

APPENDIX III

A BRIEF LEXICON OF LATIN AMERICAN AND TECHNICAL TERMS USED

Civilization. A new instrumental system.

Christian Institutions. In theology, institutions that theologically are without divine origin but serve in various stages in history for the realization of the mission of the Church. They may be Christian schools, private confessionals, Christian trade unions, confessional political parties, and also such entities as Catholic Action and parish administration. (Cf. Y. Frisque, *Lettre* 61-62 [Paris, 1963]: 31-39.)

Chtónic (Chthón). The earth, the combined earthly gods as related to the cult of life itself, i.e., fecundity: *Tierra Mater* (Mother Earth) and the Moon.

Civilization, secular and pluralistic. The system of instruments/tools and life-style of the political community, separate and free from all religious society. The self-awareness of the natural community. The insistence that every religious, ideological, and political group should be tolerant of others, especially of minorities. Freedom of worship is, therefore, the basis of the free acceptance of faith. Religious faith comes by free choice and conversion, not as a result of social pressure.

Criollo (from *criar*, to grow or to rear). A child born in the Americas of European parents. One born in the country and one who knows the secrets of the *tierra adentro* (the hinterland).

El Plata, Río de la Plata, platense. The geographical area contiguous to the River Plate (*Plata*), i.e., Argentina, Uruguay, and Paraguay. Should not be confused with La Plata (Charcas in Bolivia) or with the new city, La Plata, located near Buenos Aires.

Encomienda. The system of agricultural exploitation (as the mining exploitation was called *la mita*) by a Spanish conquistador or colonist to whom a group of Indians was entrusted. In return for the protection and religious instruction they were to receive from the Spanish *encomendero*, the Indians were required to work the Spaniard's land and perform domestic chores. The system was ready-made for abuse, and the Indians in many cases became virtual slaves.

Ethico-mythical nucleus. This provocative expression is from the French philosopher Paul Ricoeur of the Sorbonne. Cf. *Esprit* (Paris, October 1961): 447, in which he states that the "Noyau ethico-mythique" is the intentional foundation of a "world."

Ethos (from Greek). Signifies the customs, the virtues, and the attitudes of a people.

Gaucha. An inhabitant of the Latin American pampas. A descendant of the Spanish *vaquero* (cowboy), especially from the area of Estremadura, Spain.

Huaca. The graves of the Quechua Indians. *Huacal* is the "portable closet made of rods or sticks used for the purpose of transport." In the religious sense the *huaca*

is the soul, spirit, or demon of a place, clan, or family. The Indians hold a *huaca* in awe and oftentimes utilize it in worship.

Llanero. The gauchos of Venezuela and Colombia, inhabitants of the Plains.

Nahuatl. Indian tribes who lived in southern Mexico and Central America. They were a Sonoran racial type and a language family of the *Uto-Aztec*. The *Toltecs*, Chichimecs, *Mexicas*, and *Aztecs* were all Nahuatls. The language used after the founding of the Aztec Empire was *Nahuatl*, and it became the language learned and used by the missionaries, especially by B. Sahagún.

New Christendom. A colonial type that was the politico-religious structure of the colonial Hispanic Empire, and it should be distinguished from medieval European Christendom and from the *New Christendom* proposed by Jacques Maritain.

New Spain. The geographical area comprising present-day Central America and the western United States including California, Arizona, New Mexico, Colorado, and Texas.

New Granada. The geographical area composed of present-day Venezuela, Colombia, and Ecuador.

Pampa. Signifies in the Quechua language the flat, level areas of the countryside. It is that virtually treeless plains area of meridional America.

Patronato. The juridical-religious system by which the Kings of Spain (and Portugal) enjoyed the right to select and present bishops, propose and divide dioceses and parishes, collect tithes, construct convents, church buildings, etc. It included also the right to create missions and send missionaries. In substance, the *Patronato* gave to the King the control of the Church in the Spanish colonies.

Popular Catholicism. The religiosity of the oppressed people in colonial Christendom.

Pueblos. In northern Mexico there were various Indian communities which were called "pueblos." But in this work the word is used in a sense analogous to *doctrinas* or *reducciones* (reservations in North America), viz., the Indian parishes that included the simple Christian communities in Indian villages created by the conquistadores.

Quechua. The primitive language of the inhabitants of the Cuzco area of Peru, which was imposed as the lingua franca on the subjects of the Inca Empire. It is possible that the Incas were linguistically related to the *Aymará* who occupied the Andean area south of Cuzco, i.e., those of the *Tiahuanaco* culture of Bolivia and Peru.

Reductions (from *reductus: plebis Romanae in urbem*, Livy, 2, 33, 11). From the earliest times of the Spanish conquest—and as the result of the inspiration of Vasco de Quiroga and Bartolomé de Las Casas—the gathering of and unifying of the Indians was considered humane and the only effective means of civilizing and evangelizing them. From this questionable assumption there developed slowly a method that was epitomized in the *reducciones guaranícas* of Paraguay, which became the prototype for the Spanish of Indian society.

Sertão (Portuguese). Signifies in Brazil the hinterlands or backlands of the country. The Portuguese settled in Brazil primarily along the eastern coast and subsequently in the Amazon Valley. The hinterlands continued to hold for the Brazilians a certain mystique and signified difficulty, infinitude, sublimity, and something absolutely distinct.

Tabula rasa. The missionary method that ignored the significance of the language, the rites, the customs, and the culture of an indigenous people in an attempt to evangelize them. One cannot say with absolute certainty that this method was used in

