escape addition to the rear of the building from the upstairs area.

Between 1967 and 1985, there were a total of five directors employed at MHNS. These were Robert Sanchez, Gene Romero, Kent James, George Mercer and Gary Marsjanik. During this period, there were few changes to the program and mainly relied on volunteers for its program needs.

In 1994, Eugenia Cabiedes was hired as the new director. The emphasis continued of working with Senior citizens. Youth programs were strengthened and it was decided to again have a kindergarten Class.

By adding a kindergarten class, more renovations were needed to update the building code and to modernize the facility. Funding was made available from several sources so that the renovations did not have to be scaled down.

During the renovation, it was necessary for MHNS to relocate to other temporary facilities. A building belonging to San Ignacio Catholic Church was made available to MHNS. The facility was rented out as per agreement. The renovation was completed in 1998. The entire community and the Second Presbyterian Church celebrated the completion of the new facility.

Unfortunately, all good things come to an end. The recession hit, program funds were drying up and MHNS Board of Directors decided there was no possible way for the programs to continue. Sad to say, MHNS closed its doors officially in January, 2014.



## Rev. José Ines Candelaria

Our next Pastor was Rev. José Ines Candelaria. He was Pastor of our church from 1935 through 1962. José Ines Candelaria was born to Fidelia Abeyta and Anastacio Candelaria in the Northern town of Rosa, New Mexico in 1894. He was the eldest of three sons and two daughters.

When José was twelve years old, the family was left orphaned with the death of his father, his mother having died in an accident a few years earlier. The family was taken in by an uncle, Agustiniano Candelaria who became their guardian. The following summer the son of Agustiniano returned from school raving about the great time he had at Menaul School in Albuquerque, New Mexico. His cousin's enthusiasm aroused José's curiosity and he began to question his cousin about the wonderful school. Coupled with the promise that he had made to his father on his death bed, he would continue his education and see to it that the others in the family did the same. He asked his uncle if he could get him enrolled at Menaul School. At the age of fourteen, José travelled on the "Chili Line" train to Santa Fe. He found a ride on a horse drawn wagon from Santa Fe to Albuquerque. He was admitted to Menaul School and he began his long journey into a new life. Read more about the "Chili Line" in later pages.

In 1911, while a student at Menaul School, José joined the Spanish Church in the Barrio of Los Martinez and accepted Jesus Christ as his Lord and Savior. This step was the beginning of a journey which would lead him to eventually become a bulwark of Presbyterianism and one of the leading Spanish Presbyterian ministers of his day.

Thus it was that this son of devout Roman Catholic parents became a Presbyterian minister and the fourteenth minister of this church. While a student at Menaul School, he was on the award winning Debating team. He was active in sports as well. He pitched and played second base on the baseball team and quarterback and captain of the 1915-1916 football team. He also played trombone in the school orchestra and band. He was in the Service Band, the forerunner of the Gospel Team where he got his training as a lay preacher.

In 1914, the Board of National Missions of the Presbyterian Church employed José as Lay preacher at several of its Mission Stations close to Albuquerque. They were Polvadera, Lemitar, and Magdalena. All three Mission Stations are located in Socorro County close to the town of Socorro. In 1916, he graduated from Menaul School and because he was an orphan, he was given a scholarship to the Presbyterian College of Marysville, Tennessee. He spent one year at this college. He had to work every summer to support himself and his two sisters. He worked on farms in Kansas, built roads in the White Mountains in Arizona and worked in automobile factories in Ohio. In 1917, while working in an automobile factory in Toledo, Ohio, he received "Greetings" from the U.S. Draft Board to serve in the



Army during World War I. He went into the Army with all the Ohio boys and into the 82nd Division. He took his basic training at Camp Sherman in Chillicothe, Ohio.

While at Camp, he was made part of the Cadre training other recruits. He was sent overseas to France and continued doing the training of recruits. He was discharged in 1919 and headed for the only home he ever really knew, Menaul School in Albuquerque. He wished to continue his college education so he enrolled in the University Of New Mexico here in Albuquerque. He was also employed as a Spanish teacher at Menaul School to earn his room and board.

José Ines met his wife, Adela Chavez, while a student at Menaul School. Adela was a student at the Harwood School for Girls here in Albuquerque. The Harwood School was operated by the Methodist Church. This was to happen to several Menaul school boys of that era. Being as all girls school and Menaul being an all boys School and both of the schools run by Protestant Churches, the boys or girls would invite each other to their “socials” and nature would take its course.

After one year at UNM, José Ines continued his college education at Dubuque, Iowa. He graduated in 1922 with several seminary credits. He immediately enrolled in the Seminary there and before he could complete his seminary work, the Board of Missions sent him to help with the young church in San Pablo, Colorado. The Central Presbyterian Church in Denver, Colorado heard of this up and coming Spanish Presbyterian Seminarian and called Jose to take charge of the Spanish Sunday School and Medical Clinic in Denver. The Central Presbyterian Church was sponsoring this school and clinic in Jerome Park in southwest Denver. Even though, José had not finished seminary studies, he took the challenge and finished his seminary work at the Iliff School of Theology. This particular school was run by the Methodist Church in Denver, Colorado.

In addition to his work with the Central Presbyterian Church in Denver, José organized a Sunday school in Brighton, Colorado. He developed this school into a church and also organized a Community Center. In addition to all this, José helped with the struggling Spanish Churches in Greeley and Fort Collins, both in Colorado.

After twelve years in Denver, José was give a call by the Spanish Church in Los Martinez. This occurred in the fall of 1935 and it was like coming home for him. José quickly accepted and moved his family of six to Albuquerque, New Mexico. In his almost thirty years here José developed the church membership to over three hundred members, started Martineztown Community Center, now recognized as the Martineztown House of Neighborly Service (MHNS). Each Sunday he had the one service here in Spanish at 11:00 AM. He would then travel to Santa Fe to hold a Spanish service at the First Presbyterian Church, and on his return trip to Albuquerque, he'd stop at the Placitas Church to hold Services there. During the week, in addition to his visitations and prayer services on Wednesday nights, he would transport the people there and back to their homes. He also organized a Church School in Pajarito, preached occasionally at Manzano and organized and started a Church in Bernalillo and Alameda. José also found time to attend the Albuquerque Ministerial Alliance and eventually organized the Hispanic Ministerial Alliance among the Spanish Protestant Churches here in the city.



The Rev. José Ines, representing this group, would have a one hour service on KOB Radio, once a week.

Along with Dr. Warnshuis of the Board of National Missions for Spanish work, Rev José Ines Candelaria helped organize the Spanish Protestant Churches in the United States. They were known as COSAW (Council of Spanish American Work). Rev. José Ines Candelaria became its President. He was asked on several occasions to represent the U. S. Spanish Protestant Churches at International Conferences and Seminars. He was made an Aide de Camp by the Secretary of State for Governor Tingly of New Mexico. He was used as the Chaplain of the Senate during his term of office.

On Easter Sunday of 1962, the Rev. Candelaria “retired” only to be called to serve as the “closing pastor” of the North Minster Presbyterian Church here in Albuquerque. The Church was closed down because of the new construction of the I40 Freeway which took the front property of the church. The congregation was merged with the Alameda Church to form the Shepherd of the Valley Church. Rev. Candelaria was placed in charge of disposing of all the church’s property. When he completed that task, he was called to serve as the interim pastor at the Buen Pastor Spanish Church in San Francisco, California.

Finally, after this Pastorate, the Rev. Candelaria retired for good. He and Mrs. Candelaria did some traveling in the southern states and in Mexico. They returned to Albuquerque to live out their retirement. A few years later, he suffered a stroke, which finally took his life on the 10th of June 1977. Mrs. Candelaria died a few years later in 1983.

Rev. Candelaria, having been the pastor with the longest service at Spanish Presbyterian Church, was the Pastor that had the greatest influence on this congregation. This congregation was the largest Spanish Presbyterian Congregation in the nation at that time. We, who knew Rev. Candelaria, will never forget his fine Christian Service to this congregation, the city of Albuquerque and his Country.

An additional honor was bestowed upon Rev. Candelaria, when the 2014 Session and the Congregation voted at an August Congregational Meeting to have the defunct Martinez House of Neighborly Service named the José Ines Candelaria Wing.

The inauguration for the José Ines Candelaria Wing was held on January 17, 2015. Family and friends of the Candelaria family were in attendance at this event. Everyone there enjoyed fellowship, refreshments and quite a few stories that were shared about their lives and experiences with Rev. José Ines Candelaria.

Joe Candelaria, son and Frank Salazar, Joe’s friend, shared their experience of having crawled under the church floor from the basement to the stage area in front of the church. Joe poked his head through a vent behind Rev. Candelaria. When the Reverend heard the noise, he turned and looked down at the vent. Needless to say, Joe and Frank were in deep trouble.

## Rev. Carlos A. López

Our 15th pastor, Carlos A. López was born on July 8, 1923 in Puerto Padre, Oriente Province, on the Island of Cuba. His parents were the Rev. Alberto López Ramirez and Teresa Nicolau Granada.

Carlos received his early education in Cuba at the Irene Toland Methodist School in Matanzas, the public school in Nueva Paz and the Presbyterian School in Placetos. He continued on through high school, attending La Escuela Progresiva in Cardenas for a year. He completed his final years at the Instituto de Matanzas. He earned a Bachelor of Arts and Sciences at the Instituto de Matanzas. He enrolled at the University of Havana and attended school there for three years. He did not graduate from the University of Havana.

Carlos subsequently went to work for Sinclair Oil Company of Havana. He remained with Sinclair Oil for twelve years.

He then migrated to the United States in the fall of 1955 to join his sister, Reina, and her husband Leo Martinez here in Albuquerque. He knew little of the English language when he arrived and his first contact with our Church was at one of our Church picnics in the Sandia Mountains.

Everyone had a partner except Carlos, so he and Ruth Candelaria became acquainted despite their language barrier. It wasn't long before Carlos made a hit with everyone in the Church, especially the ladies.

Carlos enrolled at the University of New Mexico and earned a Bachelor of Arts degree. While attending the University, he joined the New Mexico National Guard and worked in their business office. He would often bring some of his "Guard" buddies to our church for Sunday services.

Carlos took a job in the Martineztown Community Center, known as the Martineztown House of Neighborly Service. He was assigned to work in the boys program. It was here that Carlos learned some of the "chuco" language from his charges. Carlos' outgoing and friendly personality won him many friends, especially the girl's worker, Karen Knudson, from Aberdeen, South Dakota. He also joined our church and became the Sunday School Superintendent. He added his fine bass voice to our wonderful choir.



In August of 1958, Carlos proposed to Karen, with one stipulation, she would have to go with him to seminary and become a minister's wife. We all know what her answer to that was. The Rev. Candelaria was our pastor then and he announced he was retiring from the active ministry. The session persuaded Rev. Candelaria to stay on until Carlos finished seminary and they would issue a call to Carlos to take his place. Rev. Candelaria agreed and Carlos was issued a call as soon as he graduated from the San Francisco Theological Seminary.

Rev. Carlos had always said that it was Rev. Candelaria who most influenced him to go into the Presbyterian ministry. He would refer to him as his "spiritual father." Rev. Carlos was ordained a minister of the Word and Sacrament and installed as our pastor on the same day and at the same service. This was against the advice of his seminary professors who advised him not to accept the call from his home church. He did so anyway, but with the stipulation that he would only stay for six years. So, the Rev. Carlos López was with us for six years.

Rev. Carlos endeared himself to all the members of this church and did a tremendous job here and in the community. He was here such a short time that we never got used to calling him Reverend Lopez, yet we still called on him to officiate at our funerals and weddings. He, of course, would perform any and all requests whenever time permitted.

When Carlos Candelaria, past church historian, asked Rev. Carlos to recall the highlights of his tenure with us, he didn't hesitate one bit. He stated that he considered one of his many accomplishments as his greatest, "seeing the mother superior from the San Ignacio Catholic Church and all her nuns sitting in our church one Sunday morning." Along with that, was the organization of the Martineztown-Santa Barbara Association which came about mainly due to his boundless energy and his friendly down-to-earth charisma, which won over the community and our Roman Catholic Neighbor. Our church reciprocated by attending one of their services one Sunday. In addition, our choir presented our Christmas cantata at their parochial school one Christmas.

The priest was soon transferred out for his association with the Protestants. The closeness to San Ignacio has since waned, but the association still exists and has done great things for the community.

Needless to say, our congregation has never forgotten, and will never forget the Rev. Carlos Lopez and his contributions to our church and our community. He left our church to answer the call from two churches in El Paso, Texas. He showed them what we already knew, that he had enough energy for more than one church.

On one Sunday morning during the worship service at his church in San Antonio, Texas, his wife Karen, was stricken with a massive heart attack which took her life. Along with Carlos and his family, we were all shocked, to say the least. Being the strong person that he is, although retired, Carlos is still very much active in the Presbyterian Church nationally. He also has since remarried, to a Presbyterian minister, who has a Presbyterian Church in San Antonio, Texas.

## Rev. Tomás C. Gonzalez



Our sixteenth pastor was Rev. Tomás C. Gonzalez. Tomás was the third of seven children born to Don Reynaldo Gonzalez and Lucinda Cruz of Chacón, New Mexico. Tomás was born on April 30, 1917 in Chacón, New Mexico

At the tender age of nine, following his examination by the elders of the El Rito Presbyterian Church in Chacón, New Mexico, Tomás committed himself to serving his Lord as a Minister of the Word. He attended the Presbyterian Mission School in Chacón, completing the seventh and eighth grades in one year. He enrolled at Menaul School in Albuquerque, New Mexico and graduated in 1935. He enrolled at the University of New Mexico and continued to room at Menaul School. He graduated from UNM in 1940 with a Bachelor of Arts Degree, majoring in Spanish and History. Tomás was employed by the University to help a History professor with the translation of Historical documents from the original Spanish into English. By doing these translations, he was able to earn extra money for

himself. He was so adept at translating that the professor tried to convince him to become a research scholar, but Tomas declined the offer. Tomás stated, "That he had already committed himself to becoming a Presbyterian minister."

While at UNM, Tomás volunteered to help Rev. Candelaria at the Spanish Presbyterian Church in Los Martinez, with Sunday school and with the boy's club work.

Following his graduation from the University, Tomás went to work at the First Presbyterian Church in Las Vegas, New Mexico. He worked at the church for one year before enrolling at the Louisville Presbyterian Seminary in Kentucky. After one year in Seminary, Tomás was employed by the Presbyterian Church to continue the work started by Rev. Candelaria in Brighton, Colorado. This job was located just outside of Denver, Colorado. Tomás continued his seminary work at the Methodist Ilife School of Theology, just as Rev. Candelaria had done several years before. Tomás completed his graduate work for a Master of Theology Degree in early 1943.

Later that year, Tomás was ordained a Presbyterian minister of the Word and Sacrament . The very next day, Tomás and Merlinda Martinez, a Menaul graduate, were married. The Rev. Porfirio Romero performed the wedding ceremony.

Their first assignment was the small Spanish Presbyterian Church of San Rafael in Mogote, Colorado. This also included the surrounding areas. Next they served the Spanish Presbyterian

Church in Fort Collins, Colorado. They were then sent to the Spanish Presbyterian Church in Las Vegas, New Mexico. They spent eleven busy and productive years at this church. Tomás was called to serve by an English speaking congregation in North Vernon, Indiana. They served this church for ten years. In 1968, he and Merlinda, accepted a call from the Second Presbyterian Church in Albuquerque, New Mexico. This completed the full circle for him, since he had first served his Lord at this church as a volunteer, while attending the University of New Mexico and the church he had attended, while a student at Menaul School.

During Rev. Gonzalez' pastorate here, the Second Presbyterian Church Incorporated; and was granted "self-determination" status, by the National Church Foundation. This meant that all the real property used by the church, fourteen lots, was deeded to us.

