

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.

Gaúcho. 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

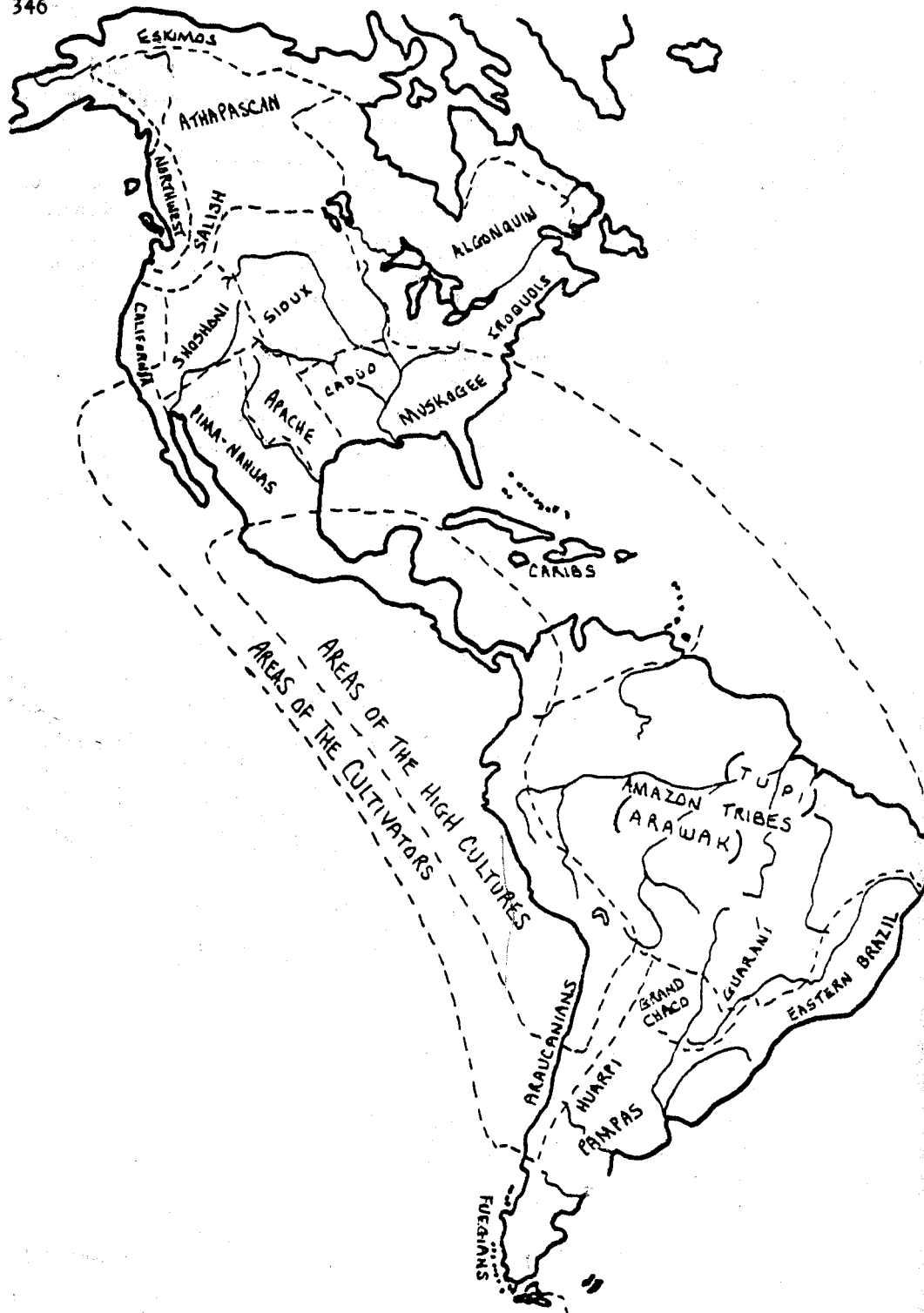
Latin America, but it is true that the missionaries failed to gain a profound understanding of the indigenous people and their culture. Yet one must recognize that the circumstances of time and distance acted as formidable impediments to the missionary efforts.

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.