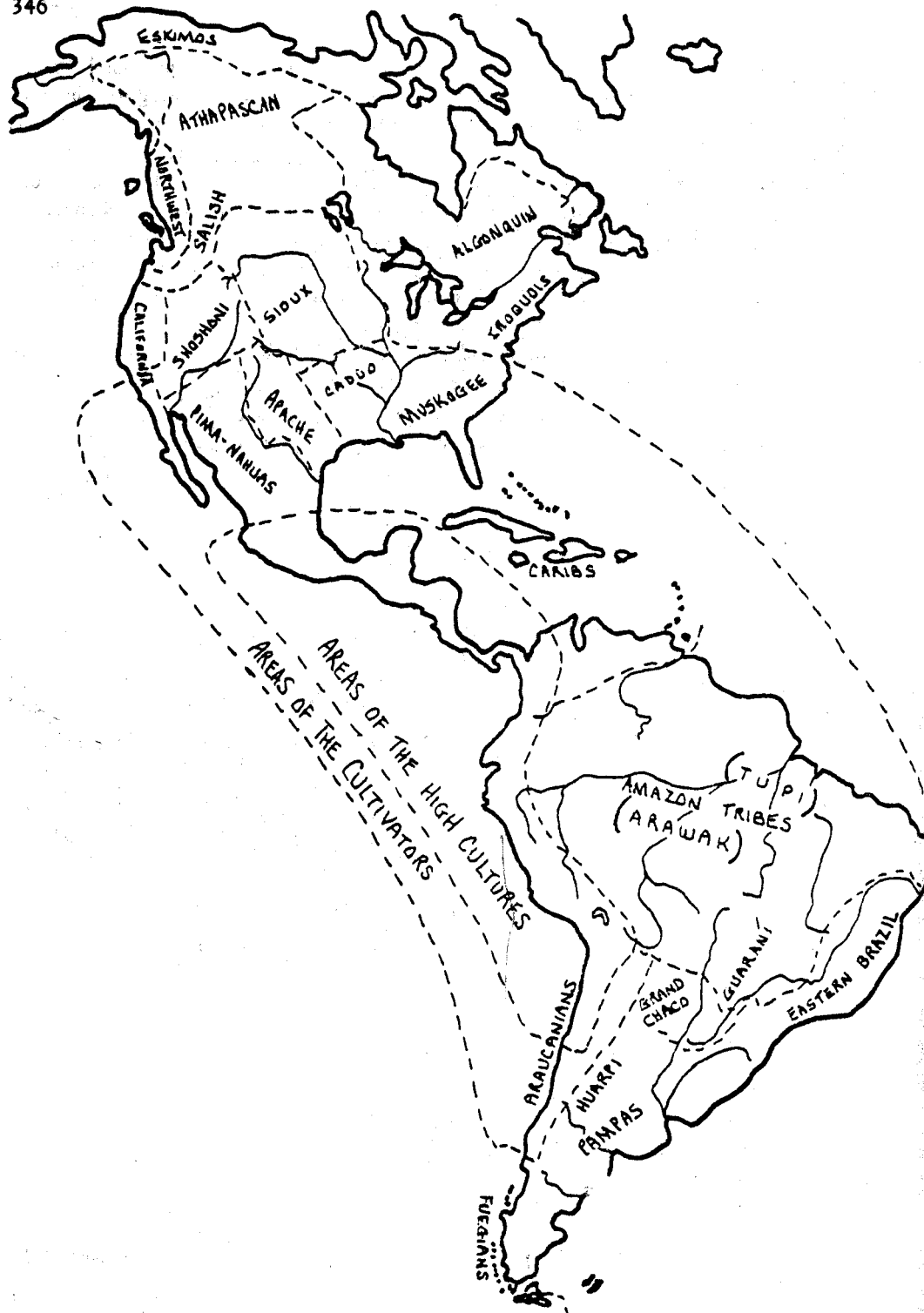
Latin America, but it is true that the missionaries failed to gain a profound understanding of the indigenous people and their culture. Yet one must recognize that the circumstances of time and distance acted as formidable impediments to the missionary efforts.

Tarasca. The generic language of the frontier inhabitants of western Mexico, people who were indomitable warriors and who lived in the present-day state of Michoacán.

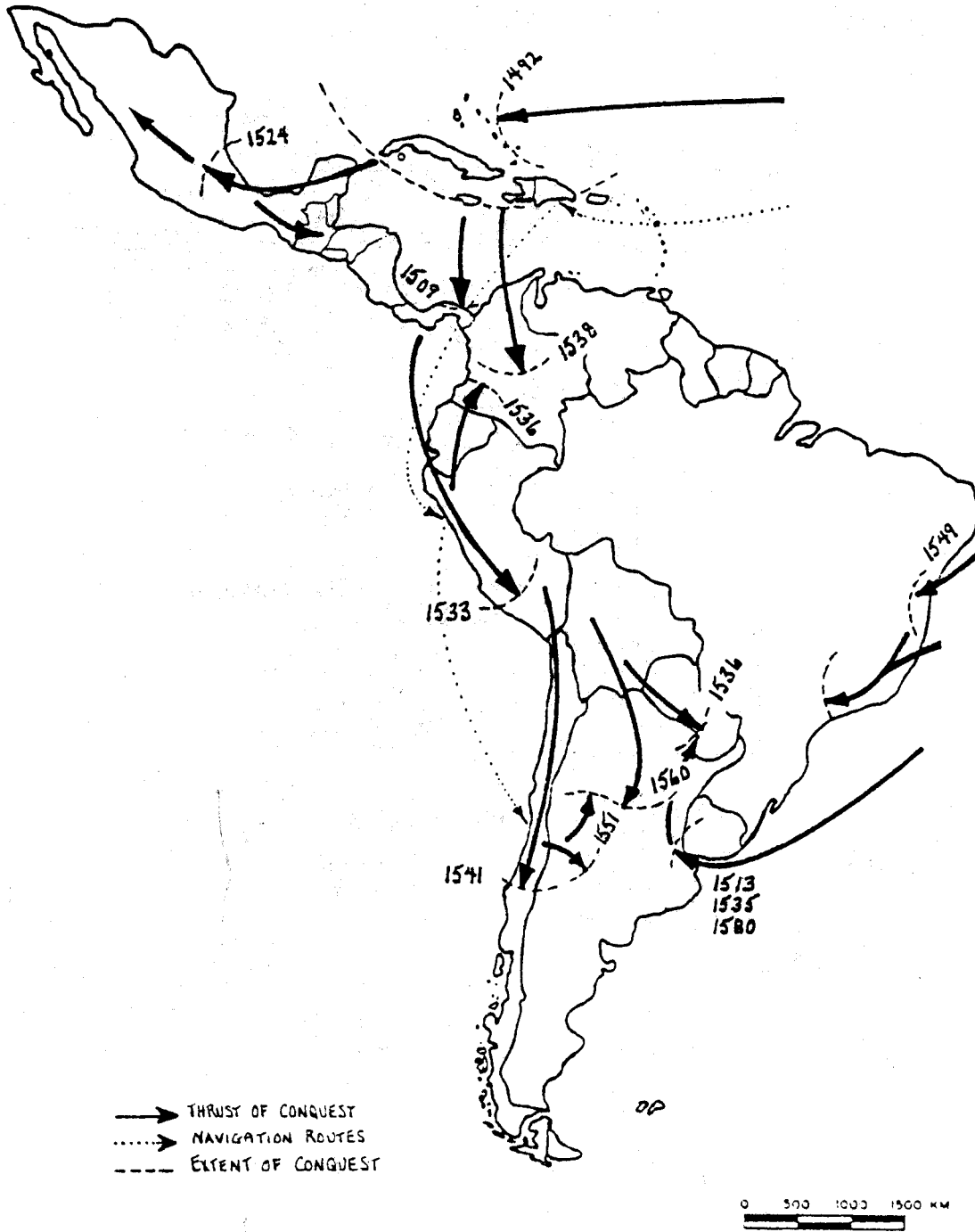
Tierra adentro. Signifies in Latin America the inlands or geographical areas of a country sparsely settled or uninhabited. Also the phrase represents the depth or prehispanic era of the Creole "world." It can also signify the innate understanding and knowledge of the simple, traditional, autochthonous people.

