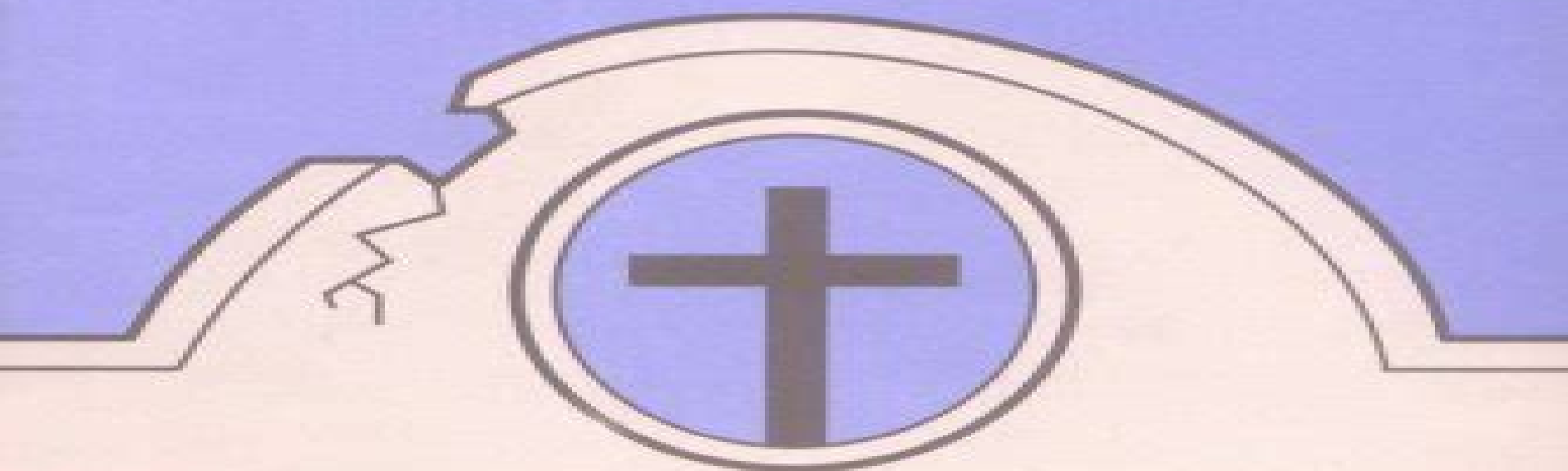




PROTESTANTS AND THE MEXICAN REVOLUTION

MISSIONARIES, MINISTERS, AND SOCIAL CHANGE

DEBORAH J. BALDWIN

Protestants And The Mexican Revolution Missionaries Ministers And Social Change

Deborah J. Baldwin



Protestants And The Mexican Revolution Missionaries Ministers And Social Change:

Protestants and the Mexican Revolution Deborah J. Baldwin, 1990 **The Oxford History of Protestant Dissenting Traditions, Volume IV** Jehu J. Hanciles, 2019-03-07

The five volume Oxford History of Protestant Dissenting Traditions series is governed by a motif of migration out of England. It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy, the Book of Common Prayer, the Thirty Nine Articles, and royal supremacy, but then follows those traditions as they spread beyond England and also traces newer traditions that emerged downstream in other parts of the world from earlier forms of Dissent. Secondly, it does the same for the doctrines, church practices, stances toward state and society, attitudes toward Scripture, and characteristic patterns of organization that also originated in earlier English Dissent but that have often defined a trajectory of influence independent ecclesiastical organizations. Volume IV examines the globalization of dissenting traditions in the twentieth century. During this period, Protestant Dissent achieved not only its widest geographical reach but also the greatest genealogical distance from its point of origin. Covering Africa, Asia, the Middle East, America, Europe, Latin America, and the Pacific, this collection provides detailed examination of Protestant Dissent as a globalizing movement. Contributors probe the radical shifts and complex reconstruction that took place as dissenting traditions encountered diverse cultures and took root in a multitude of contexts, many of which were experiencing major historical change at the same time. This authoritative overview unambiguously reveals that Dissent was transformed as it travelled.