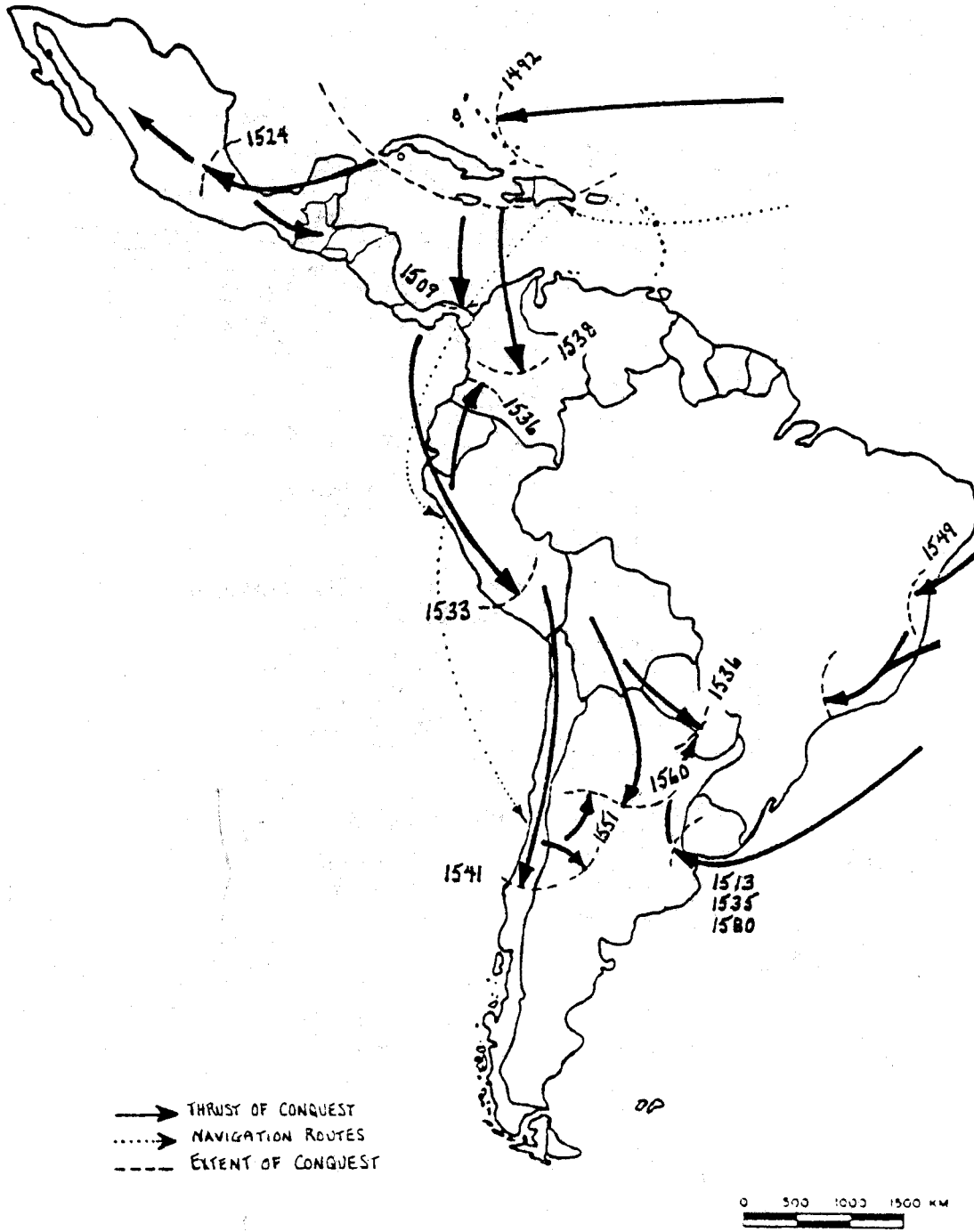
Tierra adentro. Signifies in Latin America the inlands or geographical areas of a country sparsely settled or uninhabited. Also the phrase represents the depth or prehispanic era of the Creole "world." It can also signify the innate understanding and knowledge of the simple, traditional, autochthonous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

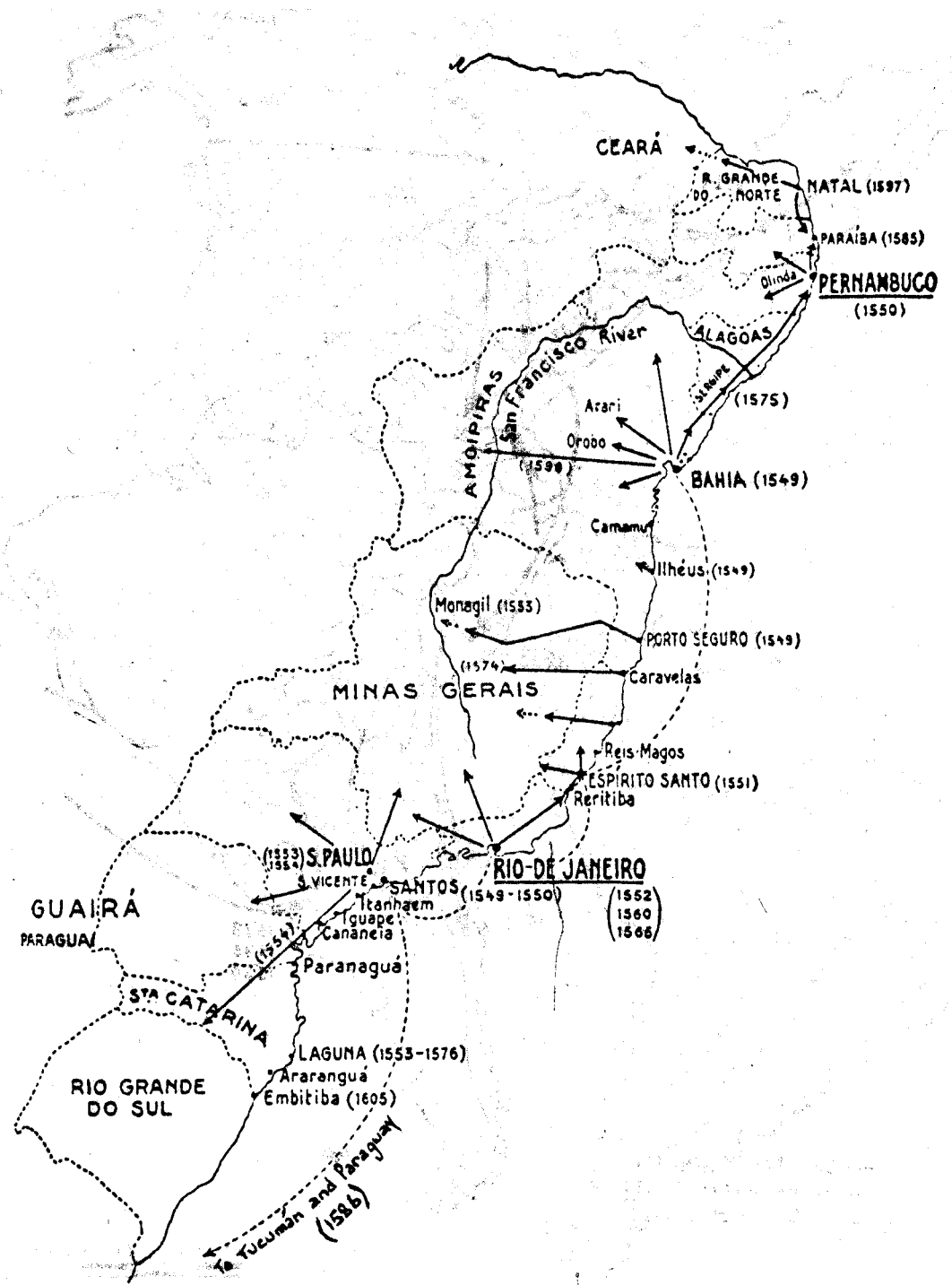
Uránico (Uranus). Heaven, the gods of the heaven, especially the Creator and the Sun. The religious system of the nonspecialized rural peoples.