Our budget increased and we purchased the property just south of the church. This property became the parking lot, despite the fact that many opposed the purchase, saying that it was too expensive and unnecessary. This purchase was considered by Tomás to be one of his greatest challenges.

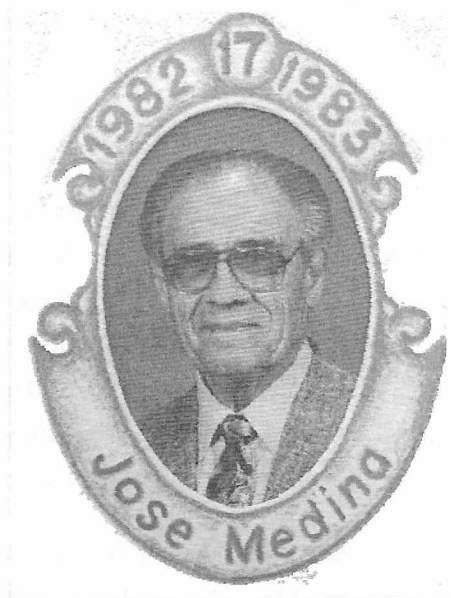
In 1982, Tomás decided to retire, but was prevailed upon, to serve as a staff chaplain at the local Presbyterian Hospital. He also served our church as a parish associate, a visiting minister to the sick and the "shut-ins." Tomás was always guided in his ministry by the words of Apostle Paul, as found in 1st Timothy 4:12-16. He remained faithful to his childhood commitment of wanting to be a Presbyterian Minister. We are all thankful for the service of this humble Christian, the Rev. Tomás C. Gonzalez.

## **Rev. Dr. José L. Medina**

Dr. José L. Medina was called out of retirement to serve our church after the retirement of Rev. Tomás Gonzalez. Rev. Medina served from 1982 through 1983. Although, he was an interim pastor, we count him as our seventeenth pastor.

Rev. Medina did most of his ministry in Colorado. After he retired, he returned to his native state, and we put him to work. Jose was born in Holman, New Mexico and was a product of the Presbyterian Mission School system.

He attended the mission school in Holman and from there he went on to Menaul School in Albuquerque, New Mexico. He started school at Menaul in 1928 and graduated in 1932 as one of the three members of that graduating class. While at Menaul School, he attended our church and volunteered to help the Rev. Simmonds, pastor at the time. All three members of the graduating class became





Presbyterian ministers. They were José Medina, Porfirio Romero and Manuel Sandoval. José Medina was one of the Menaul schoolboys who volunteered to help dig the basement under the already erected church building.

After graduating from Menaul School, José went on to Dubuque University in Iowa. He graduated from this university in 1927. He remained at Dubuque Seminary. He then transferred to McCormick Theological Seminary in Chicago, Illinois. He transferred because he was called to help with the Mexican church in Chicago. He enrolled in the Seminary and finished his studies in 1940. That same year, he married Doris Valverde, a 1935 graduate of the then co-ed Menaul School. Prior to that, Menaul School had been an all boys boarding school. Also, in 1940, he was ordained at his home church, Agua Negra, in Holman, New Mexico.

Rev. Medina was assigned his first Pastorate in Las Vegas, New Mexico, and several preaching stations in the region. After three years in this call, Rev. Medina accepted a call from the Spanish Presbyterian Church in Alamosa, Colorado. He spent the next twenty-seven years in this area. The field also included churches in Mogote and Antonito, Colorado.

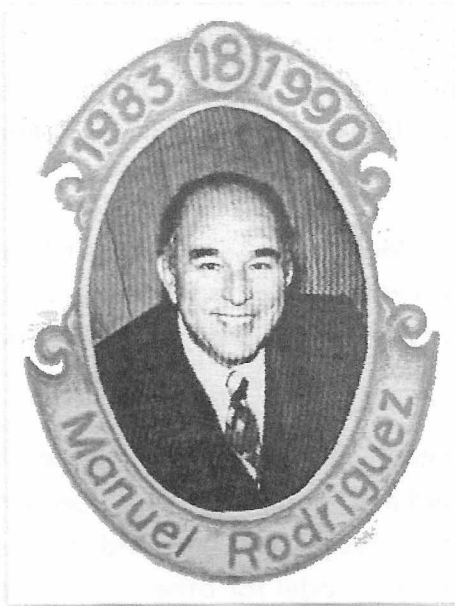
José joined the staff of the Synod of the Southwest as the Executive for Hispanic Ministries, a position he shared with Hector Zalaveta. In this position, he developed a program which provided for the continuing education of the ministers of the Synod. As a result of this program, he and several other ministers earned their doctorate degrees. This program became a model for other Synods to follow, implement, and was later adopted nationally. Rev. Dr. Medina also organized the Jicaria Cluster, made up of several Hispanic churches in Northern New Mexico. This was done to help these churches develop leadership within their particular churches. This program too, became a model for other churches to follow. He retired after ten years with the Synod, only to be called by the church in Las Vegas, New Mexico. He served as an interim pastor. No sooner had he “re-retired” than our church called him to serve as the Interim Pastor.

As the Interim Pastor, he wasted no time and quickly organized a committee to develop an “Operations Manual” for the use of the Urban Hispanic churches. He recruited several church members to help him gather information. This manual defines the church organization, staff and committees and outlines their specific duties.

Altogether, Dr Medina actively served the Presbyterian Church for close to forty years. Throughout his long ministry, his wife, Doris, was his confident, advisor and helper in his ministry. Today, some of the most faithful and hard working members in our congregation were trained by him in his church in Alamosa, Colorado. These members have since moved here and joined our church. His legacy marches on in those he influenced and now share that influence with us.



## Rev. Manuel “Manólo” Rodriguez



The Rev. Manuel “Manólo” Rodriguez was our eighteenth pastor. He served our church in this calling from 1983 to 1990.

Rev. Manuel “Manólo” Rodriguez was born on the island of Cuba on October 3rd, 1925. He was one of nine brothers and sisters. His father emigrated from the Basque region of Spain to Cuba at the age of fifteen. Manuel’s mother died of cancer when he was only four years old. He and his siblings were raised by their father.

Manólo attended the Presbyterian school in Cuba until he graduated from high school. Soon after, he came to the United States to attend Warren Wilson College in North Carolina. He had been thinking he wanted to attend a seminary in the United States. While at Warren Wilson College, the first seminary was opened in Cuba. He returned to Cuba and attended seminary there. He was a member of the 1949 graduating class of Cuba’s seminary. This was the first class to graduate from the seminary. The seminary is located in the town of Matanzas.

Several months after his graduation from seminary, he was ordained as a Presbyterian minister by the Cuban Presbytery. His first church was the Presbyterian Church of Encruijada, Cuba. While ministering there, he met a young secretary who worked at the seminary in Matanzas. Her name was Dinorah Gonzalez. They fell in love and were married nine months later, on September 23, 1950.

Two years later, Manuel was transferred to what was considered a very important church in Matanzas. This is where the seminary is located. While ministering at that church, he became a professor of Homiletics at the seminary. His interest in this area of study led him to return to the United States. He was joined by his wife and two daughters.

He attended the Princeton Seminary in New Jersey. He received his Master Degree in Theology, specializing in Homiletics. After graduation, the family returned to Cuba, where Manuel continued to teach at the seminary in Matanzas. During this time he was also serving as the minister in the Presbyterian Church of Sagua la Grande. In 1962, he and his wife decided to move the family back to the United States. They arrived in Miami, Florida on September 7, 1962. Their decision to move was based on the fact that they didn’t want their children growing up in a communist regime. After their arrival in the United States, Rev. Manuel was called to serve the Crescent Avenue Presbyterian Church of Plainfield, New Jersey.

Rev. Manuel worked at the Crescent Avenue Church for the next seventeen years. He initially was the Assistant Pastor, but later on became an Associate Pastor. While living in Plainfield, New Jersey, he became very active in the community. He also started a Spanish speaking congregation which met at the Crescent Avenue church. In 1978, he and his wife moved to Illinois, where he was a pastor of two churches. One church was in Harding and the other in Kampsville. Both churches were in Illinois. Two years later, he was called to be the organizing Pastor of a Spanish speaking Presbyterian Church in Tampa, Florida.

In 1983, he was called to be the Pastor of the Second Presbyterian Church in Albuquerque, New Mexico. The family remained at this church for seven years. He chose to retire in 1990. His last project at Second Church was the building of Multi-Purpose Room, which was the first building project at Second Church since 1948, when the House of Neighborly Service was built. "Manólo" was also active in the Presbytery of Santa Fe, as a member of several different committees and became its moderator. He was also very involved in the General Assembly and was invited to preach at one of their General Assembly meetings. This was a rare honor for a Spanish Presbyterian minister. He was also quite active in Community affairs and was a member of the Optimist Club of Albuquerque.

Rev. Manuel suffered from kidney failure and spent the last two years of his life on dialysis. He died on March 8th, 2004. He was married to Dinorah for fifty-three years. They had two daughters, Mory and Nancy, four grandchildren, Ameer, Laurel, Colin and Marc, and two great-grandchildren, Jake and Aiden. At the time of his death, "Manólo" was revered by the congregation of Second Church and will long be remembered for his preaching and Pastoral care.

## Ministers of our Second Century (1990-Present)

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The ministers and interims of the second century are:

- |    |                               |                 |
|----|-------------------------------|-----------------|
| 1. | Rev. Jaime Quiñones           | 1990-1991       |
| 2. | Rev. Tony Chávez              | 1991-2001       |
| 3. | Rev. Jaime Quiñones           | 2001-2002       |
| 4. | Rev. Robert Clary (Interim)   | 2002-2003       |
| 5. | Mrs. Cristina Berry (Interim) | 2002-2003       |
| 6. | Rev. Dr. Roberto Woodruff     | 2003-           |
| 7. | Rev. Dr. Kay Huggins          | 2012-2013, 2015 |
| 8. | Rev. Jaime Martinez           | 2013-           |
| 9. | Rev. David Martinez           | 2015-           |

## Rev. Jaime Quiñones

The Rev. Jaime Quiñones, “Jaime,” as he is known to his friends, is the subject of our next series. Jaime was our second interim pastor, in the second century, from 1990 to 1991. Jaime was our interim pastor and again in 2001-2002. Rev. Jaime’s been around for so long that he’s just like family. Jaime came to Menaul School in 1966. Since then, he and his late wife, Ruth, along with his family, attended our church.

Jaime was born in Puerto Rico, on March 14, 1928. He is the fifth born among the fourteen children of Jose Quiñones and Herminia Camacho. Along with his five brothers and eight sisters, Jaime was raised on a farm with plenty of work to keep them all busy. This also included his parents.

The boys would help their father in the fields and the girls helped their mother in the home. It was very hard work in the sugar cane fields. This led Jaime to believe that is the reason why none of the boys became farmers.

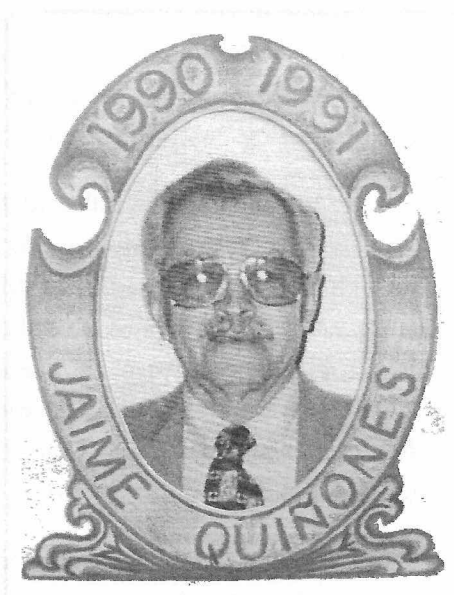
The father did give them time for recreation with the neighbor children occasionally. All the family grew up staunch Roman Catholics, yet Jaime was the first in the family to become a Protestant, joining the Presbyterian Church as a teenager. There was no objection from his parents.

Jaime’s education began in the local rural school. He attended school to the sixth grade, until he had to drop out to help his father on the farm. A year later, his mother encouraged Jaime to go back to school. He re-enrolled and in 1949, he graduated from high school. He was able to enroll in the Inter-American University in Puerto Rico.

This University was a Presbyterian related school. He was helped by a Sunday school class from Oklahoma and the little help he got from his father. The school provided him with the opportunity to work as a janitor for some of his tuition.

He worked in the kitchen and in the library. While Jaime was still in college, the Board of National Missions appointed him as a student minister to a small congregation in Rosario, Puerto Rico. Rosario is a small community in the nearby mountains. Jaime was involved in this ministry for the three years he attended college. He was paid ninety dollars a month, which was quite a large sum of money for Jaime. While in college, he met a young volunteer nurse, Ruth Marie Birdsall, from Afton, New York. Jaime and Ruth soon became engaged. Ruth left Puerto Rico to be a nurse at the Presbyterian Hospital in Embudo, New Mexico. Meanwhile, Jaime continued his college education in Puerto Rico.

When Jaime graduated from college, he was the first to graduate in the Quiñones family. After graduation, he was accepted at McCormick Seminary in Chicago, Illinois. During his time in seminary, he would often visit New Mexico to spend time with Ruth at Embudo. He was already in love with Ruth, but he now fell in love with New Mexico.



When Jaime finished his first year in seminary and Ruth finished her nursing term at Embudo, the two got married. While living in Chicago, the Church Extension Department hired Jaime as a student minister at the Iglesia Presbiteriana San Marcos, a Hispanic congregation in Chicago. He spent three years there while attending seminary. Jaime graduated from McCormick Seminary in 1953. He received a call from El Divino Salvador Presbyterian Church in Redlands, California. He was ordained and installed at that church. He became pastor at their church, as well as the pastor of a small Hispanic congregation in nearby Casa Blanca, California.

During his pastorate at Redlands, Jaime and Ruth lost their first child, so they adopted David Thomas from the hospital in Embudo, New Mexico. Later Jaime Jr. and Alice were born. Still later, they adopted another child, a seven year old boy Daniel (Danny) from San Diego, California. Daniel is now the eldest of the children in the Quiñones household.

In 1966, Jaime accepted a position with Menaul School as its Chaplain and Director of Christian Education. Jaime spent the next fifteen years in this post at Menaul School. While at Menaul, he became the Dean of the school and for a couple of years he was the Acting President of the school. Three of their children grew up and graduated from Menaul School.

The children grew up in our Sunday school. While Jaime was at Menaul, Ruth worked as a nurse in an Adult Care Center.

In 1981, the Presbytery of Santa Fe called Jaime to be the Associate Executive for Education, Hispanic and Social Justice Ministries. Jaime served in this capacity for fourteen years, and retired in 1993, but remained very active in the church.

During his active ministry, he has served in all levels of the Presbyterian Church (USA). In addition to his local ministry, he became Moderator of the Synod of the Southwest.

In 1987, he ran for moderator of the General Assembly of the Presbyterian Church, USA. He was not elected, but became the vice-moderator. He considers this as his greatest award in his almost sixty years of ministry. Jaime also served on many Presbytery and national church committees and boards. That same year, 1987, Jaime was awarded the Doctor of Divinity Degree from Waynesburg College in Pennsylvania.

In 1989, he was the representative from the Presbyterian Church, USA, to the World Alliance of Reformed Church's Council, which met in Seoul, South Korea. Currently, Jaime remains active as our parish associate and continues to be active in the Presbytery of Santa Fe. Jaime has also served as the moderator of the Presbytery of Santa Fe.

To us at second Church, we have come to love the humble way Jaime is always on call and somehow finds time to visit the sick and lonely and shut-ins. As a congregation, we owe both Jaime and Ruth a great debt of gratitude for their long and continuing service to us all. Que Dios bendiga a toda la familia para siempre.