Tupí. Generic name of the Brazilian Indians and their language, i.e., those who lived in the central and northeast areas of the country.

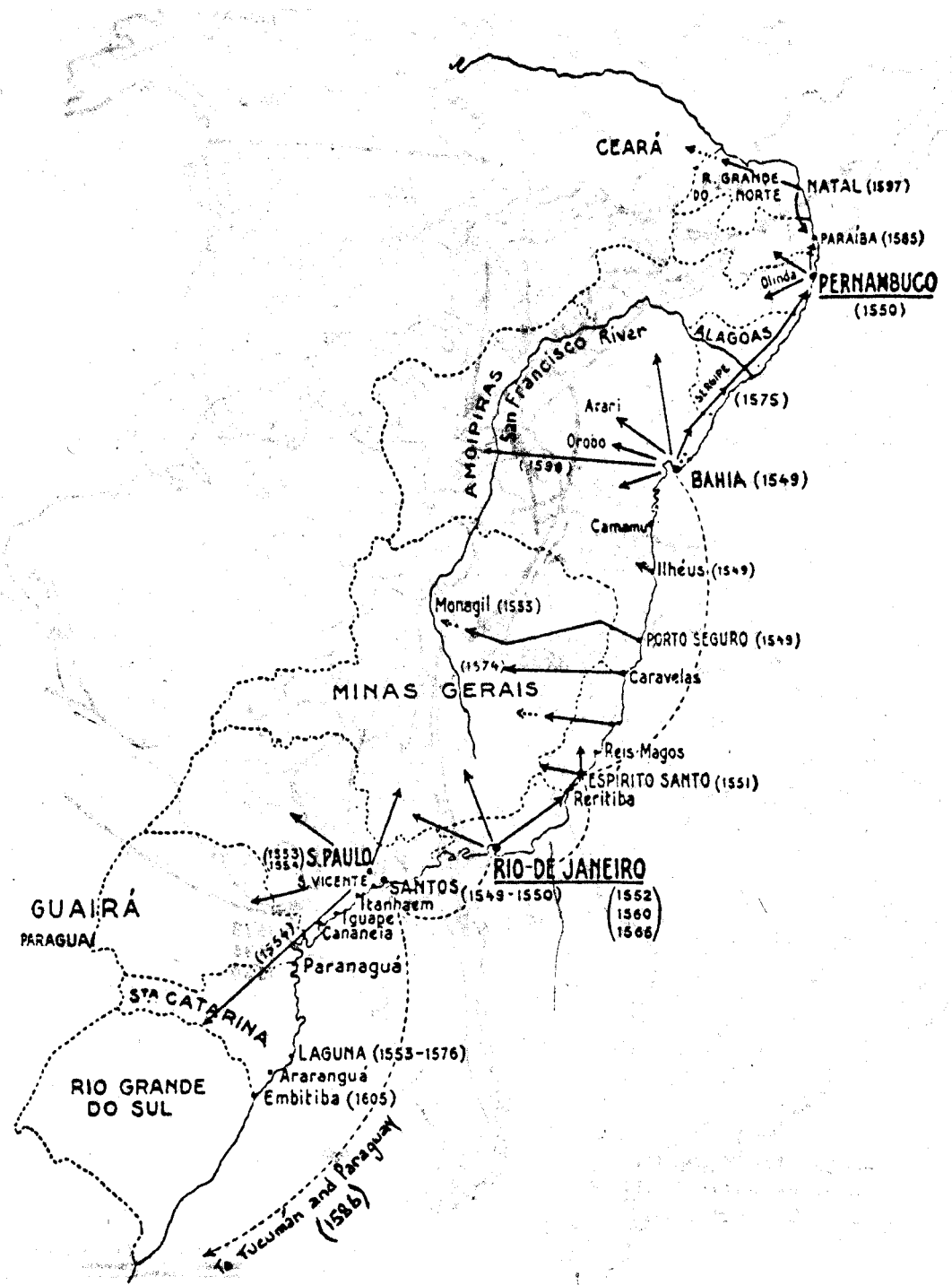
Uránico (Uranus). Heaven, the gods of the heaven, especially the Creator and the Sun. The religious system of the nonspecialized rural peoples.



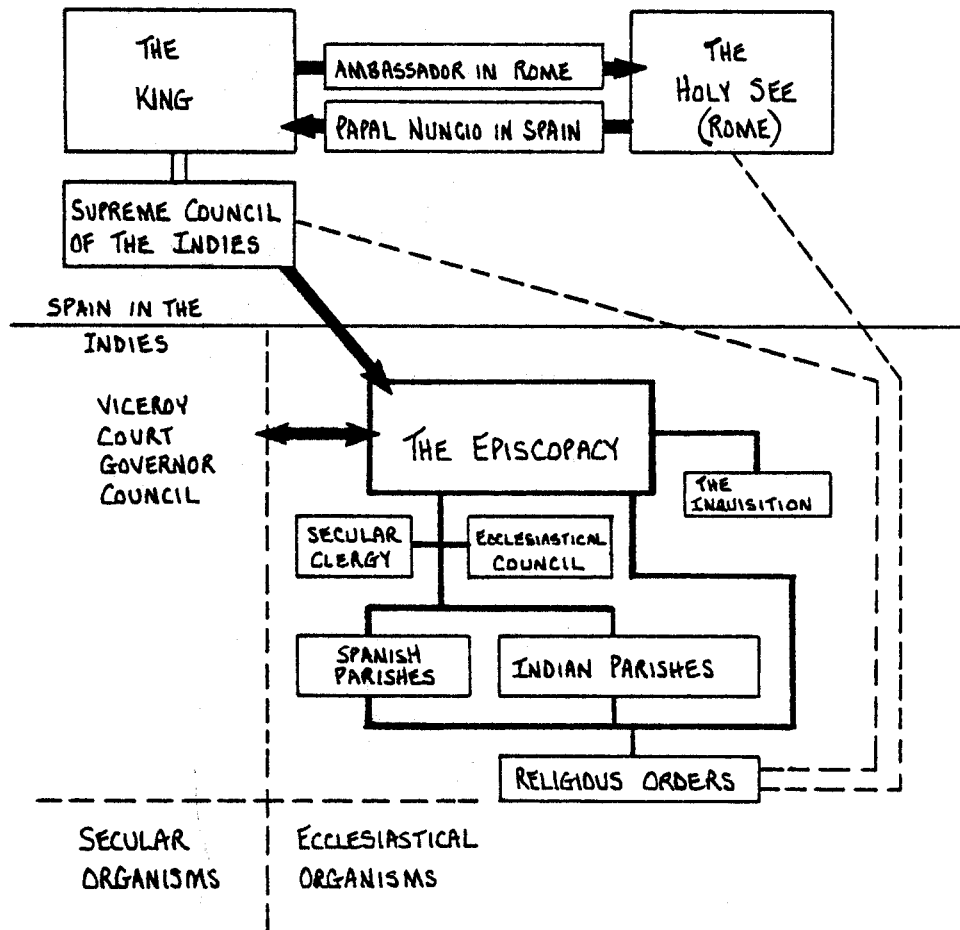
Location of cultural groups of agriculturalists, cultivators, and nomads.