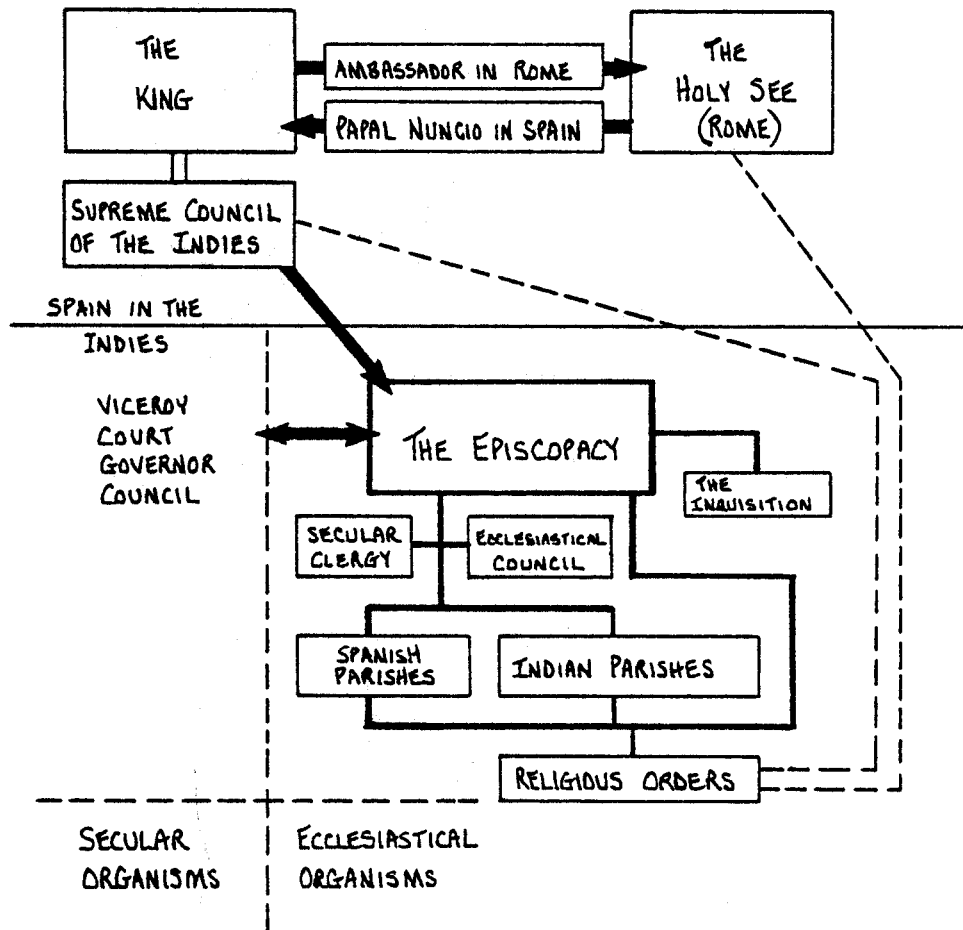
Location of cultural groups of agriculturalists, cultivators, and nomads.