**Following Rev. Quinones was the Rev. Dr. Tony Chavez and his Parish Associate the Rev. Sheila Hammond**

## Rev. Anthony Chavez

Rev. Tomas Chávez and Dora Chávez spent the first ten years of their married life coming to the conclusion that they would never be able to have children. To their surprise, Anthony “Tony” Chávez was born on January 2, 1951. Four years later, his younger brother Robert was born. Ten years after Tony, his youngest brother Michael came into the family. They lived in a small three room house on the south side of San Antonio, Texas.

Tony Chávez at the young age of five, informed his parents and his pastor, that he wanted to be a minister when he grew up. He was supported by family throughout his life as he sought to prepare himself for this calling. Tony graduated from Burbank High School in 1969. From early on, Tomás and Dora Chávez wanted their children to attend college. No one in either of their families had ever gone to college.

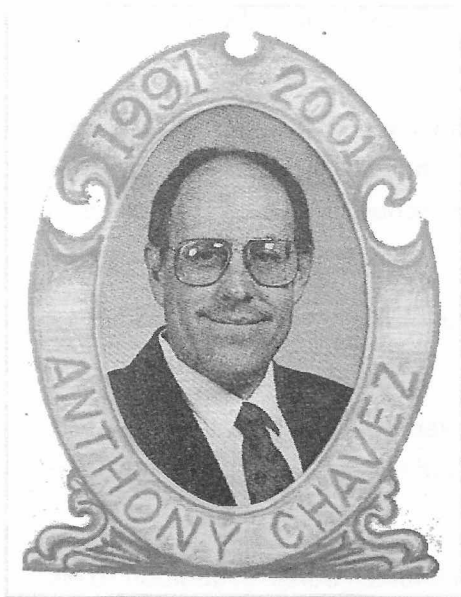
Tony who grew up in a mining town outside Laredo, Texas never got to attend school. Dora had to leave school early during junior high to help her mother at home during the depression. So, from early on, education was a priority for the children.

After graduation from high school, Tony received a full academic scholarship to attend Trinity University in San Antonio, Texas. He received a double major in philosophy and religion. Even though his father became seriously ill during his college years, they would not hear of him leaving college. Tony continued to attend college and work almost full time to assist his family. In 1973, Tony graduated with a B.A. in Philosophy and Religion.

The following year, Tony entered Austin Theological Seminary. Not totally at ease with the attitude toward Hispanics and the curriculum offered, Tony left Austin to attend McCormick Seminary in Chicago, Illinois.

In Chicago, a whole new world was opened for Tony. Here, not only was Tony able to study with other Presbyterians, but was able to take classes along Lutherans, Disciples of Christ and Roman Catholics. These various perspectives broadened both his world and theological insights. After graduation from McCormick, Tony received a fellowship to study in a third world country. He used the fellowship to study at the Presbyterian seminary in Mexico City. A year later, Rev. Tony returned to Chicago to share his experience in Mexico and to continue taking courses in church history. Following this year, Rev. Tony received his first call to start the first Hispanic Presbyterian Church in the San Joaquin Valley in California.

Two years later, the La Nueva Iglesia Presbiteriana in Fresno, California took roots. Rev. Tony left the church to enroll as a military chaplain. He served as a Marine Corp. chaplain in 29 Palms, California and then later served in the Pacific Island of Guam and then returned to San Diego, California. Following his service in the military, he returned to civilian life and was called to become the pastor of Emmanuel Presbyterian Church in San Antonio, Texas. This call was amazing in that Emmanuel Presbyterian Church was the church where Rev. Tony was first introduced to the Presbyterian faith as a child. He began his pastorate here in 1986. During this time Rev. Tony returned to school to receive his Doctorate from McCormick Seminary. Rev. Tony also took on a





variety of leadership roles within the Presbytery. He served as vice moderator of the Presbytery, and held various leadership positions on Synod's Hispanic American Coordinating Council

In 1991, Rev. Tony received a call to Second Presbyterian Church in Albuquerque, New Mexico. Tony continued to serve in a number of leadership roles within the Presbytery. In 1997, Rev. Tony was elected as moderator of the Santa Fe Presbytery. Rev. Tony served Second Church for ten years. In 2001, he felt the call to enter public education. Tony taught fourth grade at Petroglyph Elementary School in Albuquerque, New Mexico. Tony is married to Marie Galvano Chavez, who is also an educator. Tony has three children from a previous marriage and two step children in his current marriage.

**Reverend Sheila Hammond served as Reverend Tony Chávez' parish associate.**

## Rev. Sheila Hammond

Sheila Hammond was born before the end of World War II to Clint and Mary Morris in Southern California. Her father was working in the aircraft industry. When the War ended, the family moved back to New Mexico, where her father was originally from. Here in New Mexico, he worked all over the state, with different companies building roads and facilities. The family moved all over the state with him. Sheila had only one sibling, a brother, Keith.

Sheila has been a Presbyterian all her life. In fact, her Southern Baptist father left that denomination after he and Mary were married. He did this because he was excluded from taking communion at the church they were attending in California. He then joined the Presbyterian Church along with his wife. When Sheila was born, they passed on to her, as Sheila says "decent and orderly genes".

Here, in Albuquerque, Sheila became a communicant member of the La Mesa Church. Later she moved her membership to the St. Andrew Presbyterian Church in Albuquerque. She remained there for thirty years. She became a Deacon and Elder and still later a candidate for the ministry.

Sheila attended Sterling College, a small Presbyterian College in Central Kansas. She continued her seminary work at Louisville Presbyterian Theological Seminary in Louisville, Kentucky. She was ordained as minister of the Word and Sacrament at her home Church, St. Andrew. Here she co-officiated in the wedding of her only daughter, Kris. Later on, she baptized her only grandson, Sam.

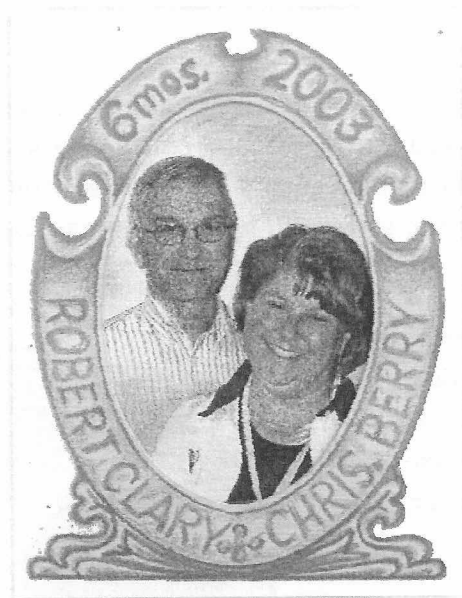




After graduation from seminary, her first calling was as a Staff Chaplain at Healthcare Services serving Anna Kaseman and Northside Presbyterian hospitals in Albuquerque. During this period, she also served as a parish associate at the Rio Grande Presbyterian Church. In 1961, she took a parish position in Flat River, Missouri. For whatever the reason, she didn't mix well with the congregation and the relationship was dissolved after seven months. The following two years she worked as a secretary for temp agencies, until she moved back to Albuquerque in 1994.

Since returning home, she has worked at secretarial positions finally winding up as the secretary for the B'nai Israel Jewish Synagogue here in Albuquerque. At the same time she became the parish associate here at Second Church. This was during the pastorate of Rev. Anthony Chávez.

### **Rev. D. Robert Clary and Cristina Berry**



Our next Interim pastor's were Rev. D. Robert Clary and Cristina Berry. They served from 2002 through 2003 for a period of six months. They followed Rev. Quiñones, who could not serve a consecutive year as interim pastor. We needed a bi-lingual interim pastor, but we couldn't find one that was available. Rev. Clary was not bi-lingual. We asked Cristina Berry who happened to be a bi-lingual candidate for the ministry to serve with Rev. Clary.

We needed to have an ordained minister to moderate the Session and to serve communion, so both of them worked together. Rev. Clary took charge of the English service and Cristina Berry took charge of the Spanish service and also helped with serving communion.

This tandem pastorate worked out very well, but disbanded when Cristina began her seminary work in Austin, Texas.

## **Rev. D. Robert Clary**

Rev. D. Robert Clary was born in Turnersville, Texas on May 14th, 1936. Turnersville is a small farming community in Central Texas. He attended a small rural school at Turnersville for the first nine years. He then transferred to a high school in Gatesville, Texas.

He completed his high school requirements in Gatesville. He enrolled at the University of Texas in Austin. He attended UTA for three years before transferring to the University of Oklahoma in Norman, Oklahoma. At Oklahoma, he earned his Bachelor of Science degree in Geology. He also earned an athletic letter in baseball for the University of Oklahoma.

He met his wife Tisha while he was at the University of Oklahoma. In 1958 he enrolled at McCormick Theological Seminary in Chicago, Illinois. On June 4th, 1959, he and Tisha were married at the First Presbyterian Church in Norman, Oklahoma. He graduated from McCormick in 1961 and was ordained on June 4th. He was ordained in the same church where he and Tisha were married.

Following his graduation from seminary, he accepted a position as the assistant pastor in the Castlemilk East Parish in Glasgow, Scotland. He served a fourteen month period working primarily with youth and did some parish visitations. Castlemilk was a low-income housing project.

After his return to the United States, Rev. Clary served parishes in many places, namely Pittsburgh, Pennsylvania; St. Louis, Missouri; Cincinnati, Ohio; Minneapolis, Minnesota; Plainfield, New Jersey; Fort Worth, Texas, and Denver, Colorado. He also served as interim pastor in the Denver Presbytery, Clovis, New Mexico and in the Albuquerque area. From 1991 until his retirement, he worked as a consultant and salesman providing demographic information and planning resources for churches and church groups in the United States.

Rev. Clary and his wife Tisha, have two adult children. Christopher lives in Benicia, California, with his wife and two children. Charita Brewer lives in Colorado Springs, Colorado, with her husband and three children.

The tandem duo of this pastorate was Christina Berry who served as interim for six months in 2006.

## **Christina Berry**

Christina Berry was born in Dodge city, Kansas. She was raised in the missionary church in Dodge and became a Presbyterian only after she married. She was ordained an Elder in 1987, and not only served on Session, but also taught Sunday school and led summer camps.

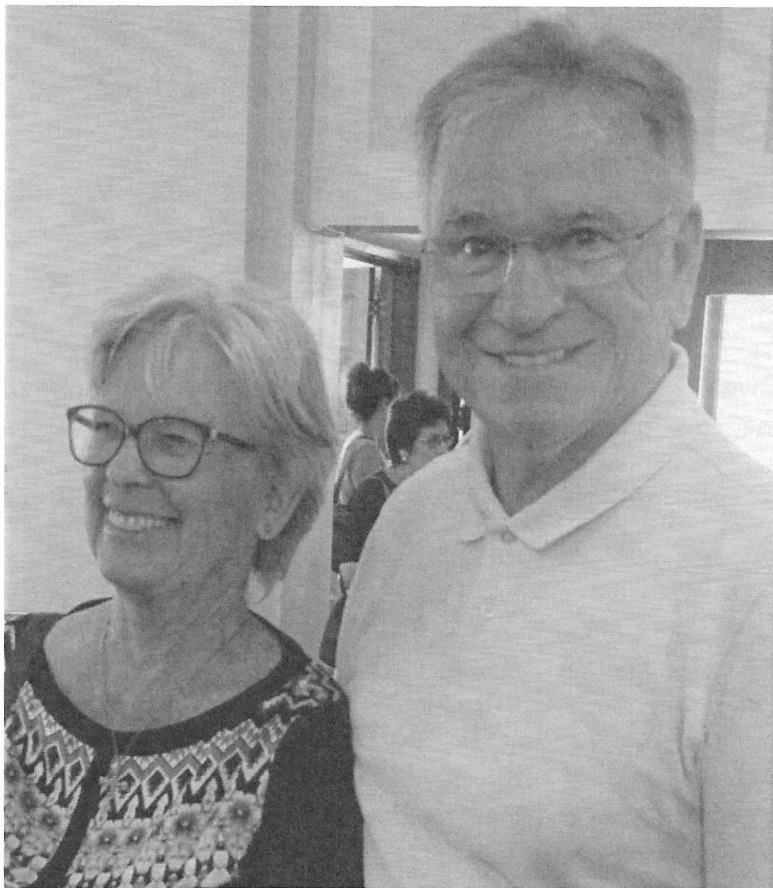
She also served on Presbytery and Synod Committees. She began her professional career as a counselor, and then worked in higher education for several years. She and her husband, Bob, moved to New

Mexico in 1996. They joined the St. Andrew Presbyterian Church. In 1998, she worked as a volunteer Christian educator at the newly formed East Mountain New Church Development. In 1999, she accepted a job on staff as Children's Ministry Coordinator at Emmanuel Presbyterian Church. She worked there until 2003.

While at Emmanuel, she felt the call to the ordained ministry and began to explore options for theological education. She preached at Second Presbyterian Church in the summer of 2002, while Rev. Quiñones, the interim at the church, was on vacation.

She was able to preach in both English and Spanish and did an exemplary job. She served as student pastor and interim pastor for a six month period along with the Rev. Robert Clary, who served as her mentor and supervisor. They split the duties, she did the preaching and he moderated the Session. They both served the sacraments and did the visitations. This arrangement served our church very well and we became quite attached to them both.

## Reverend Dr. Kay Huggins



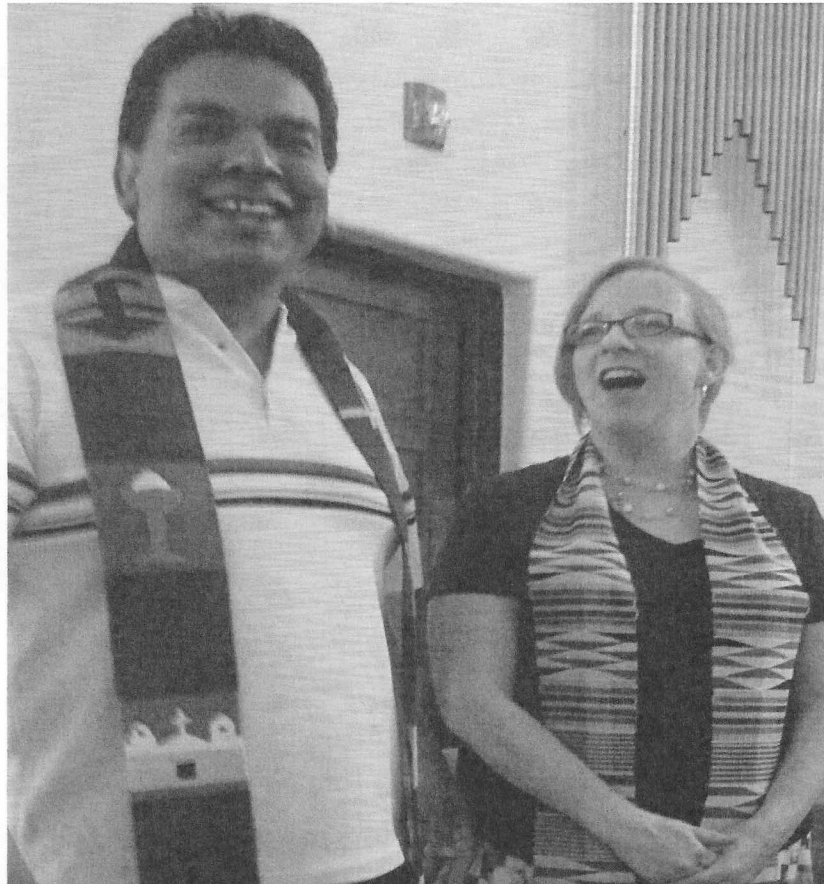
Reverend Dr. Kay Huggins, and her husband George Huggins.

Reverend Dr. Kay Huggins served as Associate pastor from 2012-2013 and again in 2015

After a brief move back east, they moved back to New Mexico, and now call it home.

It's great having them back.

**Pastor's David and Jamie Martinez**  
**Associate Pastor's 2015**



Associate Pastor's: David and Jamie Martinez 2015.