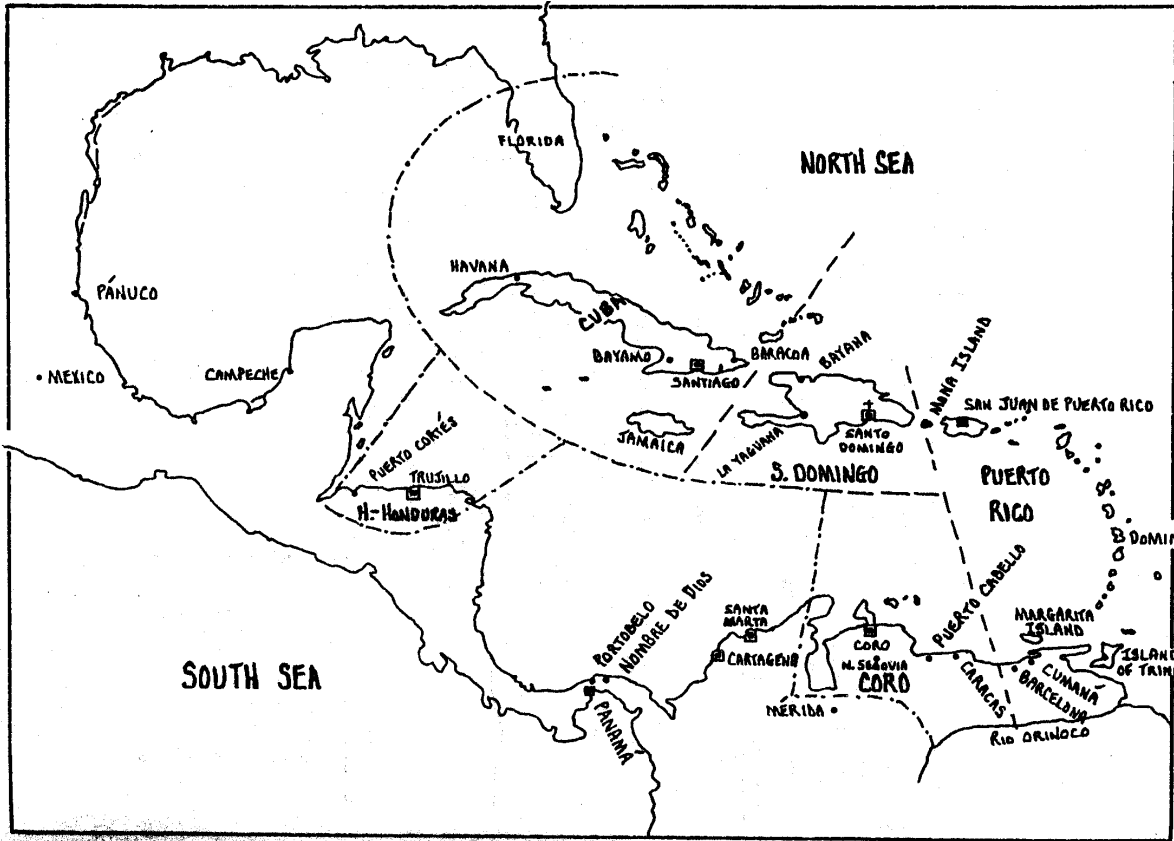
The progress of the movement of conquest and evangelization.



The progress of the conquest and evangelization of Brazil.



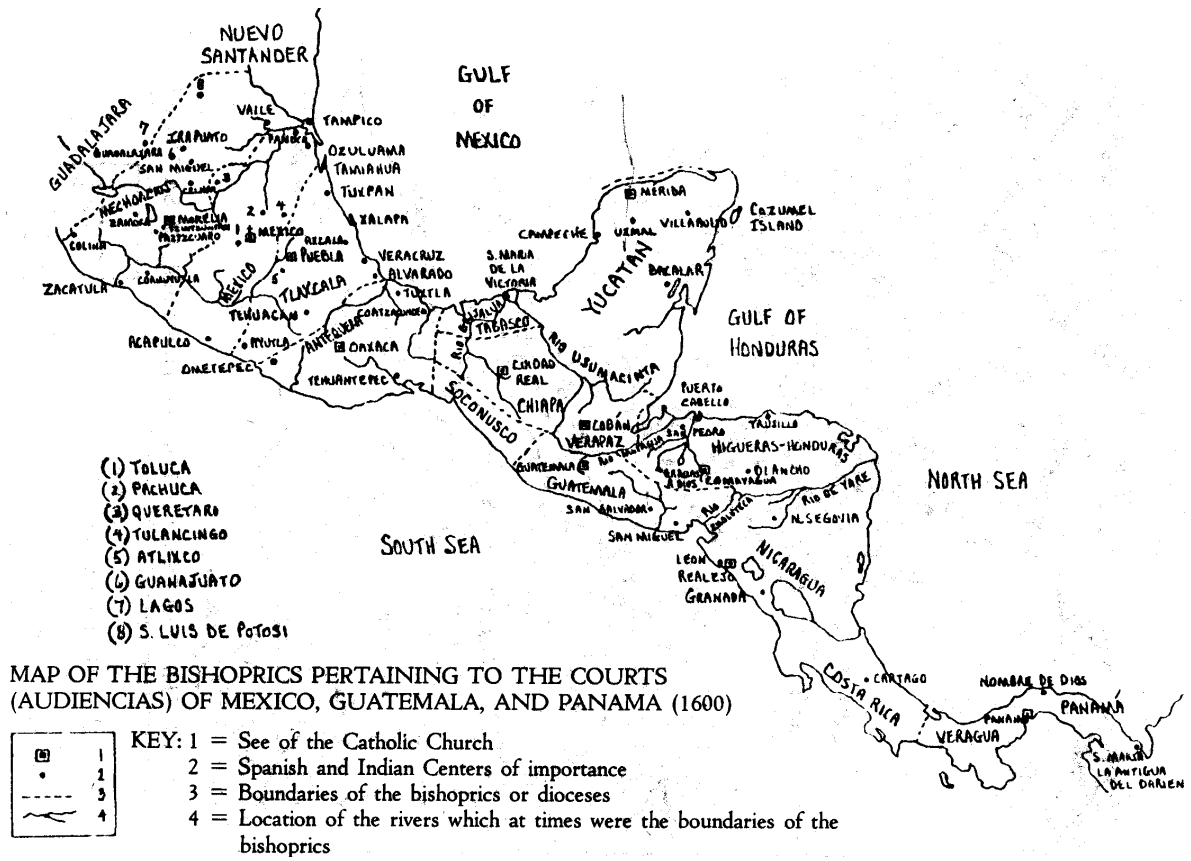
The state-church system of government in colonial hispanic america.