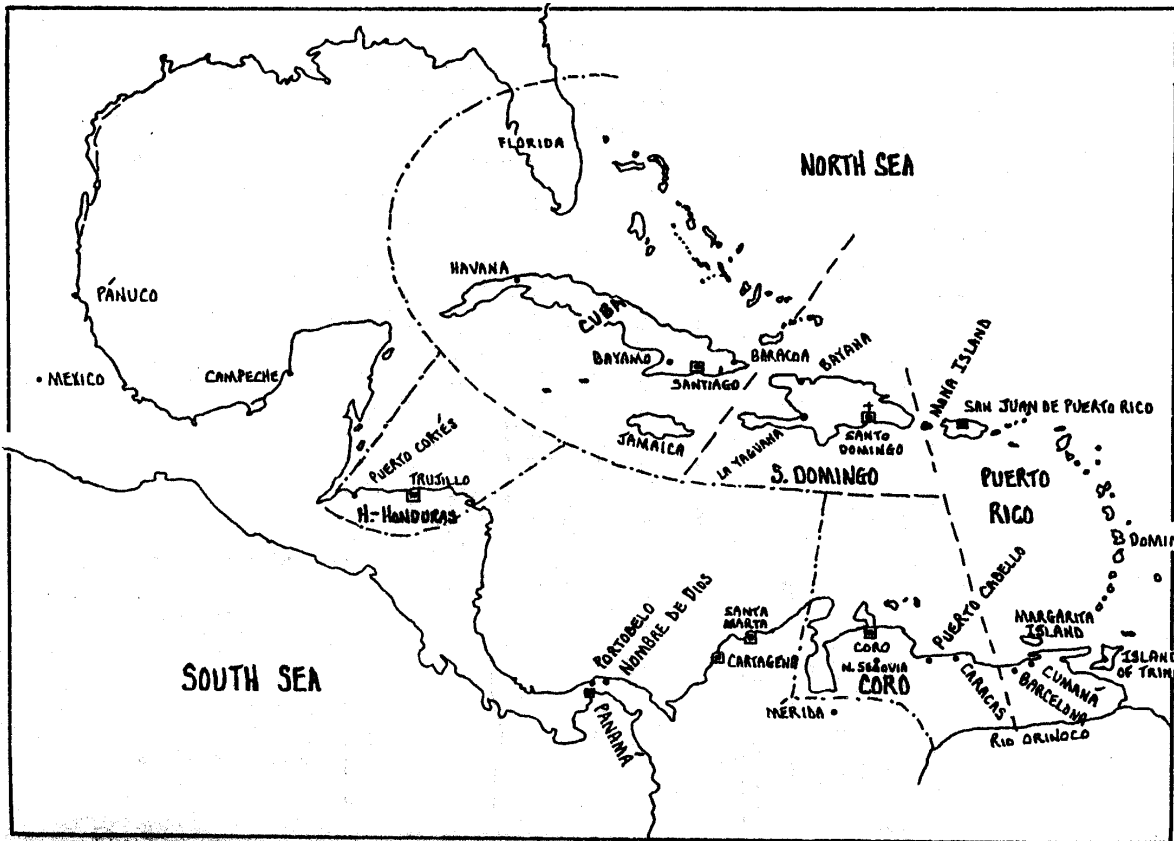
The progress of the movement of conquest and evangelization.



The progress of the conquest and evangelization of Brazil.



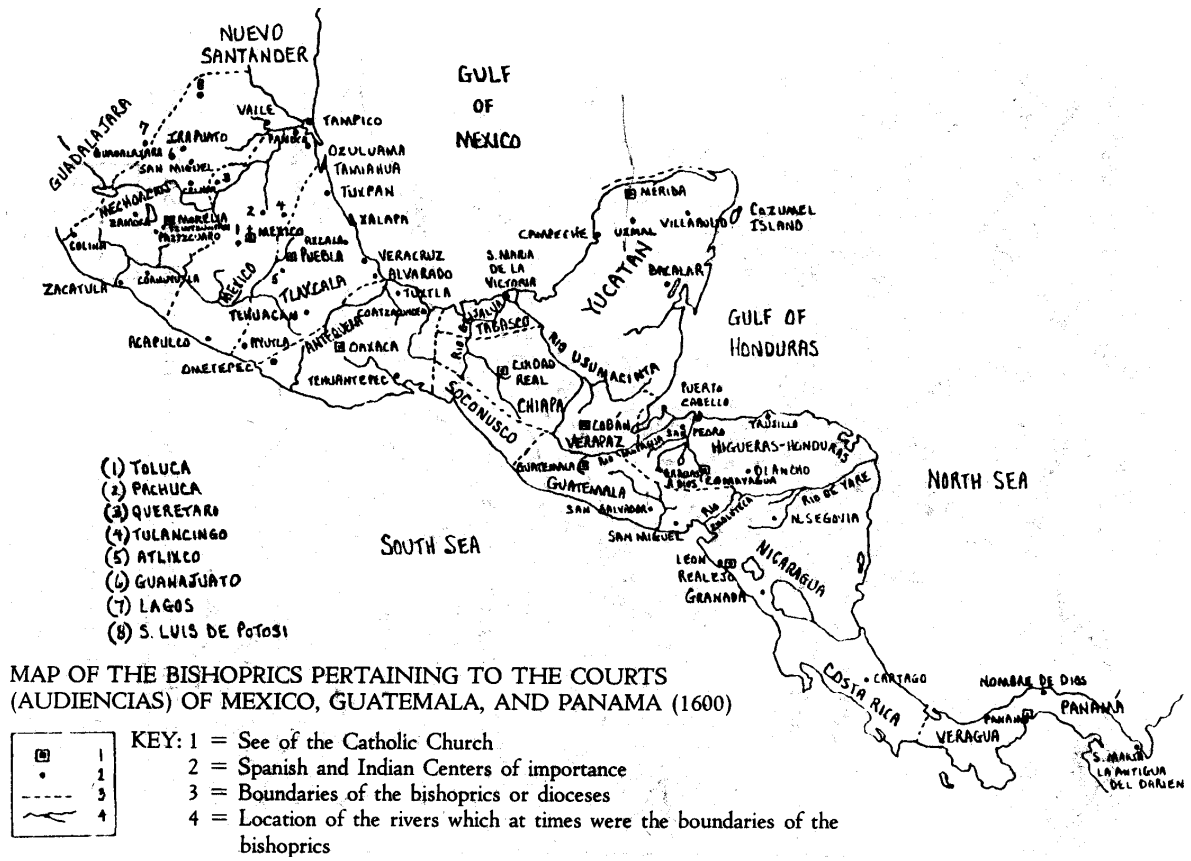
The state-church system of government in colonial hispanic america.