This wonderful couple loved by many in our Congregation, have come full circle in our church. They are very much involved in the many aspects of our church activities. It could be Sunday school, preaching a double duo sermon, helping with VBS, or sometimes just being there for us. The congregation appreciates all you do for us.

Thank you Jamie and David for all the hard work!

## Rev. Roberto Woodruff

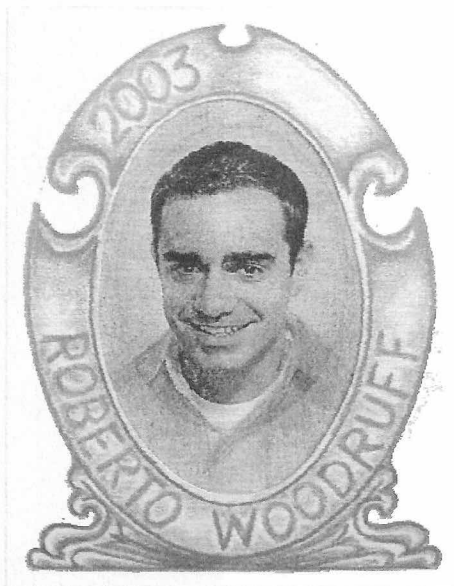
The Rev. Roberto Woodruff is our 20th Pastor He began his call in 2003 and is still currently serving Second Presbyterian Church.

Rob, as we all know him, was born in Boulder, Colorado, in 1974 to Tom and Elaine Woodruff. He grew up in Boulder and attended public schools there. After graduating from Fairview High School in 1993, he attended Lewis & Clark College in Portland, Oregon, graduating in 1997 with a Bachelor of Arts Degree in History. He spent the first semester of his senior year in Oaxaca, Mexico, living with a host family and studying at la Universidad de Benito Juarez. Rob followed college with seminary studies, graduating from Princeton Theological Seminary in 2000 with a Master of Divinity degree.

He then served for a year as a young adult volunteer of the PC(USA) in Guatemala. As an intern at Diaconia (the national service organization of the Guatemalan Presbyterian Church), Rob worshiped and shared worship responsibilities at Peniel Presbyterian Church in San Juan Ostuncalco, Guatemala. Returning stateside, Rob served as a Lily Ministerial Resident at First Presbyterian Church, Ann Arbor, Michigan. The Presbytery of Plains and Peaks in Colorado, ordained him into his call as a resident on August 11, 2002.

His first church work was with youth programs at First Presbyterian Church, Boulder, Colorado and University Presbyterian Church in Seattle, Washington in 1996 and 1997 respectively. In 1998, he was a seminary youth intern at Lake Grove Presbyterian Church, in Lake Oswego, Oregon and from 1998-1999 a seminary intern at Watchung Presbyterian Church in Bloomfield, New Jersey.

Rob traveled to several Latin American countries including Cuba, Honduras, Belize, and Peru and has lived in Mexico and Guatemala. While a young adult volunteer in Guatemala, he learned of Second Presbyterian Church, Albuquerque and learned more about the congregation from Joe and Selena Keesecker, who apprised him of the church and the Presbytery of Santa Fe. With this information in hand, he ultimately decided to apply for our pastor vacancy. It took over a year for the pastor nominating committee to settle on three candidates. We unanimously chose Rob as our finalist and invited him to take over the vacancy. He is now in his eleventh year and we've come to accept him as one of us. Bi-lingual Presbyterian pastors are rare. We are indeed fortunate and blessed to have found Roberto.



When he came to us, he was a young eligible bachelor and made several trips to Guatemala and now we know why. He had a young beautiful Guatemalan woman all picked out. Rob and Karla got married on December 4, 2004

Karla Cojulum de Paz has also become one of us and we love her dearly. At the request of and along-side First Presbyterian Church, Albuquerque, Rob has been instrumental in establishing partnerships in Guatemala and facilitating mission trips to that country.

The time that Rob has been with us this far includes significant change for the congregation. A few examples include joining our Spanish and English services into a growing bi-lingual service, developing a mission committee and forming mission relationships locally and abroad, and hiring a mission & multicultural intern, Guillermo Yela, who has since been ordained and gone on to be the founding pastor of Camino de Vida (an Hispanic new church development that Presbyterians and Lutherans are partnered together to support) Our church has grown and become more multicultural in its membership and identity. There has been a strong emphasis on honoring and highlighting Second Church's rich history and tradition while taking steps for it to thrive in the twenty-first century. The church has increased its leadership base in the congregation and also benefited from the two parish Associates: Rev. Jaime Quiñones and Rev. Jaime Martinez. Rob also continued his studies, with the support of Second Church and in 2011, graduated from Columbia Theological Seminary with a Doctor of Ministry degree.

Rob and Karla's family has grown to five members. Son Carlos is six years old and daughter Valentina is two years old. Sebas, their boxer-mix is nine years old. The church has embraced Rob's family with brazos abiertos and Rev. Jaime Quiñones baptized Carlos and Valentina as infants.

Roberto is quite an athlete. Since high school days he has been involved in sports. In high school he lettered in tennis and played basketball and in college he was a four-year letterman and team captain for two seasons. He is an aggressive skier and loves to fly-fish. He has played for tennis teams while in Albuquerque, and I understand that he is quite a racket. He has instilled in us a sense of community and mission.

Lastly, Pastor Rob and family completed a three week pulpit exchange with the Presbytery of Matanzas, Cuba. Pastor Rob got a chance to preach and minister to the congregation in Matanzas, Cuba.





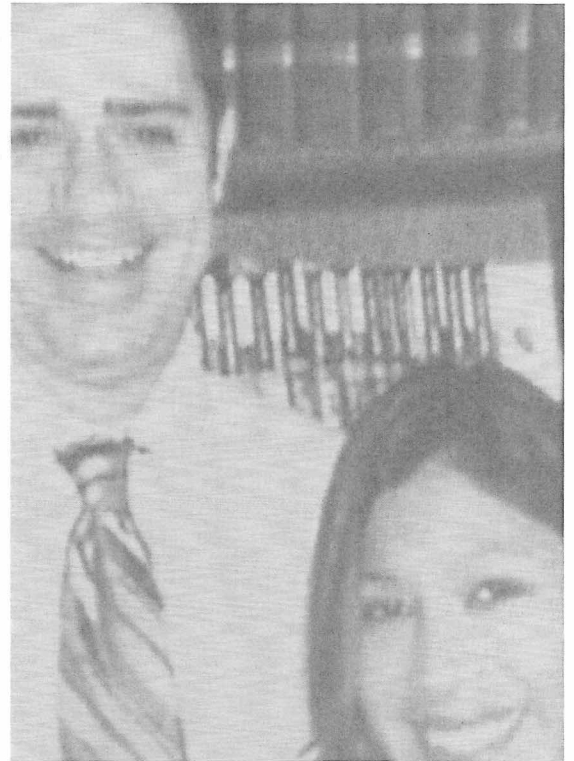
The wedding of Pastor Rob Woodruff and Karla Cojulum de Paz in Golden, Colorado. (2005)

Wedding performed by Rev. Bruce McKenzie of the Congregational Church of Boulder, Co. Also Rev. Jaime Quiñones of 2<sup>nd</sup> Presbyterian Church of Albuquerque, NM.

Wedding performed in English and Spanish in An Episcopalian Chapel in Golden, Colorado.

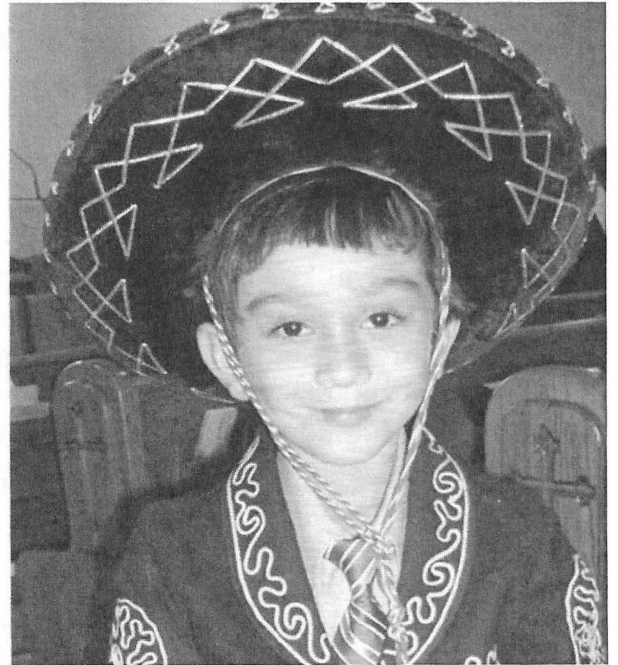
Bride from Guatemala, Central America and Groom from Boulder, Colorado.

Pastor Rob and Karla 10 years later, 2014





Karla and daughter Valentina.  
May 2015



Carlitos Woodruff, son of Pastor Rob and Karla.  
May 2014

## **A Brief History of the Paintings donated to Second Presbyterian Church of Albuquerque**

New Mexico artists Ted and Lee Schuyler were long-term residents of New Mexico. From the mid-1940's, until the construction of the I-40 Interstate, they resided on North Broadway. During the early part of that time, they attended Northminster Presbyterian Church, where Ted became active in the Session and attended a number of meetings at the Ghost Ranch Conference Center. After the death of the pastor of Northminster, Dr. Epperson, the Schuylers changed their membership to Second Presbyterian Church. The pastor there, Rev. Candelaria, was their across-the-street neighbor on Broadway.

Sometime during the time between 1961, when the Schuylers' older daughter Trudie and her husband Ray Barreras left Albuquerque to attend graduate school at Michigan State University, and the Schuylers' move to Los Lunas in 1978, Ted painted three large panels using permasol (transparent) oil paints based on the Passion of Christ as recounted in the Gospel of John. He titled this series "Triptych from the Gospel of St. John". He stated that these represented his own testimony or witness of faith, and he made himself available to present talks on them, especially during the season of Lent.

In 1978, when Ted and Lee took up residence with their younger daughter, Noelle Guinn, in Los Lunas, these large paintings were stored on her property. The Schuylers maintained their membership at Second Presbyterian Church, and attended with whatever regularity their circumstances allowed. In 1987, however, they left New Mexico to come to Atlanta to live with their elder daughter Trudie and her husband Ray; most of their art work, including the Triptych, remained in storage in Los Lunas.

In January of 1990, Ted passed away. Lee, Noelle, Trudie, and the Schuylers' eldest granddaughter Tish Gorman organized a retrospective of his artwork, which was held at the Art League Gallery in Albuquerque. The Triptych was displayed at that exhibit, and thereafter Ted's heirs agreed to donate the paintings to Ghost Ranch, to which Noelle and Lee transported them. They were displayed there for several years in a chapel area. However, apparently due to renovation, the paintings were eventually no longer on display. They were stored, well-protected in a large wooden crate.

Noelle herself was killed in a horseback accident in 1992, and Lee died in 2000. Sometime after Lee's death, Noelle's younger daughter Diana, who had also moved to Georgia, made a return trip to visit New Mexico, and expressed a desire to go to Ghost Ranch to view the paintings. At that time, she was informed that they had been removed from display and placed in storage. In fact, she was advised that the administration of the facility would like very much to receive direction from the Schuyler heirs as to their desire concerning eventual disposition. Did we want to reclaim them, or to allow them to be sold?

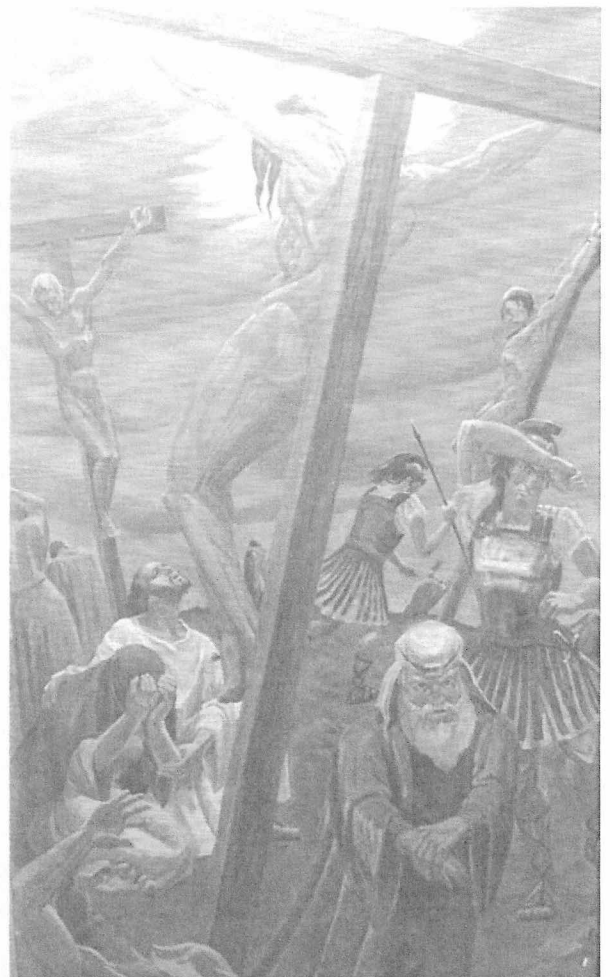
Due to the size of the paintings, private ownership was not plausible, as much as several of the Schuyler offspring might have loved to reclaim them. On the other hand, none of us wanted them "just sold". After some discussion, it seemed obvious that the "first refusal" of a revised donation should be offered to Second Presbyterian Church, which both Schuylers had continued to fondly consider their "home Church" despite their several moves. So Ray, Trudie and their daughter Lorna

(who provided truck transportation) first visited the church to discover whether they did indeed wish to receive the donation, then went to Ghost Ranch to retrieve them and deliver them.

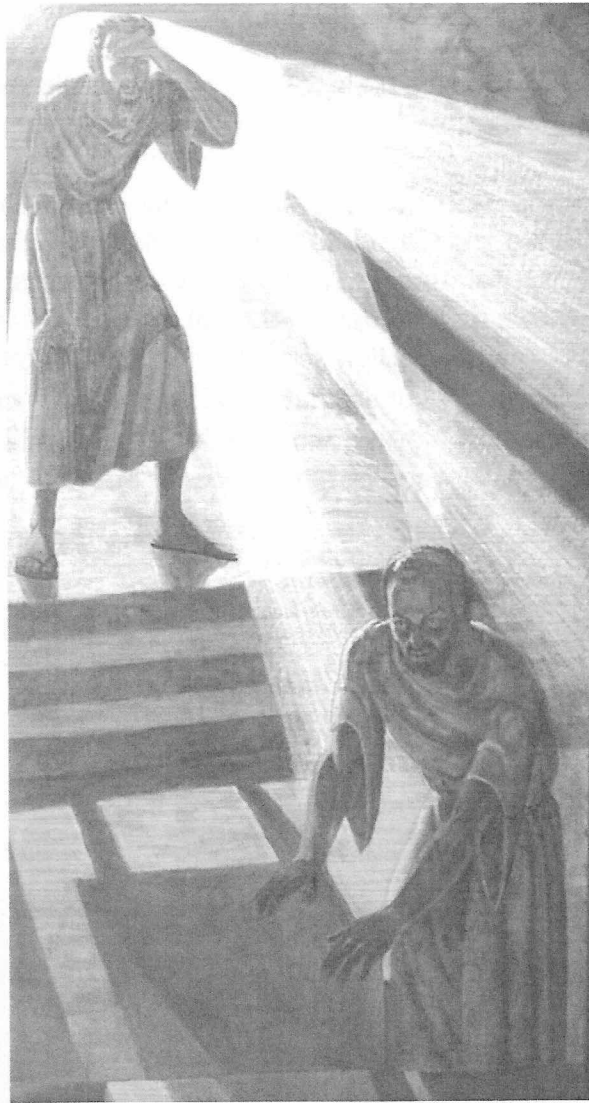
Although it took a while for the church to organize the space for permanent display in the Fellowship Hall, we must thank Reme Molo and Gilbert Solis, Jr. for taking the time on a Saturday morning to uncrate, measure and hang the paintings, so all that visit the Fellowship Hall may enjoy them. Ray and Trudie were delighted to be able to visit there in the fall of 2007 (while attending the 50<sup>th</sup> Reunion of their class which graduated from Valley High School in 1957) and see these cherished paintings on display. We are thrilled and deeply gratified that they have found such a loving home. Now that we have moved back “home” at last to Albuquerque, we look forward to being able to visit on occasion and share memories of the Schuylers and reminiscences about their artwork.