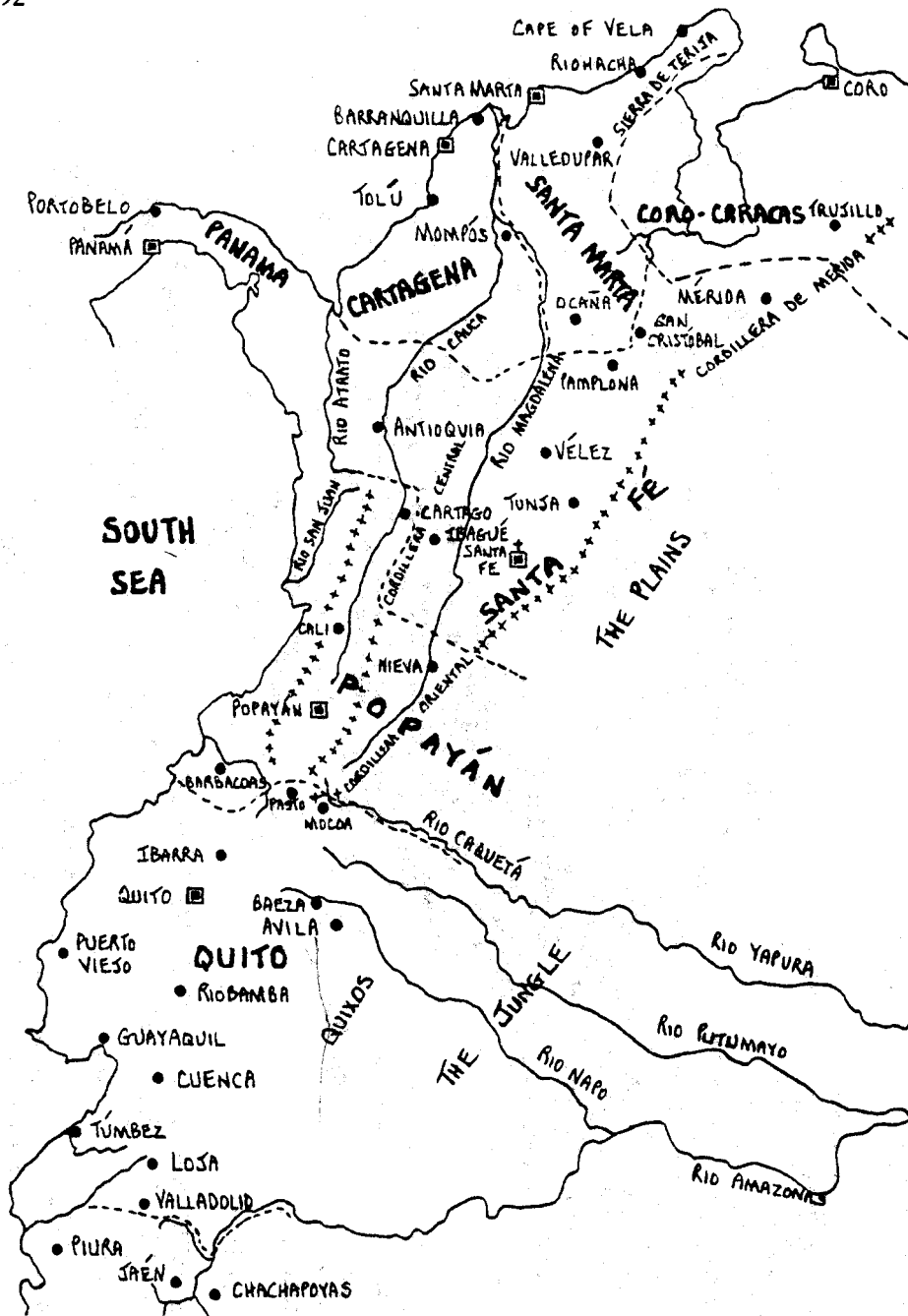


Map of the dioceses of the archdiocese of Santo Domingo (1564)

1=Boundaries of the dioceses.
 2=Boundaries of the archdiocese.

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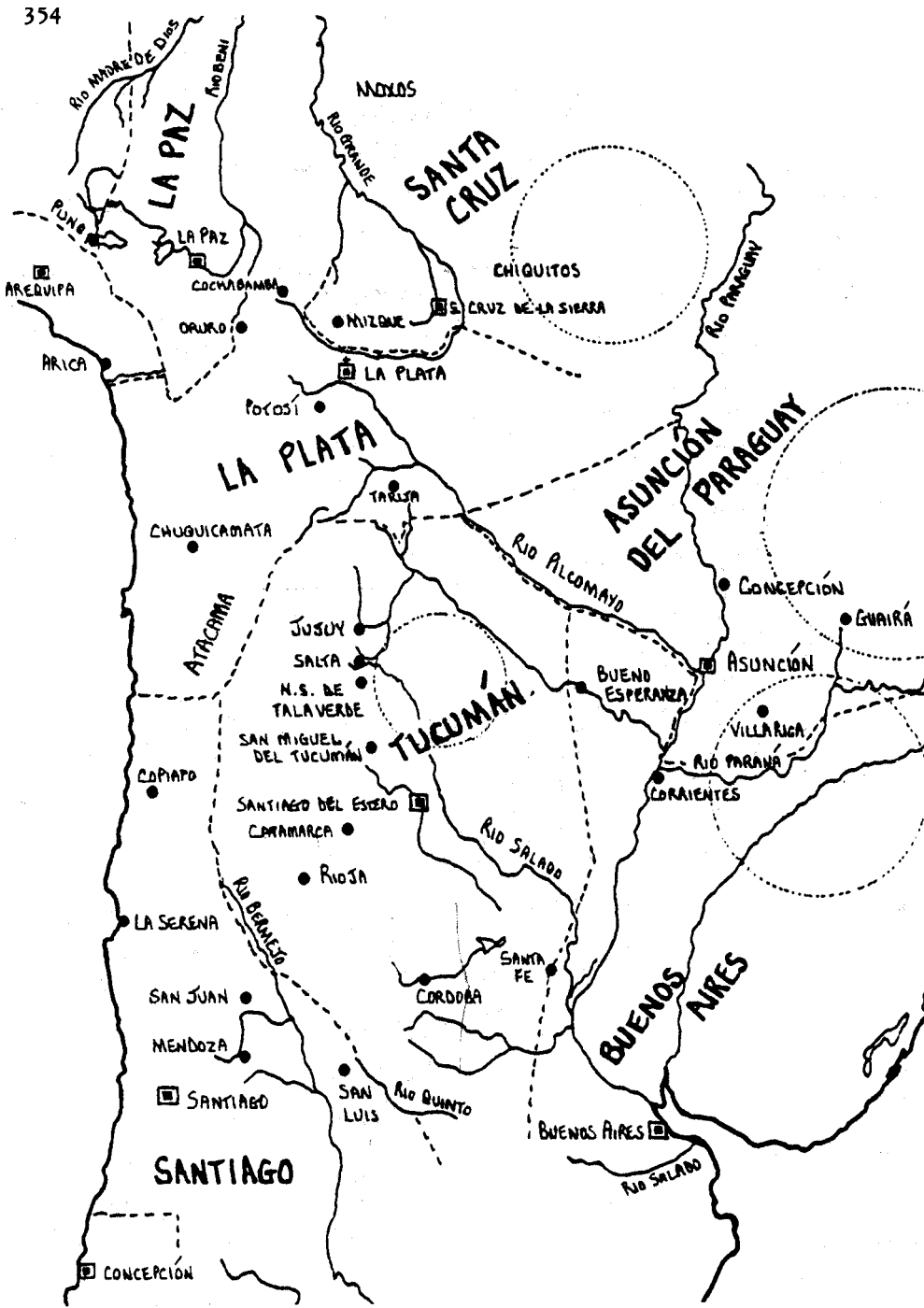
MAP OF THE DIOCESES OF THE ARCHDIOCESE OF SANTA FE AND THE DIOCESE OF QUITO (1620)