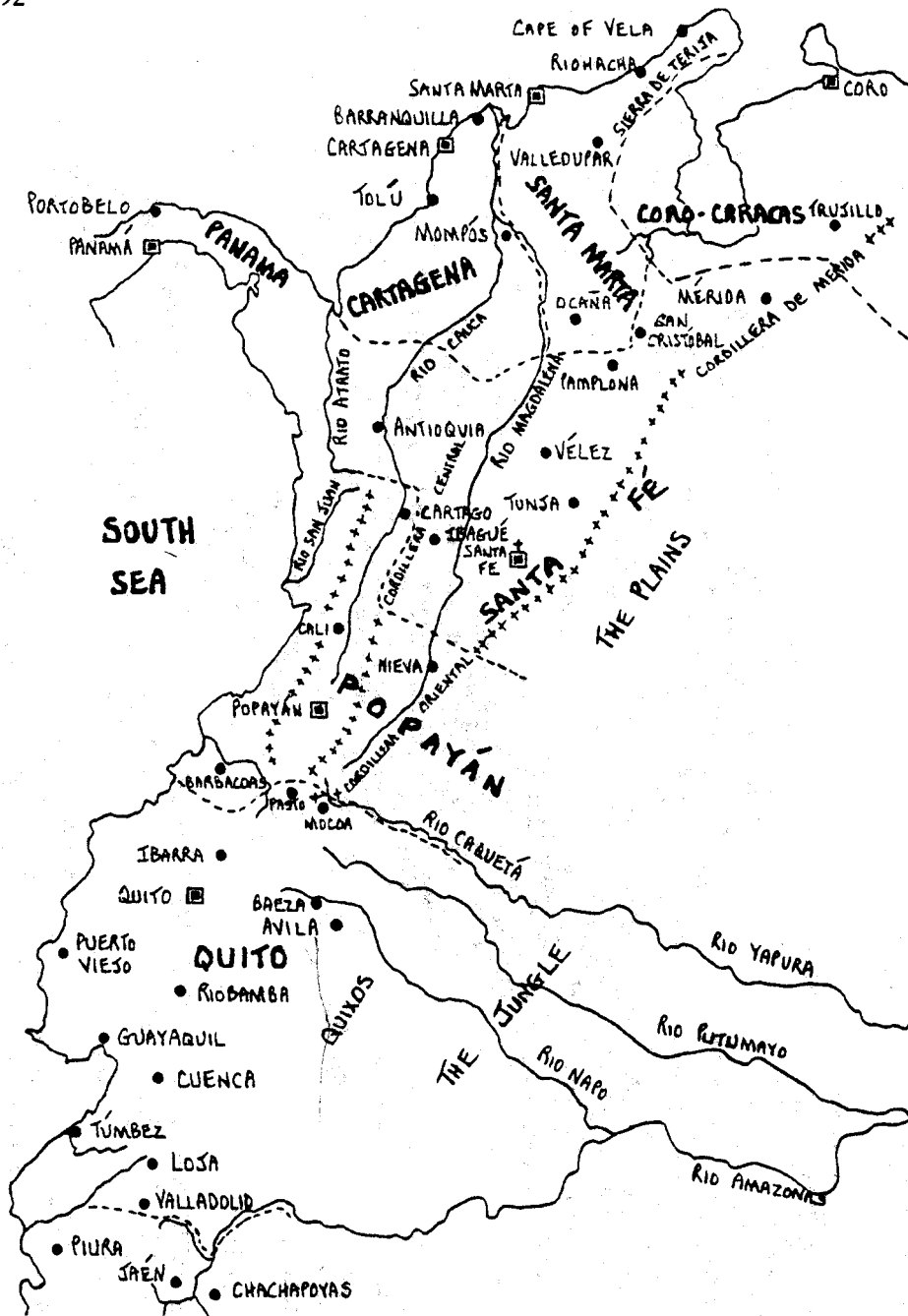


Map of the dioceses of the archdiocese of Santo Domingo (1564)