**The Last Supper**



**The Crucifixion**



**The Empty Tomb**

The Schuyler Family.

Noelle Guinn, Trudie &  
Ted Schuyler (2014)





## **BRAVE ACTIONS NEED NOT TRUMPET**

The article "BRAVE ACTIONS NEED NOT TRUMPET" is to provide information and a little history about the hard work and dedication of the Missionary Society of the Spanish Presbyterian Church in 1932-1934. Matilda Sandoval Martínez (Tapia) who wrote the article in May 1934 was the mother of our current church member Alfredo Marty Martínez, Jr.

Greetings to all from the missionary society of the Spanish Presbyterian Church of Albuquerque, New Mexico, organized in October 14, 1932. On this day, a group of women full of ambition and with a desire to be a greater service in their church met at their pastor's home and took a great step.

It is said that "Brave actions never want a trumpet," but we cannot keep from sharing our joy with others telling this of their brave action. We call it brave action because of the courage it took to make another attempt to organize a missionary society in our church, after having failed a number of times in previous years.

At present we are only fourteen active members, but we hope to get more of our church ladies interested in the society. Oh, how much we could do if all the women in our church realized the importance of missions and the great work we could do together! Lord, open our eyes and our hearts, and make us see what all the missionaries are doing everywhere, but specially for our people here in New Mexico, at our plaza mission schools, at the Brooklyn Cottage Hospital in Dixon, at the Allison-James School in Santa Fe, and for Menaul School, in our own city. We pray!

For, indeed we are greatly indebted to Menaul School, with its excellent faculty. Not only our society, but our church knows what we can rely on the school for help and advice at any time. We are indebted to our pastor, who is always working for the interest and success of our society. It is not worth while, then, for us to do our very best, since we have such an excellent backing which other women societies lack.

Our society meets twice a month. Our first meeting of the month is for a business meeting. The other meeting is the sewing period. Although we were kept busy during our first year, which seemed very short to us, we regret not having been able to do more.

Our programs seem to improve every time. At first it was impossible to have a complete program, or to have a program where all could take part, as some members of our society were quite diffident. Some were unable to pray in public, others too shy to take part in anything. Not all the ladies know how to speak or read English, so we have extra work in translating some of the materials to be used. Our meetings are bi-lingual, so everyone is able to understand the discussion of the topic and take part in she desires. At present all members are anxious to participate in the meetings.



During our sewing periods we have worked on two quilts, one of which was sent as a gift to the Brooklyn Cottage Hospital in Dixon. We also made and sent part of the clothing needed for a baby's layette. Last Christmas we sent to this hospital some dolls to be distributed to the children.

Each lady of our society did some sewing for the Red Cross. Besides our sewing, we cleaned the Church, held a bazaar and served two suppers – one of them was a Spanish supper. Since we organized, our aim was to put in our church a stained glass window with the picture of the good Shepherd and the bazaar and the suppers were given to raise the money for this.



***“The Good Shepherd” stained glass window.***

Every time our society raises money, we give a tenth of the proceeds to the church fund to pay on its benevolence quota.

“An hour may destroy what it took an age to build,” so we are trying not to get discouraged, but rather to cooperate. Success will be ours, we know.

The missionary society motto was “Malice toward no one and charity for all.”

It will be 73 years on Sunday the 4<sup>th</sup> of February that the Good Shepherd window was installed and dedicated in our church. What a beautiful gift for our church from the missionary society I 1934. Our church members, other individuals and the women continue the hard work today in 2007 to insure the mission and life of Second Presbyterian Church for many, many more years.

A big thank you to all the individuals and members who continue to support the Church with their pledges, their donations, their time on committees, their church attendance and of course all the financial support for the fund raising!

## The "Chili Line"



The Denver and Rio Grande Narrow Gauge train ran from Alamosa, Colorado to Santa Fe, New Mexico. This railroad was built in the latter part of the 18<sup>th</sup> century. It followed the Rio Grande, thus its name.

The railroad was built through mountains and valleys. The purpose of this line was to connect the Denver line with the standard gauge railroad that came to Santa Fe from the main line at Lamy. There was a passenger train that went through Embudo, NM at 11:00 AM heading south and another that went northeast at 2:30 PM, every day.

Most of the merchants and farmers from the Espanola Valley and surrounding mountain villages used this train to transport their merchandise and farm products. Many of the farmers raised red chili to market in Colorado and used the train to transport, so the train was nicknamed the "Chili Line". The train also served as the mail train. The postal clerks had a difficult time pronouncing some of the local names, for example they would call Embudo, "Enburro" and Taos, "Teas". Embudo was the stopping point for people of the northern mountain villages. The railroad was the modern transportation of the day since the only other mode of getting around was horse and buggy.



The Chili Line did not operate very long after the 1930's. The bus companies and trucking firms took most of the business away from the line.

Our country lost a bit of romance when it lost that historic old train. The train had been the lifeline for many persons for so many years. The hills had become silent as there were no more trains tooting their whistles at every curve or cow it would come to. This was definitely the end of the line.

Excerpts taken from articles found in Google.

Additional information for this history was taken from an article by Antonio Duran on the Chili Line.

## The Albuquerque Journal of Thursday, April 24, 2003

This article by Harold Smith, with more information given by Gilbert Miranda was edited by the author.

On this date, a feature story in then Outdoors & Recreation featured our very own Gilbert Miranda.



It starts by recognizing Gilbert Miranda as the former Rio Grande High School principal who started playing softball at age 63. You get out there and you feel like a high school kid again. You want to win. Gilbert is now 94 and continues to manage the team he believes in so much. At the age of 80, he was an all-world senior player. Quoting Gilbert, “What softball gives me is something inside, that competitive thing”, he says. Gilbert has been on eleven and counting, senior world championship tournament teams, in advancing age groups. Gilbert has hit grand slams in world title games in 1993 and 1998. Gilbert was named to all-World teams in 2001 and 2002.

Don Berg, manages of the 80-and-over San Diego Silver Hawks says that Gil is a pretty good ball player. He plays mostly outfield and is a good batter. Of course, he’s slowed down a bit, like we all have.

Gilbert continues his thrice-weekly workout at the gym. That is the key to his year round fitness program. He does this in preparation for the traveling season that begins in the summer. He also plays twice a week with his local club, the Albuquerque 75’s, at Los Altos Park.

Gilbert says that softball and his exercise regimen also helped him rebound from a mild stroke. “I’ve had shoulder surgery, minor surgery on my knee, and I had a stroke,” he says. “But that was a few years ago.”

The senior players, some with a bit of a hitch to their get-along, hit long ball well, field grounders and snatch fly balls. But their throws across the diamond often lack zip.

Gil says his love of the game comes from his father, Emilio, now deceased. “I played basketball at Capitan High School,” recalls Gil. While noting the Tigers didn’t have a baseball program. “But I played baseball in Lincoln since I was in the fifth grade. My dad was a manager of the town’s team. That’s how I got started. After two years at Capitan, Gil’s parent sent him to Menaul School in Albuquerque, NM. The school didn’t have a baseball team either. Again, he played football and basketball.

Gil graduated from Menaul in 1941 and enrolled at the University of New Mexico. World War II then changed his plans. He joined the U.S. Marines Corp in 1942 and served in the Pacific – where he played intramural baseball. Gil was discharged in 1946 and re-enrolled at UNM. He graduated from UNM in 1949 and began teaching. He later earned a Master’s Degree in Administration. He served as a high school principal until his retirement. Now Gil plays softball.

Most Sunday’s you can find Gil Miranda in the last pew of our church, either sitting with the venerable Carlos Candelaria, or just reminiscing with Gil Solis, Church Historian.

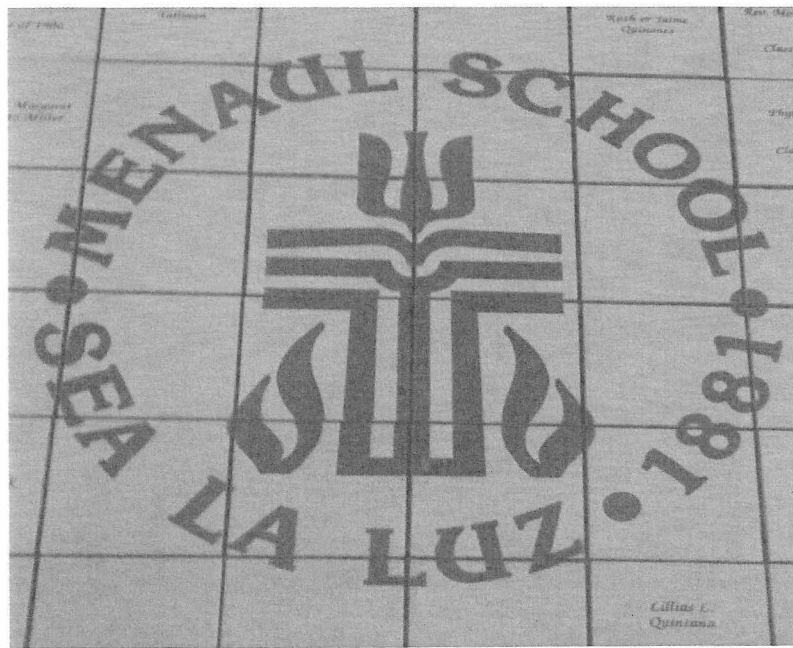


Panther at HYDE Park at Menaul School.

This Panther was purchased and donated to Menaul School in 2012. This was made possible by some church members donating \$100 each to purchase this panther from Desert Bloom.

Everyone who walks by Hyde Park on the campus can enjoy viewing this magnificent metal sculpture. Thanks to Gil Solis for spearheading this wonderful act and to all the contributing members.

January 2012



Menaul School was established in 1881.

Many of our church members along with relatives have attended this storied institution.

Our church along with First Presbyterian Church, were the mainstay for students to receive their communion along with worship services.

Menaul School continues to be the shining light for many of our young students. Be they from New Mexico, other states, or foreign countries.

Menaul School continues to serve its students and alumni with pride



Don and Pat Bixby enjoying an evening at Menaul School during 2015 VBS .

Church members, staff and students at Menaul School for VBS 2015







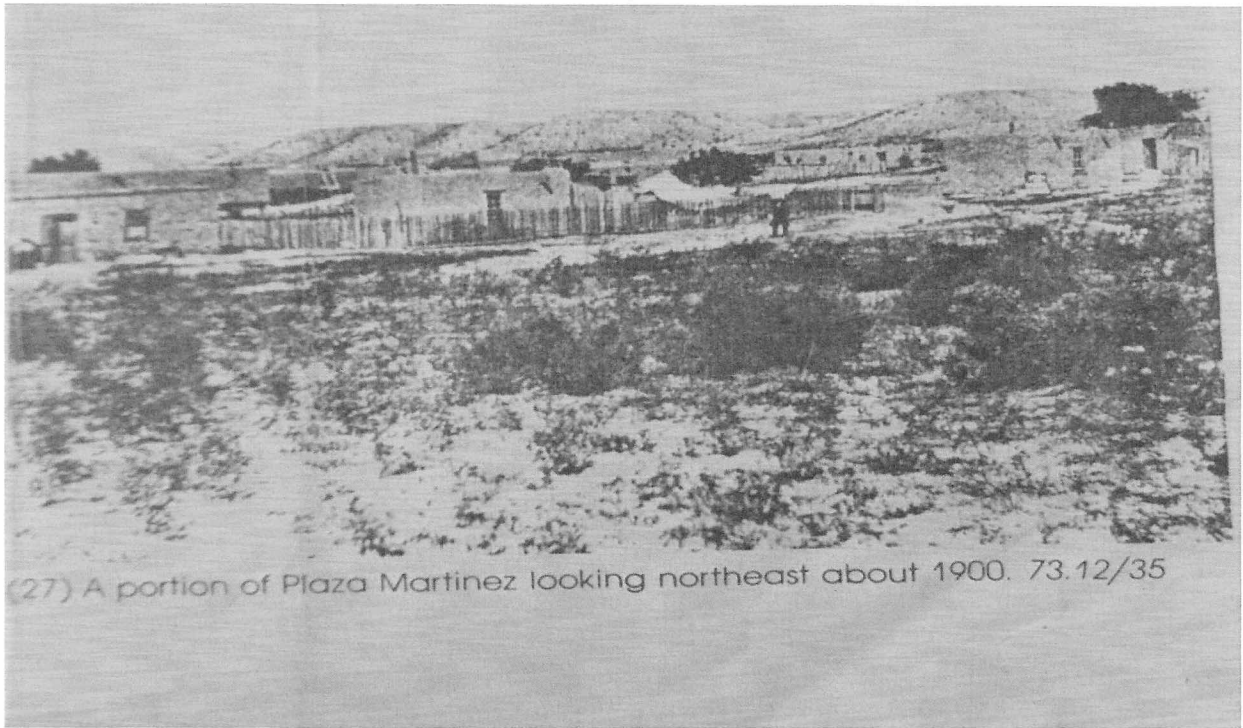
Lillian Sanchez, Ambrosio and Eva Ortega enjoying a late meal

At Hyde Park at Menaul School during VBS, Summer 2009.

Bottom picture was taken at the Sandia Mountain Retreat Center in the Sandia Mountains, close to Placitas. Pictured are left to right, Elefio Montoya, David Lopez and Bruce McGlaughlin, from the Placitas Church, Gilbert Solis, and Abel McBride. The men went up in October last year and had to use chain saws to cut their way up the road. It took a good half hour or more, to clear the road. Once the road was clear, they successfully drove to the camp. After cutting wood, and loading the wood in Bruce's truck, it was lunch time. There is nothing better than a baloney and cheese sandwich after a long cold morning of hard work. October 2014

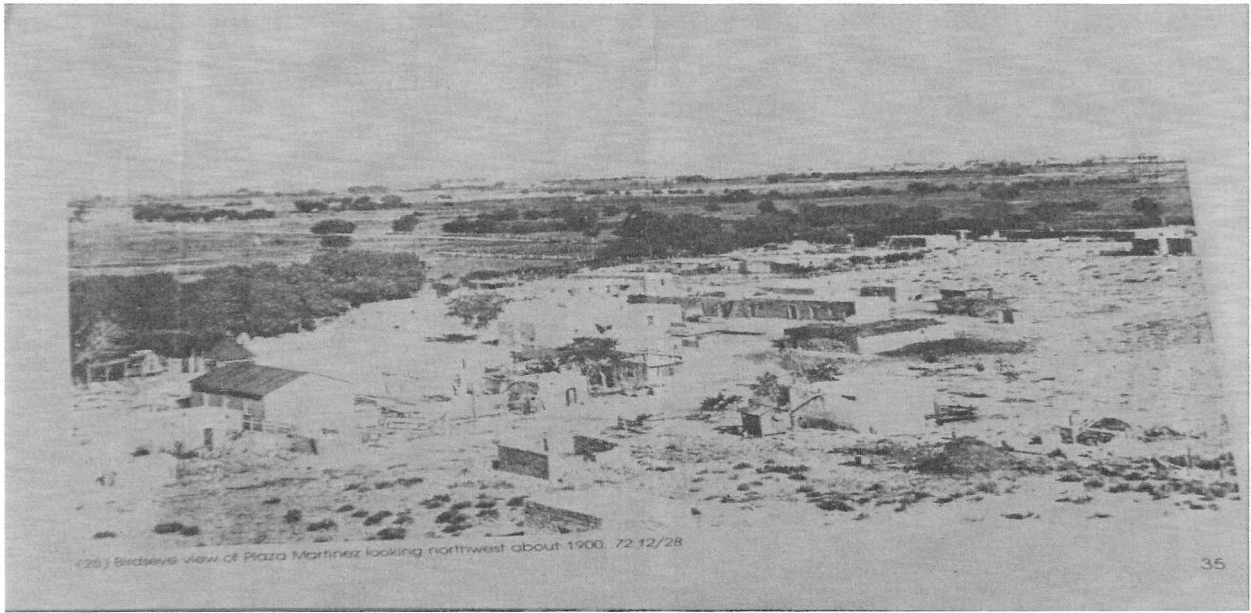






(27) A portion of Plaza Martinez looking northeast about 1900. 73.12/35

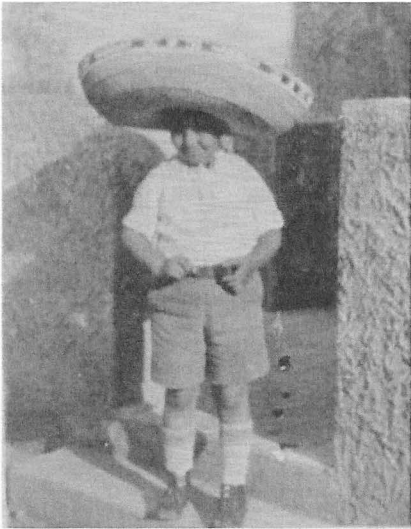
Above is a portion of Plaza Martinez looking northeast, circa 1900.