- KEY: 1 = Borders of the dioceses
 2 = Mountain Ranges
 3 = Rivers
 4 = Communities of Spanish and Indians
 5 = Episcopal Sees

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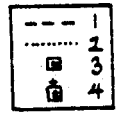


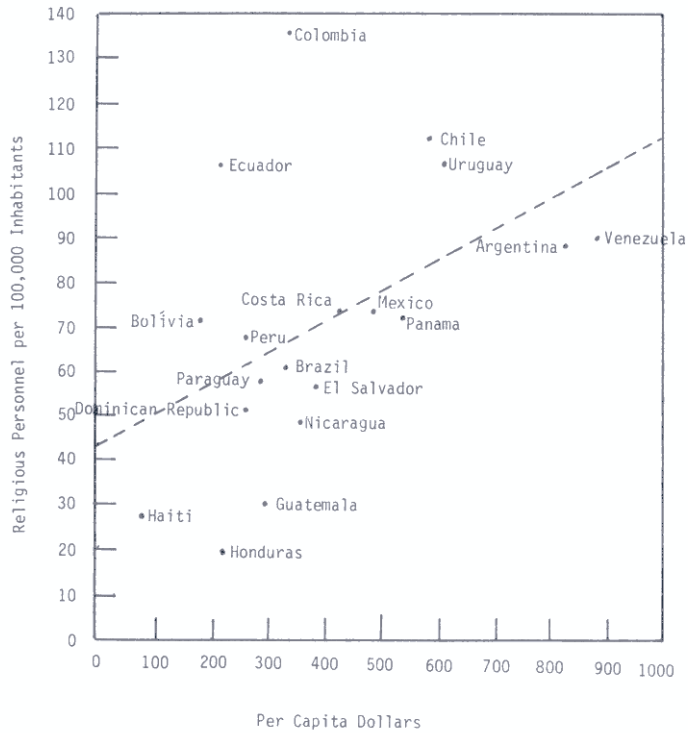
Map of the dioceses of the court (Audiencia) of Lima (1620)



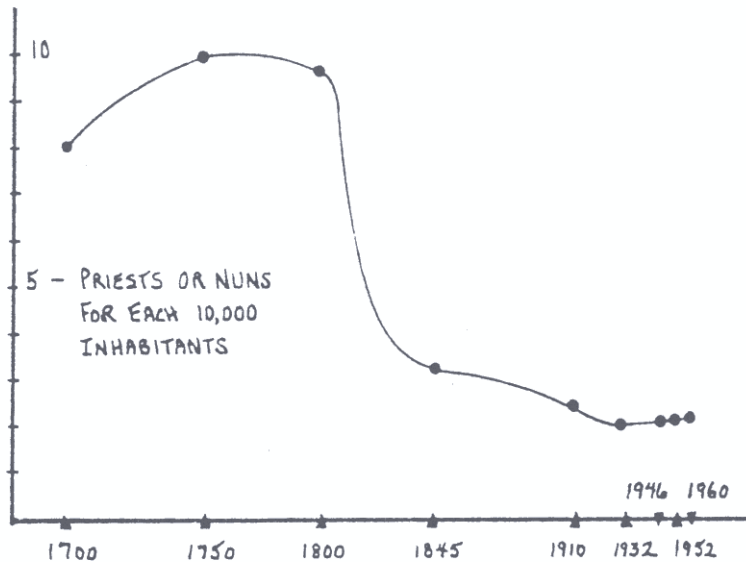
MAP OF THE DIOCESES AND ARCHDIOCESE OF LA PLATA (1620)

- Key: 1 = Borders of the dioceses  
 2 = Regions of the *reducciones*  
 3 = Bishoprics  
 4 = Archbishopric