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

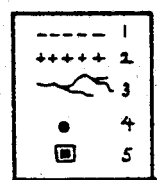
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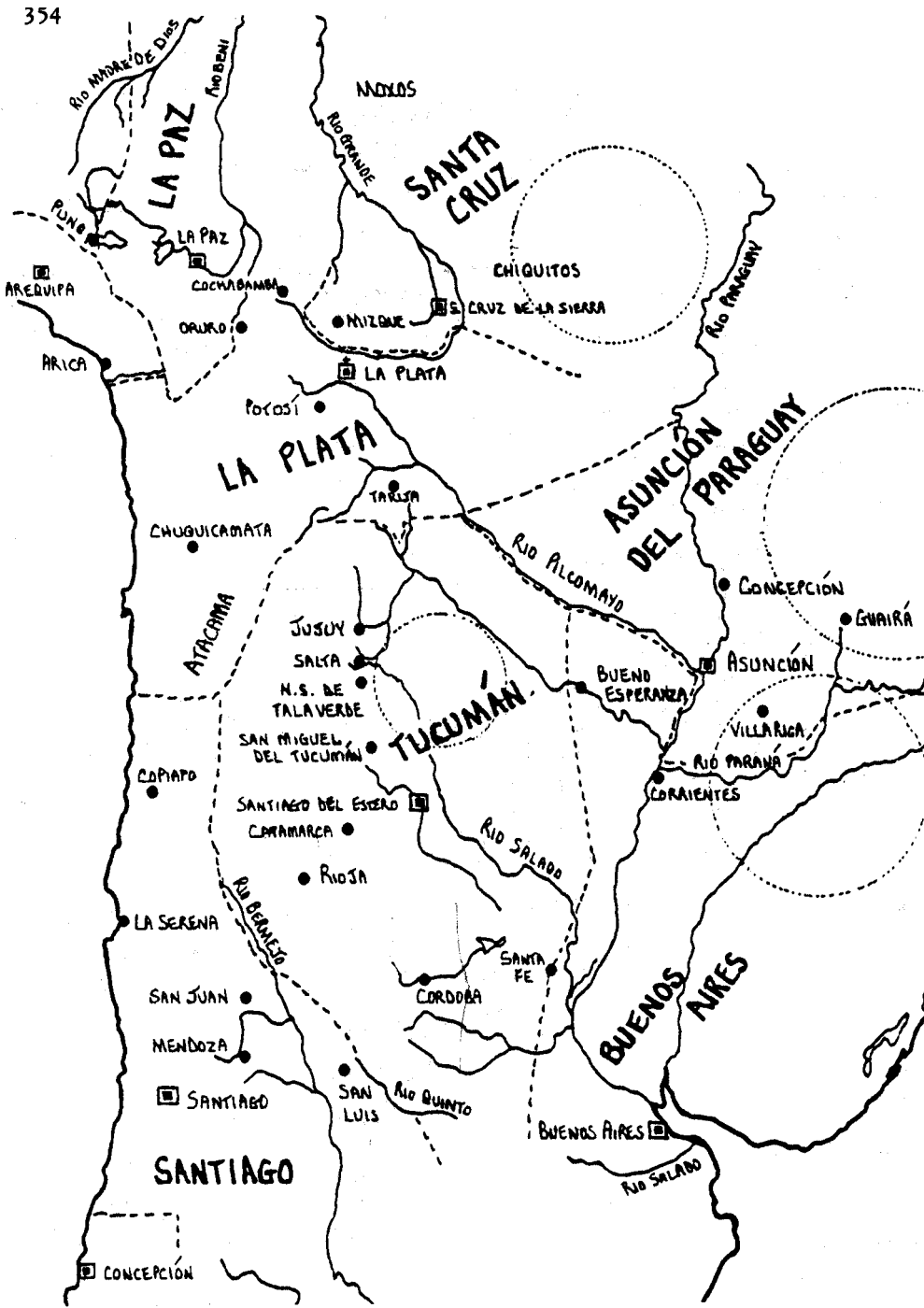
MAP OF THE DIOCESES OF THE ARCHDIOCESE OF SANTA FE AND THE DIOCESE OF QUITO (1620)

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



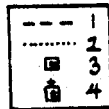


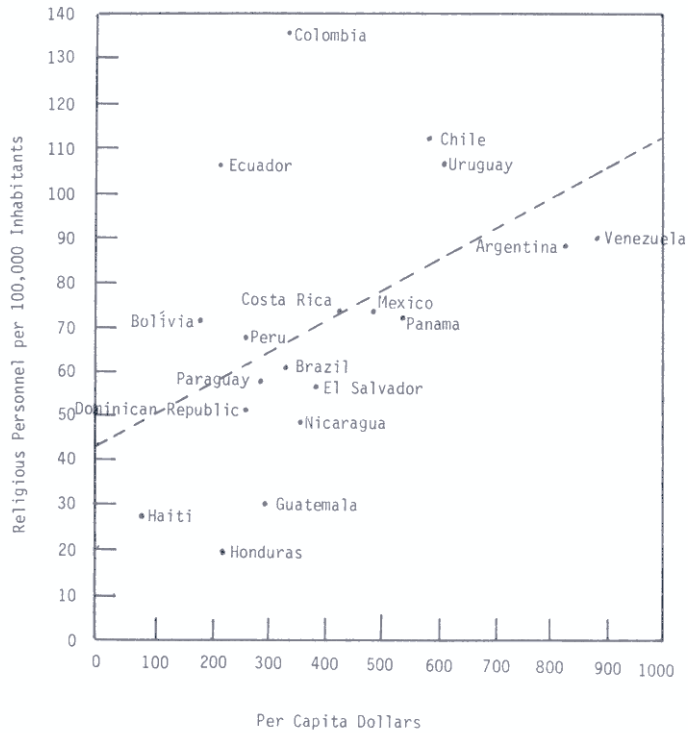
Map of the dioceses of the court (Audiencia) of Lima (1620)



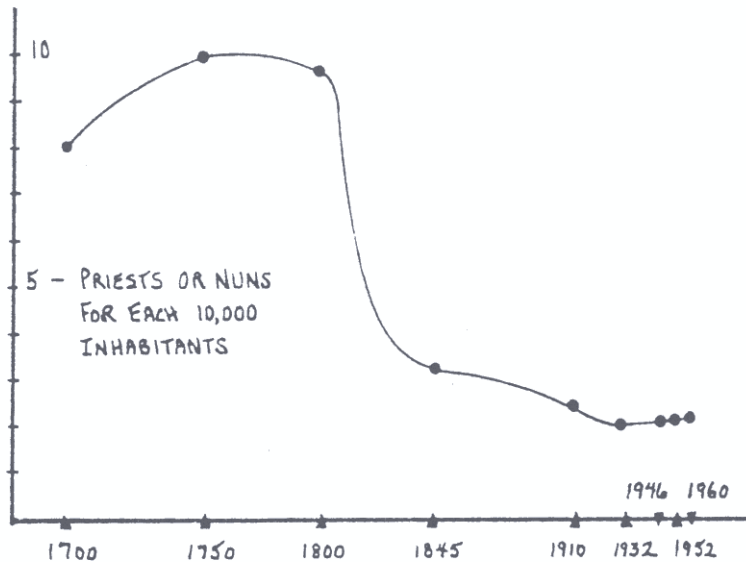
MAP OF THE DIOCESES AND ARCHDIOCESE OF LA PLATA (1620)