(28) Birdseye view of Plaza Martinez looking northwest about 1900. 72.12/28

35

A bird's eye view of Plaza Martinez looking northwest. circa 1900



Son of Benny Romero wearing  
Rev. Paul Warnshius' hat.

1928-1929



María Delfina Candelaria: A teacher who taught in many  
New Mexico schools. Here she stands in front of Long  
Fellow Elementary School on Grand Avenue. She was a  
teacher-principal at this school. May 1960

Mrs. Carlota Romero.  
Carlota is the mother of Tony  
Romero. Tony can be found  
in the Bass section of the choir.  
Circa 1970's



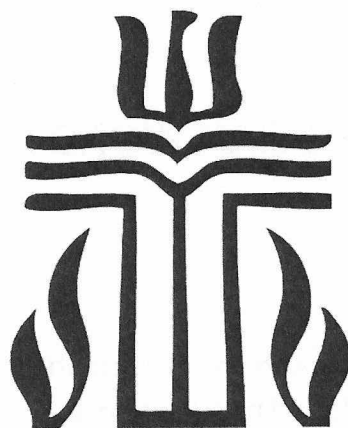
Pictured is the Ruben Maes family.  
Ruben, Enos and Jovita.  
Mr. Maes was Clerk of Session.

Circa 1930's



Gilbert Chavez with his  
Mother, Josefita Chavez.  
(Mrs. J.B. Chavez)

Circa 1930's



The proposed design was referred to the 197th General Assembly and was greeted with a standing ovation when it was unveiled on June 5, 1985 in Atlanta, Ga. The Rev. John Mulder, Louisville, moderator of the committee which developed the new image, told the Assembly that the church's heritage, identity and mission in contemporary form.

Mulder expanded this statement in a news conference. "From my perspective as a historian," he said, "what we are celebrating is the actual union of three churches--The United Presbyterian Church of North America, the Presbyterian Church in the United States, and the old Presbyterian Church, U.S.A."

The symbol's design is modeled on the Celtic cross, a symbol long associated with Presbyterian history. The cross is flanked by tongues of flame representing the Holy Spirit. The contours of an open book appear in the horizontal arm of the cross emphasizing the importance the Reformed traditions place on the role of scripture. Other images embodied in the cross include a chalice, a dove, a pulpit and a fish. The whole design is triangular in form.

The new image is a gold cross on a blue background with gold text and red flames. Other "acceptable colors," according to the designer, are a gold cross on a white background with blue text and red flames or a blue cross on white with gold text and red flames.

Martha Gregor T. Goethals, director of graduate studies at the Rhode Island School of Design stated that the Presbyterian decision "to create a symbol which would celebrate and proclaim its faith was a distinctive parallel to the efforts of the early Christians."

Now you know the story and tradition of our Presbyterian Cross.

## CHRISTIAN WORD PUZZLE

There are 30 books in the Bible in this paragraph. Can you find them? This is a most remarkable puzzle. It was found by a gentleman in an airplane seat pocket on a flight from Los Angeles to Honolulu, keeping him occupied for hours. He enjoyed it so much he passed it on to some friends. One friend from Illinois worked on this while fishing from his john boat. Elaine Taylor, a columnist friend, was so intrigued by it she mentioned it in her weekly newspaper column. Another friend Judges the job of solving the puzzle so involving, she brews a cup of tea to help her nerves. I got this puzzle from Pastor David Rodriguez, our church pastor in Hollister, California. There will be some names that are really easy to spot. That's a fact. Some people, however, will soon find themselves in a jam, especially since the book names are not necessarily capitalized. Truthfully, from answers we get, we are forced to admit it usually takes a minister or scholar to see some of them at the worst. Research has shown that something in our genes is responsible for the difficulty we have in seeing the books in this paragraph. During a recent fund raising event, which featured this puzzle, the Alpha Delta Phi lemonade booth at UNM set a sales record. The local paper, The Albuquerque Journal, surveyed over 200 patrons who reported that this puzzle was one of the most difficult they had ever seen. As one of my friends humbly put it, "the books are right there in plain view hidden from sight." Those able to find all of them will hear great lamentations from those who have to be shown. One revelation that may help is that books like Timothy and Samuel may occur without their numbers. Also, keep in mind that punctuation and spaces in the middle are normal. A chipper attitude will help you compete really well against those who claim to know the answers. Remember, there is no need for a mad exodus, there are 30 books of the Bible lurking somewhere in this paragraph waiting to be found.

The best of luck to you as you solve this puzzle.

Gilbert Solís, Jr., Author of this Church History Book. 2015





Joe Candelaria, presenting a certificate to Lena DeHerrera, Choir Director.  
Circa 1980's



This was a special service for the organization of the Alameda Presbyterian Church.  
Seated Front: Left to right- New Alameda Elder, Rev. J. I. Candelaria – Founder, Rev Harry Wilson,  
Dr. Paul L. Warnshuis – Secretary Board of National Missions.  
Seated in choir loft: far right, Rev. George P. Simmonds Circa 1960's





Miss Bernice Damian with the bike provided for her transportation between Martineztown House of Neighborly Service and Menaul School.

Circa 1940's

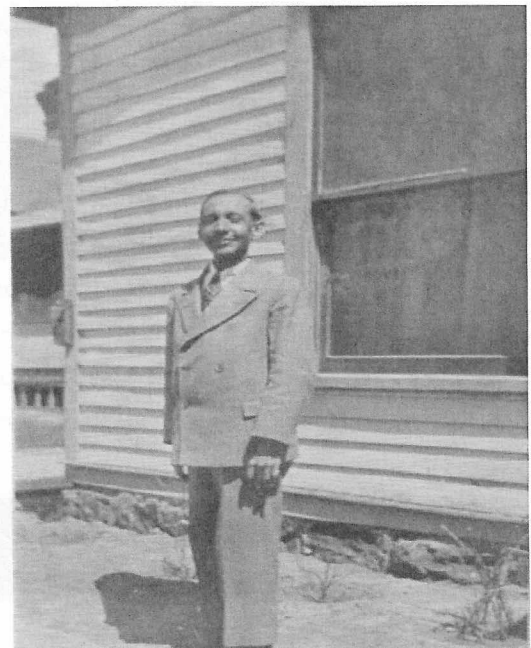
A Readers Play on the life of José Inéz Perea – First Hispanic Pastor. Play by John DeWitt McKee. Play Presented at 1<sup>st</sup> Presbyterian Church during celebration of The 100<sup>th</sup> anniversary of the Church on May 15, 1988.

CAST Left to Right  
Michael Baca, Bill Aber, Mary Morris, Mark Hughes, Carlos Candelaria, ?? Esther Schnieder, Melba Swartout.



Elder Ruben Maes with sister-in-law Julia Jaramillo  
1927

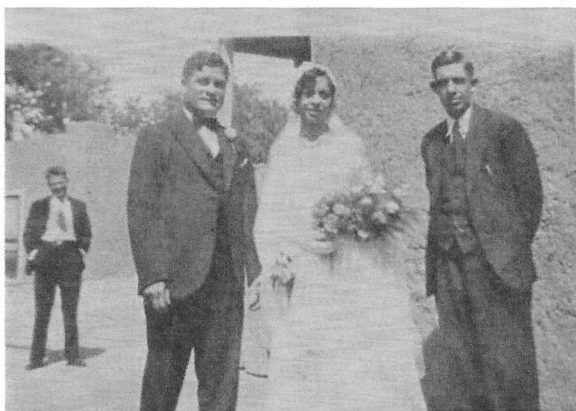
“Tio Vic”, Victor Duran  
Elder of the Church,  
Brother of Mrs. B.  
Sandoval. 1931



Second Presbyterian Church,  
circa 1935.



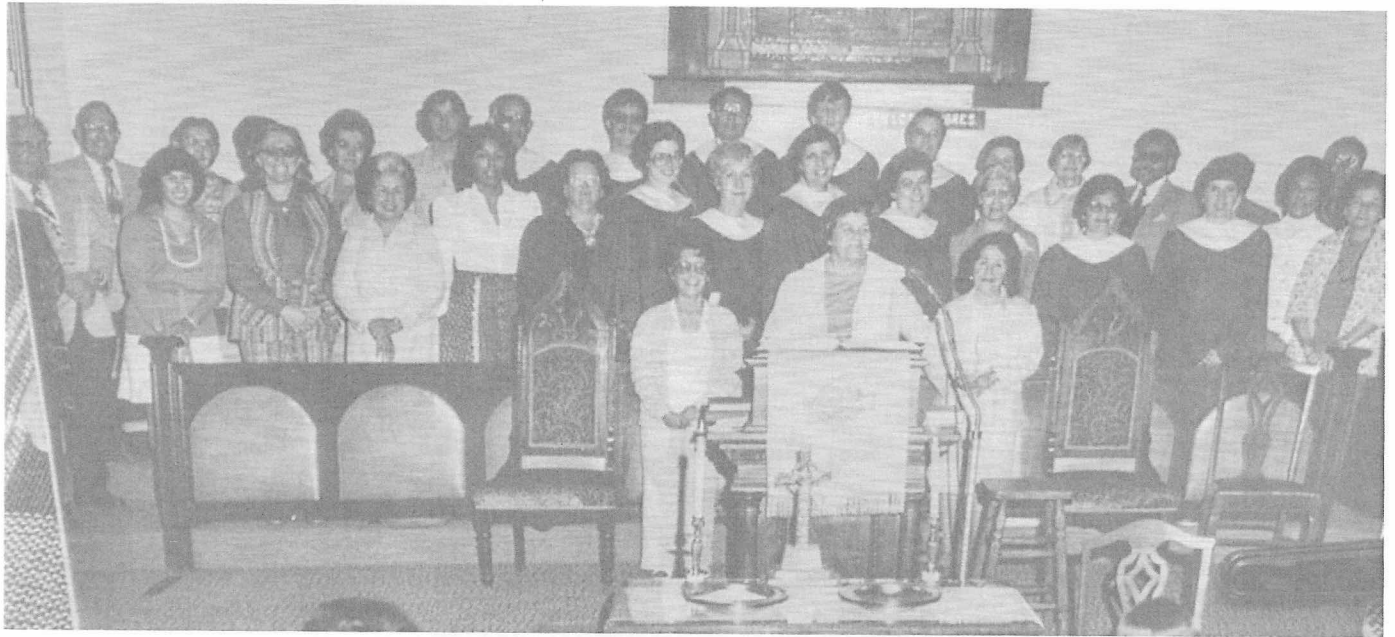
The first building of  
House of Neighborly  
Service was built in 1949.  
A few years later, three  
class rooms and a small  
living space were added.



Alfredo Martinez, his bride Matilde and the father of  
the bride Benito Sandoval. Rev. Warnshuis in background.  
August 6, 1931



Rev. Juan C. Quintana and his family. L. to R. Rev. Juan,  
Victoria, Rafelita, Elias, and Mrs. Juanita, Dora.  
Circa 1920's



Church Choir early 1960's.



Carmen Van Dyke and Reverend Jaime Quiñones caught reminiscing.  
Makes you wonder who is preaching to whom. July 2015



## The Cuban Connection

August 2015

Cuba has made headlines as they slowly but surely reestablish relations with the United States. This is happening after fifty-five years of embargo. Our thanks to the Presbytery of Santa Fe, Second Church will participate in a pulpit exchange with Central Presbyterian

Church in Matanzas, Cuba. The pastors of Central Pres, the Rev. Dr. Ary Fernandez and the Rev. Dr. Beidy Casas Aragon will come from Cuba to preach and minister to Second Church.

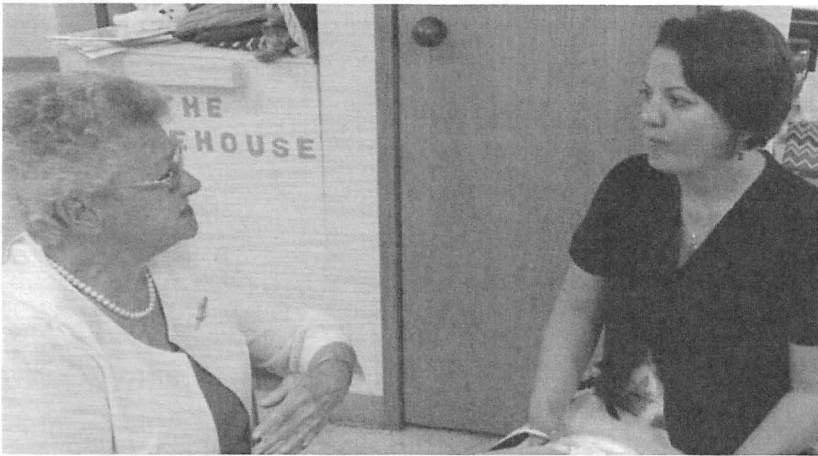
Rev. Dr. Beidy Casas Aragon was born in Matanzas and is a graduate from Seminario Evangélico de Teología (SET) de Matanzas, Cuba. Beidy was a member and an elder from a very early young age, as San Jose de Los Ramos PC in Matanzas Presbytery until she was commissioned as a pastor at *Jaguey Grande PC*. She also served at San Nicolas de Bari Presbyterian Church, while working for the Havana Presbytery as the coordinator of its committee's work. She just completed her Doctor of Ministry at Knox College university of Toronto, Canada.

Rev. Beidy loves being with her family, biking, reading (Henri Nouwen, Azar Nafis, Chimamanda Ngozi Adichie, Isabel Allende), or doing jewelry by herself or with the women's group at church. Rev. Beidy is Associate pastor at Matanzas Central Presbyterian Church and recently was appointed as the chaplain for the Presbyterian students at SET.

Rev. Dr. Ary Fernández Albán was born in Havana. He was a member of Luyano PC where his mother, Miriam Albán was a member for a very long time. In 1991 he graduated as an industrial mechanical engineer. He is pastor at Matanzas Central Presbyterian Church, Cuba. Before, he served at San Nicholas de Bari PC in the Presbytery of Havana. Ary completed his MDiv and Masters in Theology at SET. He completed his Doctor in Theology at Emmanuel College, University of Toronto, Canada. Ari has also served the Presbyterian Reformed church in Cuba as the Director of the Program and Mission Department and currently as the president of the 2015-2016 Synod's Council. Ari is also a theology professor at SET. He enjoys reading theology, watching sports and going to the beach with Beidy.