Mexican Exodus Julia G. Young, 2015-07-01

In the summer of 1926, an army of Mexican Catholics launched a war against their government, bearing aloft the banners of Christ the King and the Virgin of Guadalupe. They equipped themselves not only with guns but also with scapulars, rosaries, prayers, and religious visions. These soldiers were called *cristeros*, and the war they fought, which would continue until the mid 1930s, is known as *la Cristiada* or the *Cristero* war. The most intense fighting occurred in Mexico's west central states, especially Jalisco, Guanajuato, and Michoacán. For this reason, scholars have generally regarded the war as a regional event, albeit one with national implications. Yet in fact, the *Cristero* war crossed the border into the United States along with thousands of Mexican emigrants, exiles, and refugees. In *Mexican Exodus*, Julia Young reframes the *Cristero* war as a transnational conflict, using previously unexamined archival materials from both Mexico and the United States to investigate the intersections between Mexico's *Cristero* War and Mexican migration to the United States during the late 1920s. She traces the formation, actions, and ideologies of the *Cristero* diaspora, a network of Mexicans across the United States who supported the Catholic uprising from beyond the border. These *Cristero* supporters participated in the conflict in a variety of ways: they took part in religious ceremonies and spectacles, organized political demonstrations and marches, formed associations and organizations, and collaborated with religious and political leaders on both sides of the border. Some of them even launched militant efforts that included arms smuggling, military recruitment, espionage, and armed border revolts.

Ultimately the Cristero diaspora aimed to overturn Mexico's anticlerical government and reform the Mexican Constitution of 1917. Although the group was unable to achieve its political goals, Young argues that these emigrants and the war itself would have a profound and enduring resonance for Mexican emigrants impacting community formation, political affiliations, and religious devotion throughout subsequent decades and up to the present day. **The Oxford Handbook of Latin**

American Christianity David Thomas Orrique, Susan Fitzpatrick-Behrens, Virginia Garrard, 2020. Latin America, where 90% of the population is Christian and where nearly 40% of the world's Catholics reside, has its own unique brand of Christianity. The Oxford Handbook of Latin American Christianity offers a survey of Latin American Christianity from thirty-three leading scholars. The volume systematically introduces and examines dramatic shifts in Catholic and Protestant Christianity over the course of several centuries. Its four sections explore the emergence of colonial Christianity, its institutional and popular evolution, and its dynamic role in the region's contemporary developments. **Presbyterian Missions and Cultural**

Interaction in the Far Southwest, 1850-1950 Mark T. Banker, 1993. The primary concern of Banker's book is, as he states in its preface, not the Presbyterian impact on the Southwest but instead the impact of the Southwest on the Presbyterians.

Religion and Society in Latin America Lee M. Penyak, Walter J. Petry, 2015-02-19. Fourteen essays examine the impact of religion on the cultures and peoples of Latin America from the beginning of the Spanish conquest to the twenty-first century, covering Catholicism, Protestantism, indigenous religious traditions, African-based religions, and Pentecostalism. Historical Dictionary of Mexico Amelia M. Kiddle, Ryan Alexander, 2024-07-02. Tracing the historical development of Mexico from the pre-Hispanic period to the present, the Historical Dictionary of Mexico, Third Edition, is an excellent resource for students, teachers, researchers, and the general public. This reference work includes a detailed chronology, an introduction surveying the country's history, and an extensive bibliography. The dictionary section includes cross-referenced entries on the historical actors who shaped Mexican history, as well as entries on politics, government, the economy, culture, and the arts. *Just South of Zion* Jason H. Dormady, Jared M. Tamez, 2015-10-15. Mormons first came to Mexico as soldiers during the Mexican American War and later as missionaries, refugees, and settlers. *Just South of Zion* assembles new scholarship on the first century of Mormon history in Mexico from 1847 to 1947. The essays cover topics such as polygamy, colonization, the role of women in Mormon local worship, indigenous intellectuals, Mormon transnational identity, and the role of violence and masculinity in Mormon identity. Representing a broad variety of scholarship from Mexican, US, and Mormon historical studies, the volume will be recognized as a useful survey of religious pluralism in Mexico. Unlike earlier books on the subject, it does not include religious testimony or confession, offering historians a chance to reconsider the significance of Mexico's Mormon experience. A glossary of LDS terminology makes the book especially useful for students and readers new to the topic. The Old Religion in a New World Mark A. Noll, 2002. A foremost historian of religion chronicles the arrival of Christianity in the New World, tracing the turning points in the development of the immigrant church which have led to today's distinctly

American faith *Marxist Modern* Donald Lewis Donham, 1999 This is a cultural history of the Ethiopian revolution that highlights the role of modernist Marxist ideas as they interacted with local mostly rural traditions

Embracing the Melody of Appearance: An Psychological Symphony within **Protestants And The Mexican Revolution Missionaries Ministers And Social Change**

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