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

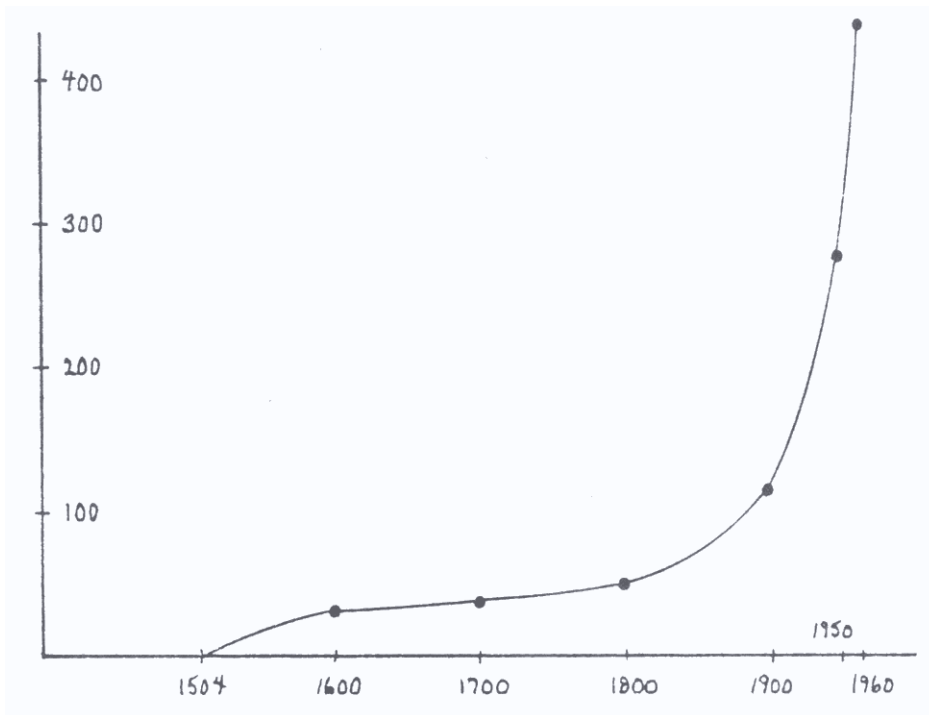




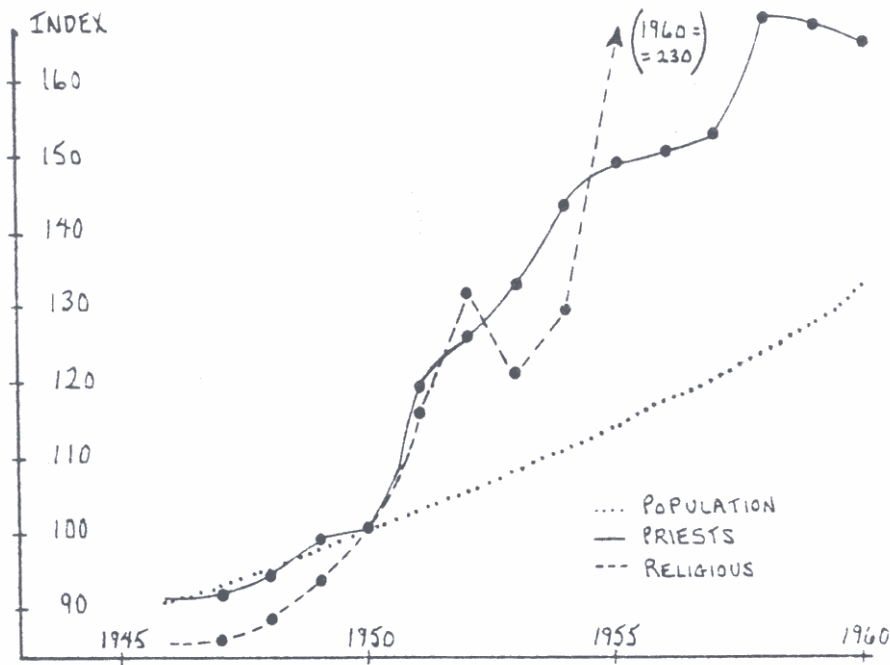
RESOURCES OF THE LATIN AMERICAN CHURCHES INCLUDING RELIGIOUS PERSONNEL AND THE PER CAPITA INCOME (Source: Memorandum of the rand corporation, 1969)