I felt very privileged as I got a chance to talk with both of them for a few minutes. I felt they were very sincere and extremely proud of their heritage. They truly believe they can accomplish what our Lord, Jesus Christ has proclaimed. Make Christians of all my people.





Member Reina Martinez enjoying a meal with Rev. Beidy at a farewell function on August 9, 2015.

Reina's father, Alberto Martinez served as the pastor of Central Presbyterian in Matanzas, Cuba. Reina's Mother, was at one time, the head of the Presbyterian Women's group for the entire country of Cuba.

It is Reina's understanding, that to this day, the women's group is named after her mother, Teresa Nicolau. What a blessing to have Reina in our midst, and to know the history of her father and mother. If you get a chance talk to Reina, find out about her beliefs. But most important, talk to her and listen to her Cuban Spanish accent. She can probably quote something from noted Cuban author José Martí. She is a great resource to know and admire.

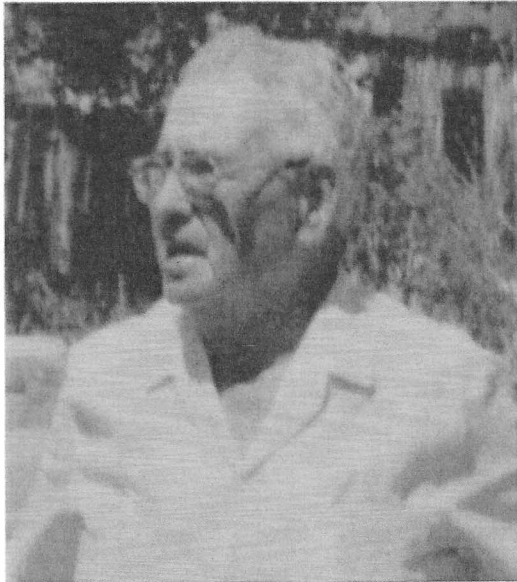


Elder Art Trujillo going over last minute details regarding the service. Perhaps they are trying to determine whether he should read in Spanish or English. It could be just man talk. We will never know.

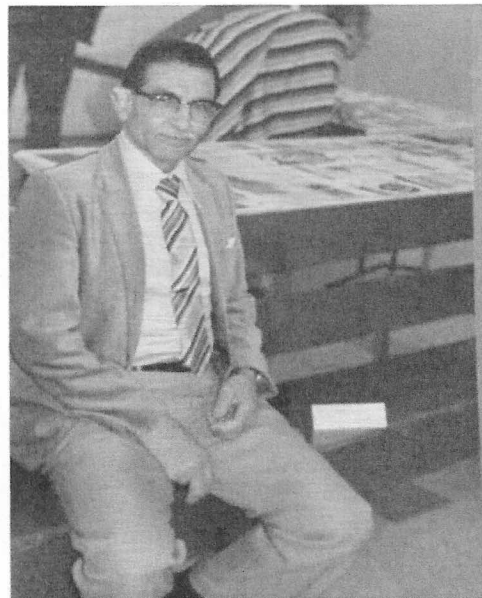
August 2015



Our very own Lorraine Romero teaching Sunday school. The children seem to be so young looking. Lorraine, you look very young too. Circa 1960's



Fred Archuleta, anyone remember him?  
Circa 1940



A very young and handsome  
Carlos Candelaria . Early 1970's

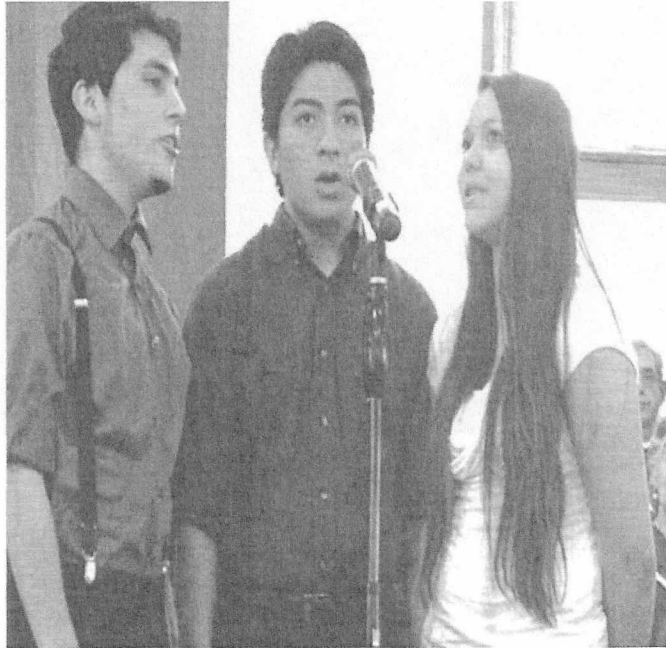




Lena DeHerrera, Mrs. Sus DeHerrera, Church organist early 1970's



The Candelaria's. Priscilla, Joe, and Lena, Joe's sister. Missing is brother Carlos Candelaria. August 2015



Our wonderful musical trio:  
Julian Griego, Diego Chavez and  
Feliz Romero. Thank you for the  
beautiful music. August 2015



The above picture represents the Presbyterian Church choir from 1978.

**“Los Cinco Amigos”**

**“The Five Friends”**

Marcus Williams, Feliz Romero, Julian Griego, Diego Chavez and Gabe Van Dyke. Thanks for the beautiful music.



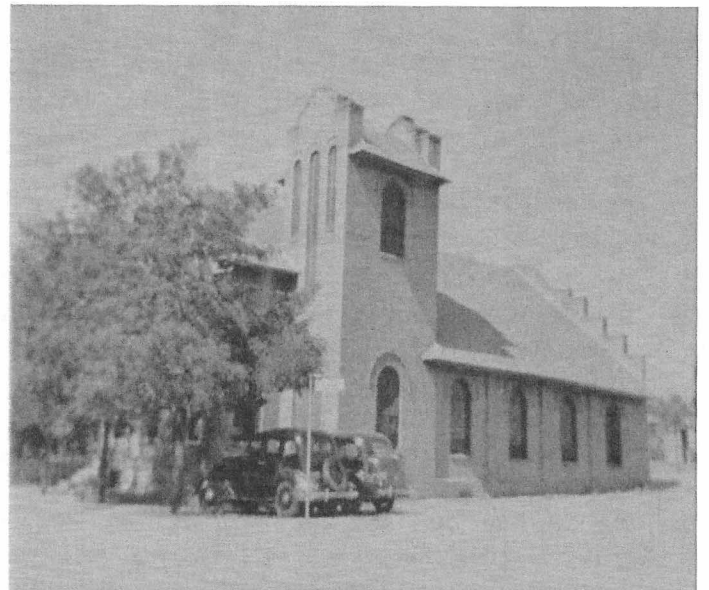
Second Presbyterian Church Choir with Bob Deuble at the Bongo Drum and las “Jovencitas” Desaray Cosio, Cristina Martinez and Annika Sandoval-Reid accompanying the choir during one of the sing-alongs with the choir.



Bride, Mabel Sandoval, Groom, Simon Leyba,  
Best man, Manuel Sandoval, Bride's Maid,  
Rebecca Sandoval. Around 1940's

Second Presbyterian Church  
Circa 1946

Note the old cars parked in front of church.  
Edith Boulevard was not paved at this time.



## Conversation of a Lifetime

Interview by Gilbert Solís, Jr.

March 2010



Lydia responded to the question on the conversation of a lifetime was that the most important lesson she had learned was love. Horace too, felt the same way. We have had sixty-seven years of marriage, lots of love and have been able to get along all these years. What both said, is that they are the proudest of are their children and great-grandchildren. They have enjoyed their home and most of all life in general. Their happiest moment was the birth of their first child and the saddest was the loss of their parents and one grandson.

Horace was born here in Albuquerque, while Lydia was born in Cebolla, Mora County, NM. For those not familiar with Mora County in Northern New Mexico, it is the county past Las Vegas, on the high road to Taos.

Lydia stated that growing up in Cebolla was difficult. Cebolla is a small community and very lonely. She grew up with family, especially with her grandparents. Lydia's family is from Cebolla, and one of her relatives was her aunt Agneda Vigil Archuleta. Her aunt lived with Lydia's family for awhile and Lydia got very attached to her. Lydia enjoyed playing ball with all her cousins.

Lydia attended Allison-James School in Santa Fe, NM. Her nickname according to her was "Grandma." She got this nickname when she was a seventh grader at Allison-James School. All her classmates called her Grandma. She thought they did this because she was older than the rest of her classmates. The name stuck.

Once Lydia finished at Allison-James it was on to Menaul School in Albuquerque. After graduation from Menaul, she got a job at the White Spot Restaurant, close to the University of New Mexico.

Horace too, has a difficult time growing up in the Albuquerque area. The saddest part was that he had to find a job at the age of fifteen. Anything job to earn money to help his parents. Horace's nickname in school was "sofa". Horace eventually got a job in a bakery, also close to the University.

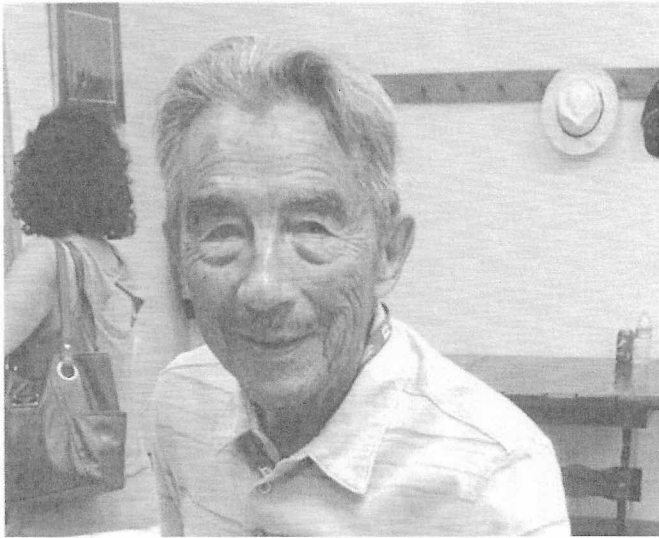
Horace met Lydia at the White Spot Restaurant where she was working as a waitress. Horace would stop by for coffee and lunch from his work in the bakery. He asked Lydia for a date, but Lydia said no. Finally after three months of asking, Lydia agreed and they had their first date. Lydia's reason for not wanting to marry Horace after he proposed, was that she thought he was a married man for a "4-Fer", because he was not in the military. Fortunately for both of them, he wasn't married or a "4-Fer". Lydia and Horace were married at 2<sup>nd</sup> Presbyterian Church on January 16, 1943, in Albuquerque, NM.

Horace was in the military, serving in the U. S. navy from 1943-1945. He served during World War II in the Pacific Theater. He remembers the Philippines, Marshall Islands and Okinawa, the island close to Japan.

Both Lydia and Horace believe that loving and forgiving each other have been the most important things they have learned from life. They make sure that the Lord is first in everything they do, then everything else falls into place. Lydia agrees that the Lord has been in the center of their lives all these years.

Both of them agree that Horace's persistence in asking Lydia for a date, and never giving up, has led them to a wonderful life together.





Tom Newton is our own beloved person that knows more about the inner workings of our Church. Want to hear stories, let Tom wind up and he will burn your ears off. Thank you Tom for the many hours that you have had my attention as you rambled on about the renovations of the Fellowship Hall and how you got involved in this project and all the work that you did. Tom is the husband of Sulema Newton who sings in the choir. September 2015

Marisol Lin, Lorraine Jimenez and grand daughter Camila.



Marisol is the daughter of Lorraine Jimenez. Also, she is the Grand daughter of Tom and Sulema Newton. Camila is the Great granddaughter of Tom and Sulema Newton. August 2015

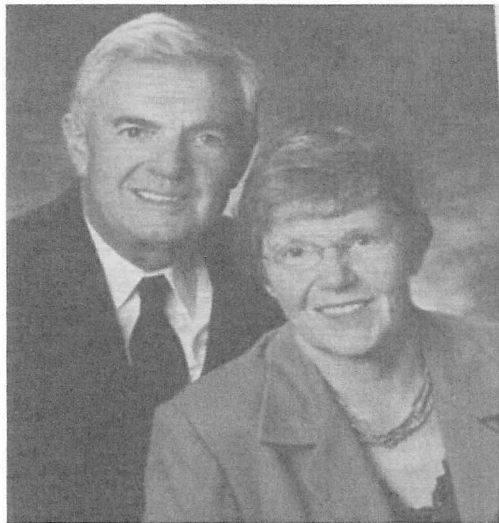


Esther Lopez and Tessie Lopez love to sit in the balcony during Sunday Worship service. Esther and Tessie are very similar. They are sister's in law.

We have known them since my wife, Gloria and I, joined the Church back in 2004. They are always full of life, funny, and cheerful to be with.

Thank you Esther and Tessie, for your great humor and lasting friendship.

May 2015



Harry and Jeanne Hogan 2015

Harry Hogan and his wife, Jeanne have organized and contributed of their time and money to provide an excellent meal for the Veteran's of Second Presbyterian Church the past few years. Thanks to both of you for the work and respect you have shown and given to our church veteran's.

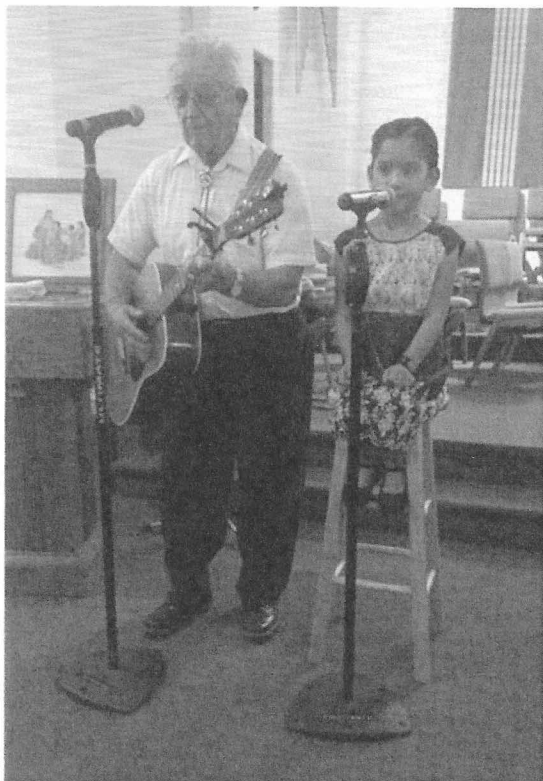
Surely you know that you will be missed in our Church activities. God Bless you in your new home in Florida.

Thank you both for being my friends.