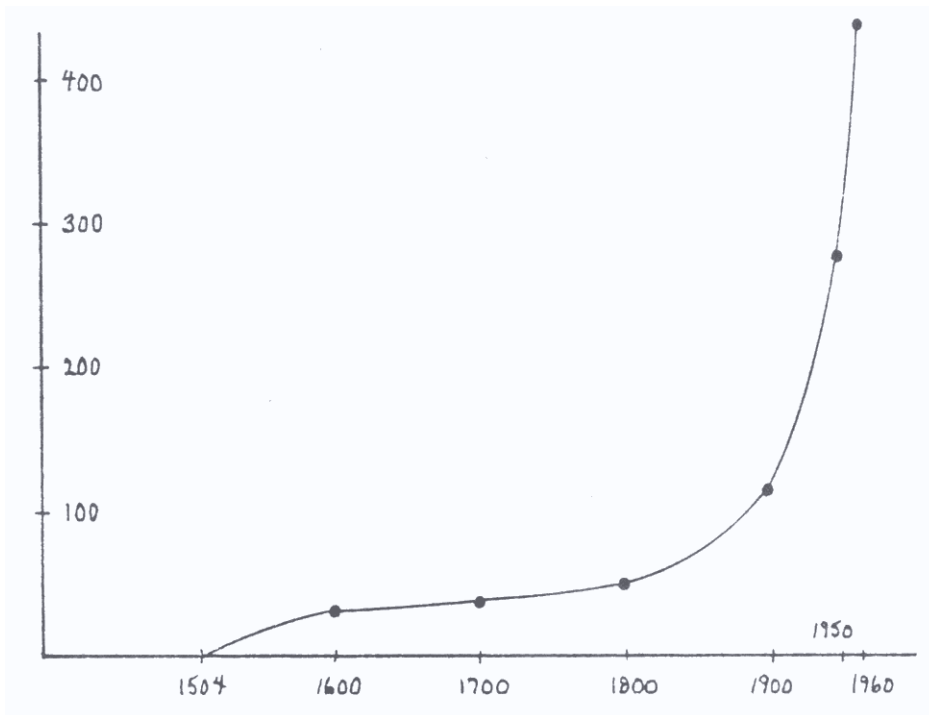




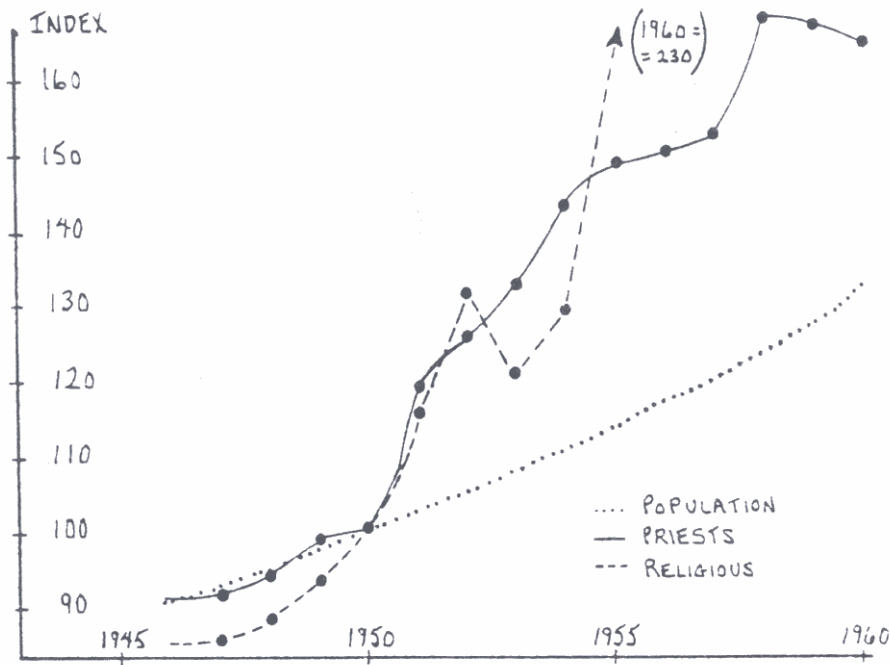
RESOURCES OF THE LATIN AMERICAN CHURCHES INCLUDING RELIGIOUS PERSONNEL AND THE PER CAPITA INCOME (Source: Memorandum of the rand corporation, 1969)



PROPORTIONAL DEVELOPMENT OF THE NUMBER OF RELIGIOUS IN BRAZIL

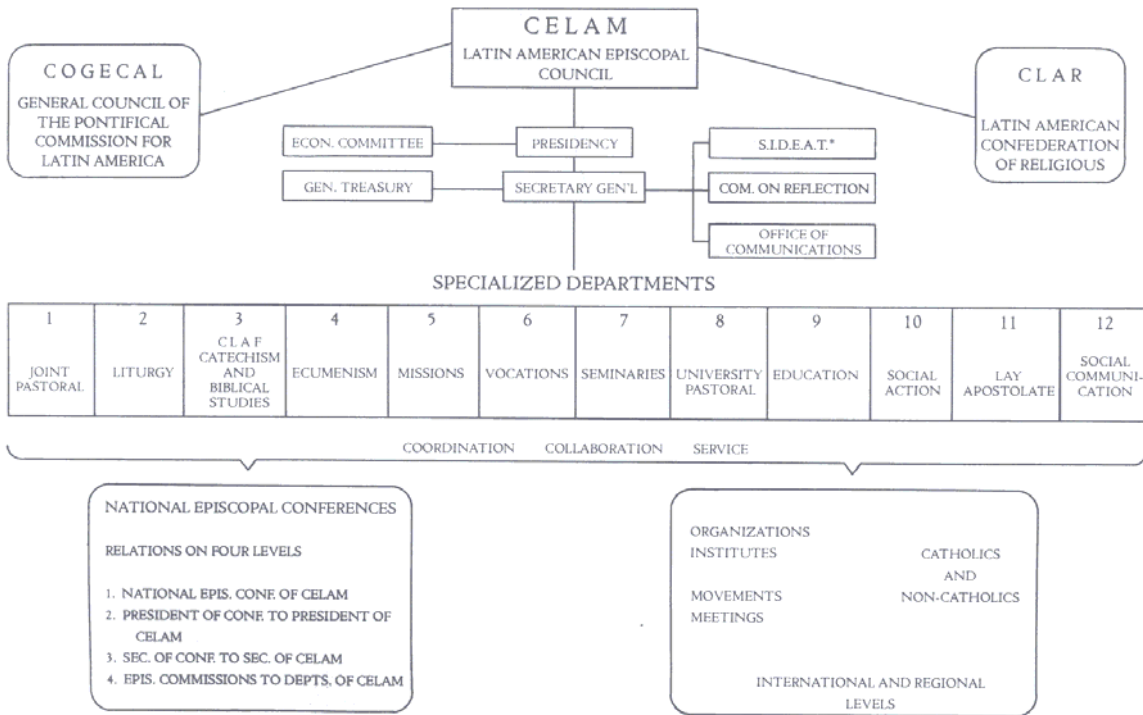


NUMBER OF DIOCESES AND MISSION TERRITORIES IN LATIN AMERICA (1504-1960)