PROPORTIONAL DEVELOPMENT OF THE NUMBER OF RELIGIOUS IN BRAZIL

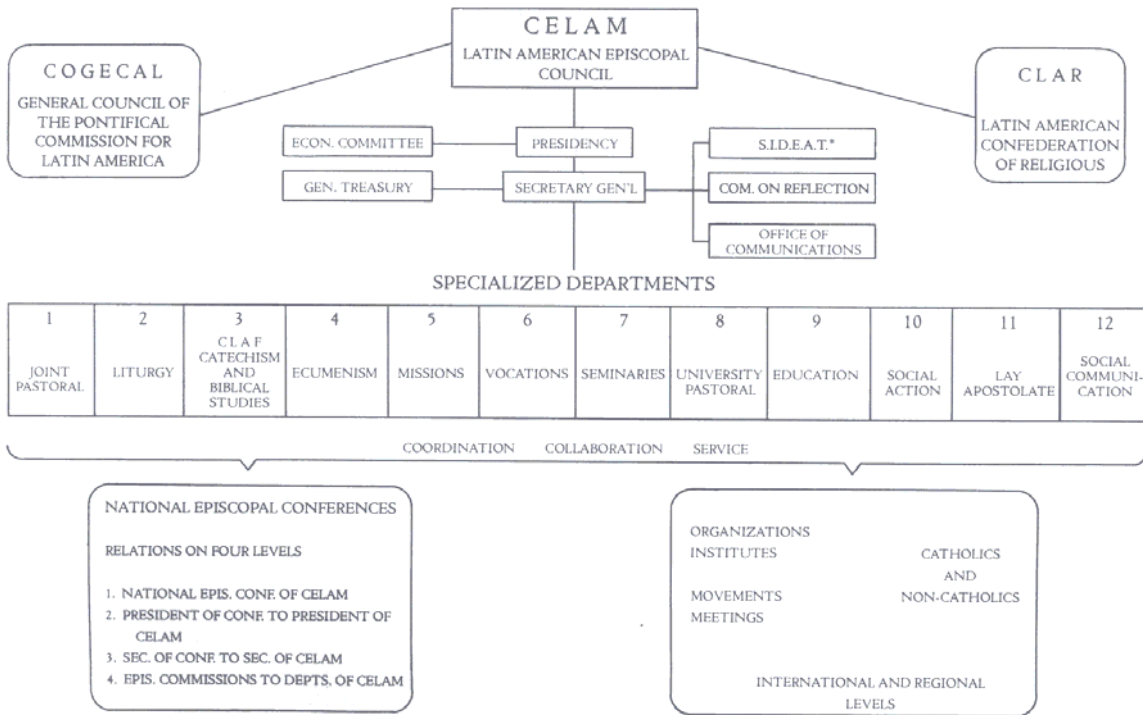


NUMBER OF DIOCESES AND MISSION TERRITORIES IN LATIN AMERICA (1504-1960)

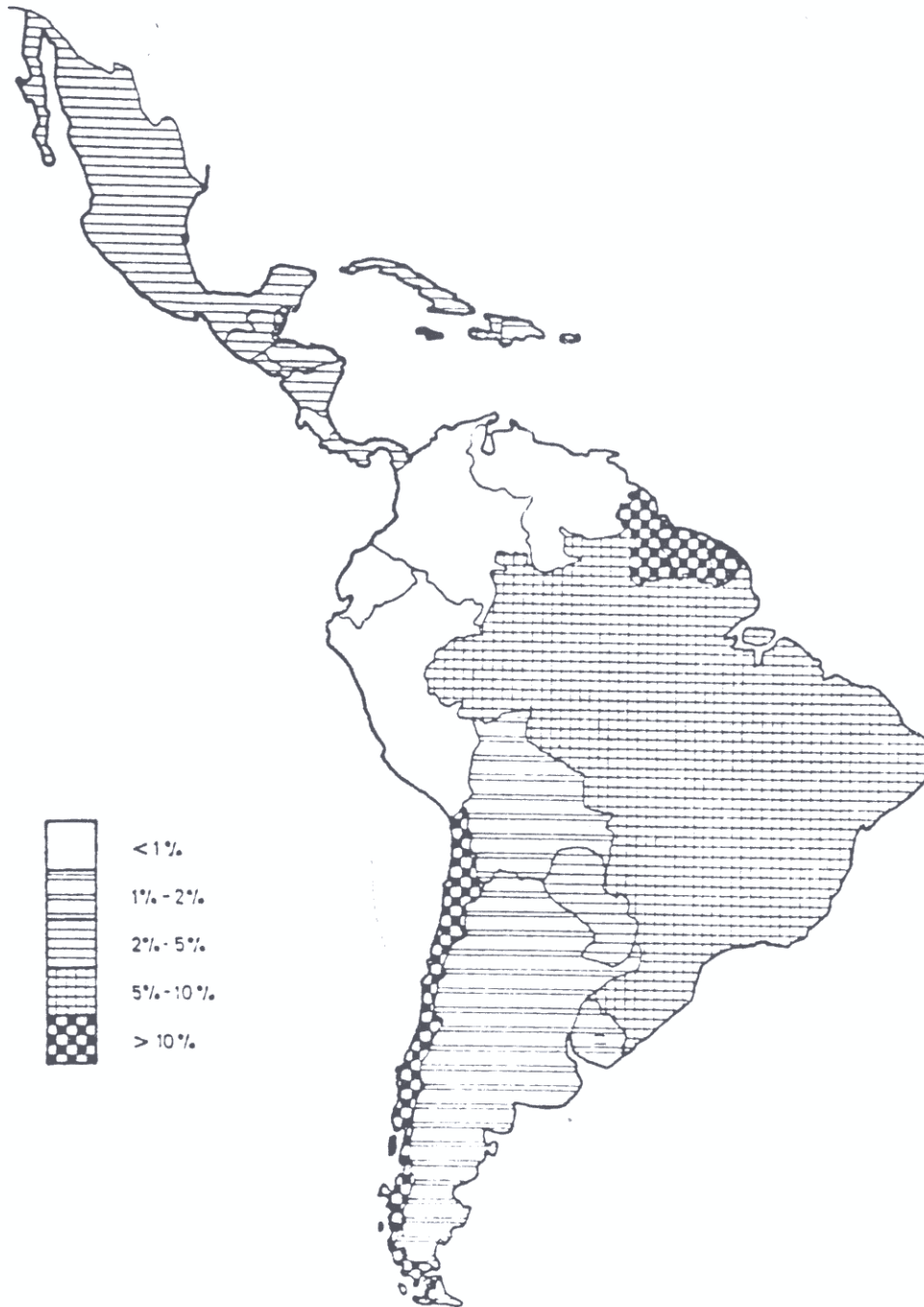


GROWTH OF POPULATION, PRIETS, AND RELIGIOUS IN VENEZUELA

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.