### **Los Trovadores!!**

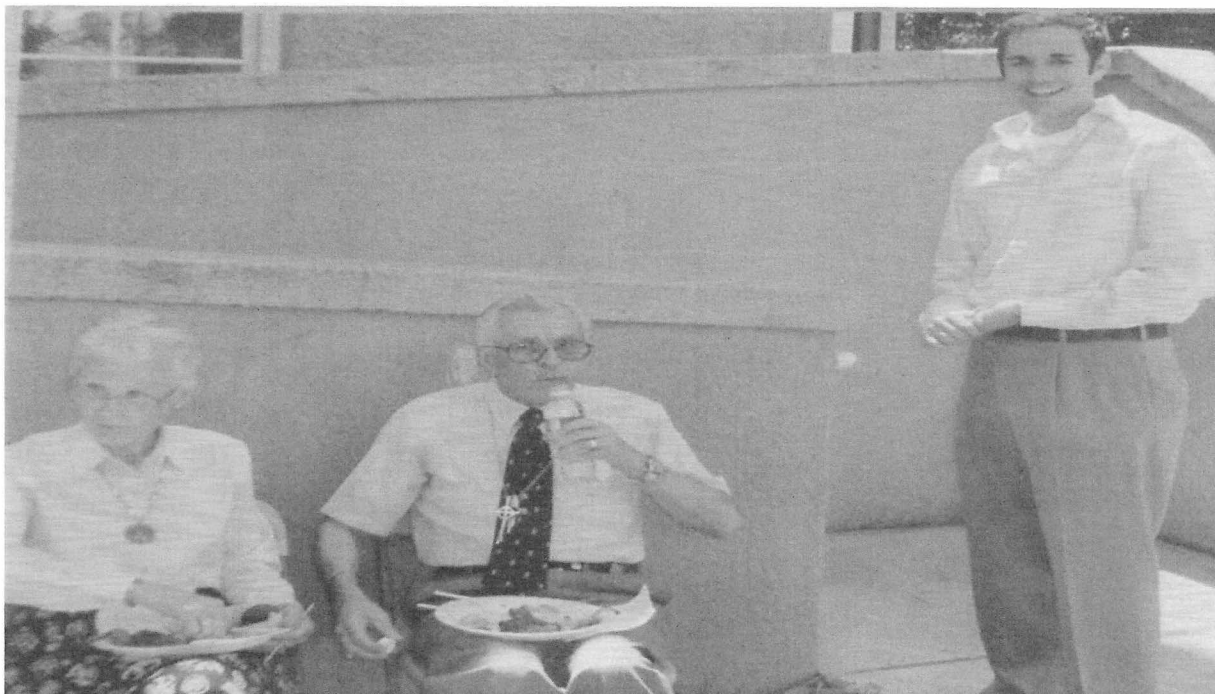
Our own Tony Romero and Ruth Montoya hook up on a troubadour style of music. Thank you both for the great music and many memories of past ages. March 2015



Tony Romero and his protégé  
Zuleyka Ruiz.  
Singing “No Lo sé ”  
**09/20/2015**

Tony is also teaching English to  
“Zule.” Here’s hoping Zule is  
a fast learner..

Kudos to you Tony for your  
excellent work and musical abilities.



Pastor Jaime Quiñones, and his wife Ruth, next to Pastor Rob, enjoying a picnic dinner meal at Menaul School. The meal was during Vacation Bible School for our students at Second Presbyterian Church, First Presbyterian Church and Camino De Vida Church. July 2009



75<sup>th</sup> Wedding Reception for Raymond and Elsie Chavez. They were married in 1940.

Picture taken in 2015



Wedding of Raymond and Elsie Chavez circa 1940



75<sup>th</sup> Wedding Anniversary of Raymond and Elsie Chavez, 2015 Son Willie Chavez and wife Tilda Chavez and family with their parents.





Grand opening of the LOBO Theater circa 1940's.

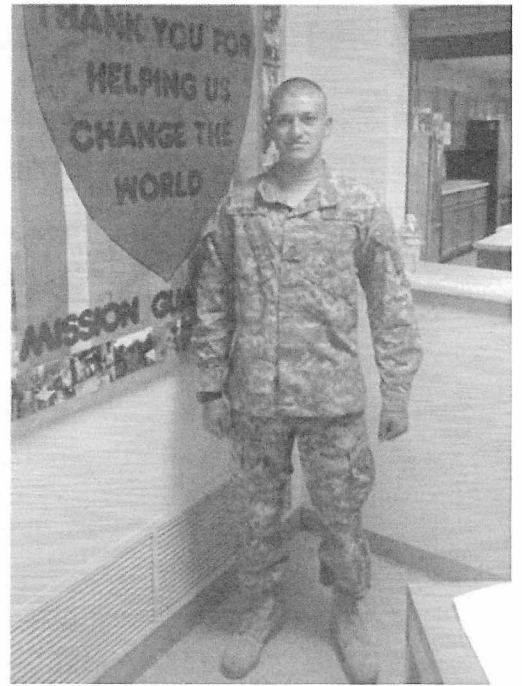


Original Presbyterian Mission Church at Martineztown circa 1900.





José Inez Candelaria, World War I, stationed in France in 1919.



Drew Joyner, Great Grandson of José Inez Candelaria and Grandson of Joe Candelaria



Richard Durán and daughter Sandra Durán Poole, accepting lost campaign ribbons from Timothy Hale, Representative of the N.M. Veterans Affairs Office. Nov. 2012



Representative Ben Ray Luján from NM assisted Sandra Poole Durán in finding lost campaign ribbons for her dad, Richard Durán. Nov. 2012

## Purple Heart recipient survived Bataan Death March

Ben Montoya carried in his mind all the memories of his days as a war prisoner in Japan. He was captured during the fall of Bataan, with his brother Horacio Montoya.

The Montoya's, Ben and Horacio were born in Taos, NM and they joined the New Mexico National Guard from August 1940 to January 1947. Ben and Horacio were both members of the 200<sup>th</sup> Coast Artillery Regiment and were in the same anti-aircraft gun unit. Ben was a corporal in the unit and Horacio was control box operator (controlling the position of the gun).

The soldiers trained at Fort Bliss outside El Paso, Texas. The training occurred before being sent to the Philippines. Both Ben and Horacio were captured together on Bataan and both Ben in training at Fort Bliss, Texas were sent to the Japanese mainland. Both were captured in 1942 and were prisoners for three and a half years. They were imprisoned in the Philippines from April 1942 to September 1943, then they were sent to Camp 17 in Fukuoka, Japan, where they worked in a mine until 1945.



They were interned at Camp Fukuoka, 30 miles across the bay from Nagasaki ----- site of the second U. S. atom bomb attack on Japan. The brothers worked in a coal mine. Conditions were far from adequate, they said. Each man worked about 16 hours a day, food was scarce and beatings were prevalent.

“They would beat you up and torture you,” Horacio said. They would separate us and sometimes reduce the amount of food you were getting. On two small bowls of rice a day, the brothers could not afford to eat any less. “The Japanese used to beat you, knock you on the ground nad kick tou in the ribs. Everything was senseless.

The day the A-bomb was dropped on Nagasaki; both were working in the mines. They did not know what happened across the bay until after the Japanese surrender. “We noticed lots of dust after the bomb fell,” Horace said, “and all the windows in our barracks were broken.”

The fact both were allowed to remain in the same camp is strange in itself. “The Japanese wouldn’t let any buddies or relatives stay together. So, whenever we saw each other we’d get mad and slap each other so they wouldn’t know who we were, Ben said.

Near the end of the war, Ben was hospitalized with compound fractures of the right leg, suffered during a mine cave-in. While he was in the hospital, U.S. forces bombed the camp, setting the hospital

afire. Horace was put to work clearing a large warehouse and tried to reach the hospital, but was forced to stay away. Ben was carried out in the nick of time by one of his friends who remembered Ben was in a cast.

Horace kept an illegal diary of his experiences, using a pencil stud and sheets of toilet paper. This was, of course against the rules. Horace tells of the time he was called up before the Japanese officers after they had searched his barracks. "I was shaking in my boots," Horace said, "because I thought they had found the diary I kept under my straw mattress."

The diary was not found. Instead, a small piece of a knife blade was spotted next to his berth. "I got out of the mess with a beating and my life," he said. The diary was destroyed when American planes bombed the prison camp, Horace said. (The camp was attacked because the Japanese did not mark their prisons with a red cross, they said.)

After his service in the military, Ben Montoya worked for the U.S. Postal Service in Albuquerque and attended UNM. He graduated from UNM in 1964 with a degree in sociology. Ben worked with the federal Office of Economic Opportunities in Austin, Texas.

That's where Ben met Mary Montoya, his second wife. She worked in an agency that received funding from the Office of Economic Opportunity. Ben would evaluate the agency to ensure that the funds were spent according to the guidelines. Ben and Mary Montoya moved to Albuquerque in 1982.

Ben's passion was helping other prisoners of war adapt to their lives away from captivity. Both Ben and Mary devoted much of their time to the Albuquerque Chapter No. 1 of the American Ex-prisoners of War. Ben was also involved in the Bataan Veterans Organization in Albuquerque, NM.

Mary mentioned that she remembers the fun her husband had with his family. "He was the happiest when he would have his family and his music. Those two ingredients were planned for his 87<sup>th</sup> birthday party. However, Ben got extremely ill and the birthday party had to be cancelled. Mary had hired a Mariachi band and three of the members came to play for Ben at laurel Heights Healthcare, where he was staying.

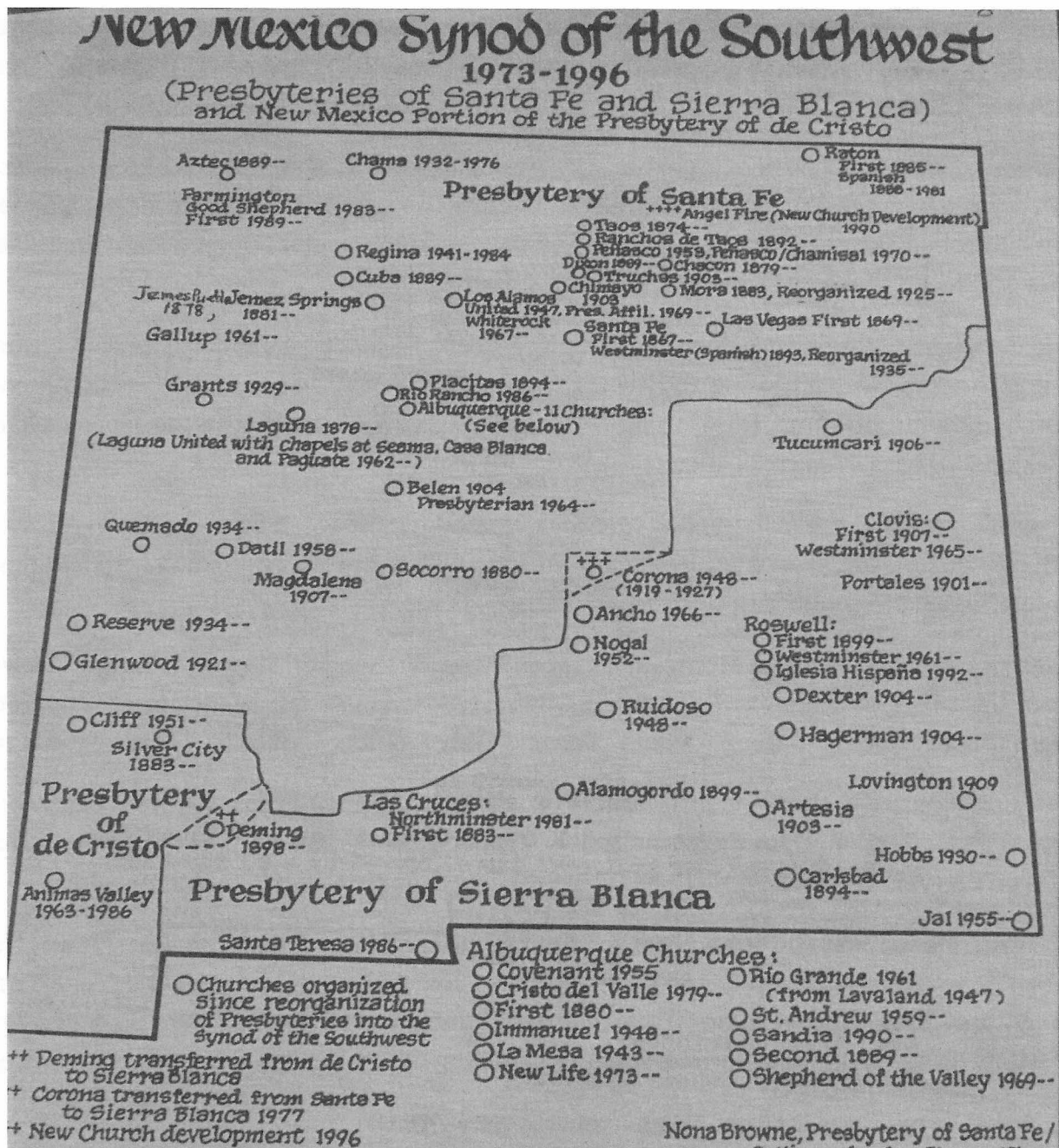
Though Ben was not able to talk, "the singer said, 'come on Ben', sing with me." We could see his lips moving. That kind of strength served him well his whole life, his brother said.

Ben left a lot of the Veteran's from Second Presbyterian Church in total awe. Here a fine man who stood no taller than 5'6" had survived the most brutal war time experience of being a prisoner of war. He carried no animosity against the Japanese who had imprisoned him and many others.

His devotion to family, church and his fellow men was unrivaled in both spirit and life.

Like General Macarthur said, "Old soldiers never die, they just fade away."

God bless you Ben, for your outstanding service to your country.



Map of the New Mexico Synod of the Southwest, 1973-1996. These are the Presbytery of Santa Fe, Sierra Blanca and the New Mexico portion of the Presbytery of Cristo. The map was given by Nona Browne, from the Menaul Historical Library of the Southwest. November 2015



*Twenty-Third Psalm  
For Busy People*

*The Lord is my pacesetter, I shall not  
rush.*

*He makes me stop and rest for quiet  
intervals.*

*He provides me with images of stillness  
which restore my serenity.*

*He leads me in the ways of efficiency;  
through calmness of mind, and His  
guidance is peace.*

*Even though I have a great many things  
to accomplish each day, I will not  
fret, for His presence is here.*

*His timelessness, His all importance will  
keep me in balance.*

*He prepares refreshment and renewal in  
the midst of my activity by anointing  
my mind with His oils of tranquility.*

*My cup of joyous energy overflows.*

*Surely, harmony and effectiveness shall  
be the fruits of my hours, for I shall  
walk in the peace of my Lord, and  
dwell in His house Forever.*



## ABOUT THE AUTHOR



Gilbert Solís Jr, was born in El Rancho, New Mexico, in 1940. He grew up in the northern part of the state, close to Santa Fe, in the Pojoaque Valley. Gilbert spent the greater part of his life in New Mexico, Guadalajara, Mexico and California. His occupation was as an educator, with emphasis on Bi-lingual Education in grades 2-12. He graduated from Pojoaque High School, attended St. Michael's College in Santa Fe in 1962, did a stint in the U. S. Air Force and received his master's degree from UNM in 1971. Along his way he studied at the Universidad Autónoma de Guadalajara where he received an MA in pre-Columbian studies of the Aztecs, Mayas and the Inca civilizations of Mexico, Guatemala and South America. He received his MA in Administration from San Jose State in 1984 and worked on a Ph.D program at the University of the Pacific in Stockton, Ca. I did not complete this program.

He and his wife Gloria returned to California in 1976 from Guadalajara, Mexico. Their son, Dennis Ofene Solís, was born in Hollister, California in 1977.

Gilbert worked as a resource teacher for the Hollister School District for many years. In 1991, He was employed at the Santa Clara Office of Education. There he re-wrote many of the training manuals used for the Identification and Recruitment of migrant students and their families for the Federal Migrant Education Program. These manuals were used throughout the United States in the recruitment of students.

Gil finished his career in education at the Monterey County Office of Education where he was hired as the Coordinator for Recruitment, Child Care Programs and the training of staff in various educational aspects.

In 2003, my wife Gloria and I moved back to New Mexico after retiring from working in California for twenty seven years. Both of us were Presbyterians, and we felt that we would fit right into Second Presbyterian Church. Every time we visited Albuquerque, we also attended Second Pres with family.

In 2009, Carlos Candelaria, the current Church Historian asked me if I would become the Church Historian. I accepted, not aware of the amount of work involved in being the Church Historian.

In 2014, I decided to write a book using the written materials, archives and old photos passed on by Carlos Candelaria to me.

Little did I realize the scope of the materials that I had available for this publication.. Needless to say, this book of the History of Second Church was published in 2014. This coincided with the 125<sup>th</sup> anniversary of Second Presbyterian Church.

This edition is a recap of the first edition, along with corrections and additions of other materials, photos and written materials that I have located in our Church files and archives.

My hope is that you, the reader, will enjoy the second edition of the History of Second Presbyterian Church and can use it to reflect on the great heritage our church has right here in Albuquerque, New Mexico.