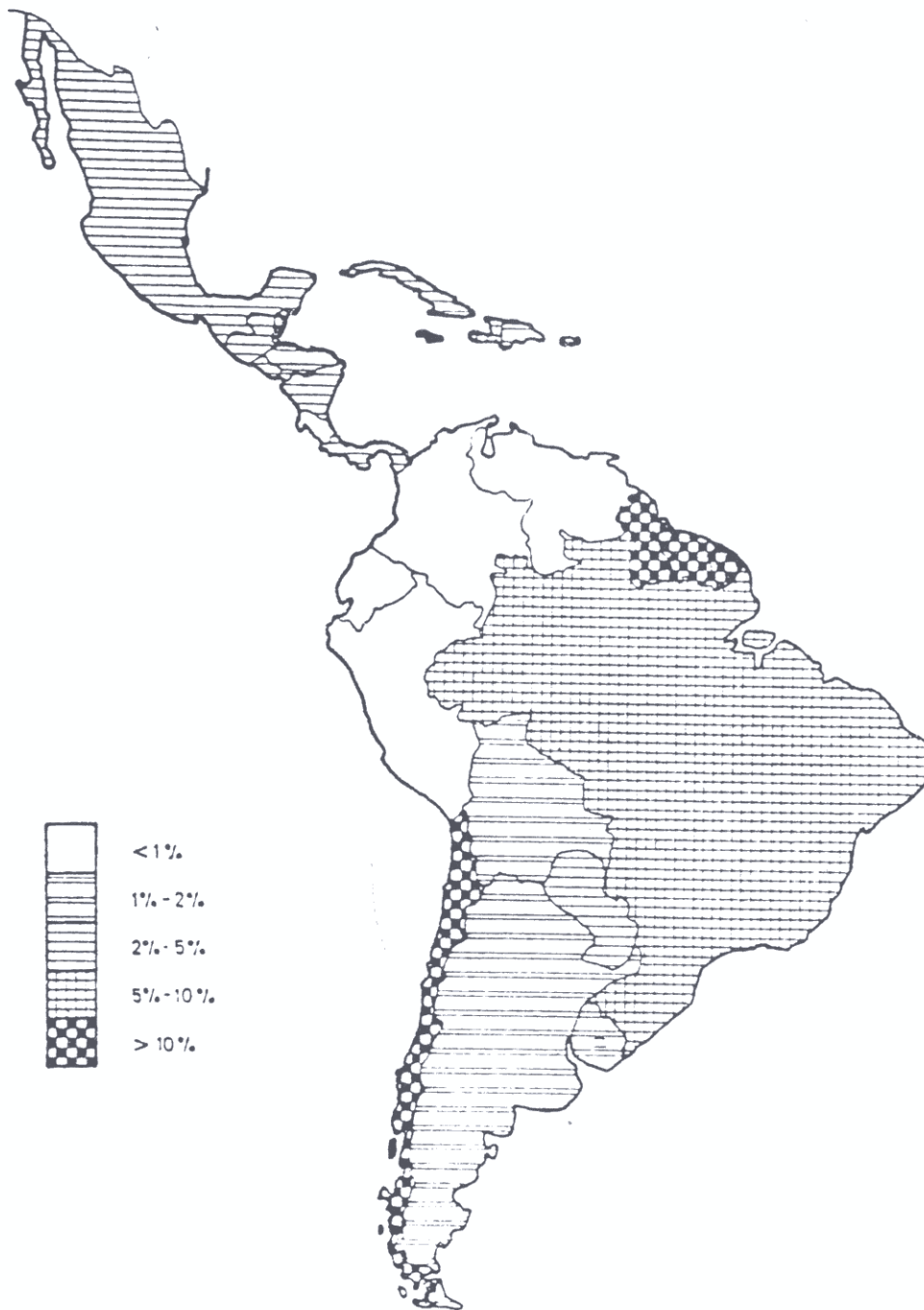


GROWTH OF POPULATION, PRIETS, AND RELIGIOUS IN VENEZUELA

THE NEW ORGANIZATION OF CELAM IN 1968



*SERVICE OF INFORMATION, DOCUMENTATION, STATISTICS, AND TECHNICAL ASSISTANCE



PERCENTAGES OF PROTESTANTS IN LATIN AMERICA (1961)



NATIONS	1916	1925	1938	1949	1952	1957	1961
Argentina	6,850	11,341	38,293	229,056	251,856	364,369	414,323
Bolivia	247	153	4,176	14,211	16,805	29,373	46,663
Brazil	50,297	101,454	241,128	1,657,524	1,600,958	1,755,929	4,071,643
Chile	6,293	11,591	99,460	264,667	370,016	370,428	834,839
Colombia	384	3,404	2,981	25,655	27,386	45,405	92,728
Costa Rica		1,019	1,663	7,771	8,475	10,998	22,902
Panamá		1,005	2,823	22,050	20,189	29,189	57,691
Honduras		10,708	16,515	30,453	29,179	37,666	(37,666)
Guatemala	18,564	10,455	21,740	76,248	75,845	142,465	149,081
Nicaragua		1,727	2,026	17,611	27,758	22,221	34,488
El Salvador		5,170	17,306	32,771	52,146	47,722	41,778
Cuba	25,031	15,942	36,184	96,460	100,582	215,723	264,927
{ Dominican Republic		8,897	29,005	126,334	193,078	313,279	327,140
{ Haití	12,044	13,068	14,934	26,094	27,146	22,828	43,765
Ecuador	59	158	546	2,503	3,777	4,888	11,499
Paraguay	321	321	350	15,741	9,264	22,839	36,560
Perú	1,962	4,568	12,212	27,421	69,930	72,789	94,053
Puerto Rico	16,178	13,384	29,122	130,984	136,885	147,411	174,707
México	30,842	32,499	55,652	265,148	334,756	910,951	897,227
Uruguay	1,311	1,321	4,534	20,586	15,666	10,459	42,594
Venezuela	144	1,819	1,913	13,639	13,775	17,776	26,042
LATIN AMERICA	170,527	239,773	632,563	3,171,930	3,380,291	4,230,413	7,710,412

NUMBER OF PROTESTANT FAITHFUL IN LATIN AMERICA (1961)

NUMBER OF PLACES OF WORSHIP AND MINISTRY OF THE  
PROTESTANT COMMUNITIES IN LATIN AMERICA (1961)*

NATIONS	PLACES OF WORSHIP				FOREIGN MINISTERS				NATIONAL MINISTERS			
	1949	1952	1957	1961	1949	1952	1957	1961	1949	1952	1957	1961
Argentina	955	1,046	1,593	2,067	391	468	680	500	371	618	844	1,703
Bolivia	116	173	323	444	286	233	527	426	129	218	208	637
Brazil	6,122	7,633	10,893	20,990	776	1,903	992	1,428	1,422	3,992	6,950	20,546
Chile	435	566	1,022	2,490	216	301	288	312	308	221	351	654
Colombia	640	799	555	1,618	336	241	297	466	380	224	266	838
Costa Rica	145	145	191	290	97	70	112	164	23	90	109	278
El Salvador	112	441	393	1,144	38	48	54	23	92	128	145	624
Nicaragua	244	262	297	(297)	64	65	65	(65)	473	160	238	(278)
Guatemala	947	837	1,084	1,553	108	119	194	99	139	252	395	598
Honduras	270	271	364	438	104	85	133	157	127	180	202	242
Panamá	240	263	365	358	100	40	278	255	107	213	137	327
Cuba	677	1,066	1,265	1,416	168	348	254	225	578	704	840	1,367
Haití	115	1,609	1,996	2,418	64	506	523	185	455	516	880	1,325
Dominican Republic	730	341	270	611	77	139	135	131	101	171	276	284
Ecuador	112	66	128	186	104	134	208	265	57	92	54	135
Paraguay	84	67	94	270	78	63	113	185	83	55	57	597
Perú	1,247	710	779	1,178	265	254	447	733	377	537	261	842
Puerto Rico	1,278	1,048	1,114	934	131	96	118	120	442	471	420	433
México	1,815	1,938	2,457	3,515	216	342	551	431	1,302	1,408	1,385	2,521
Uruguay	76	73	92	243	45	56	79	80	55	67	89	191
Venezuela	160	189	310	360	157	197	317	291	139	198	192	167
LATIN AMERICA	16,409	9,543	25,565	42,420	821	5,708	6,361	6,541	7,150	10,515	14,299	34,547

*This table was prepared for my work *El Protestantismo en America Latina*, Feres, II, 16-17.