The oratories in the City of Sucre. XIX - XX centuries

Los oratorios en la Ciudad de Sucre. Siglos XIX - XX

CALVO, Jorge, COLLAZOS, Lita and GUTIÉRREZ, Alfredo

University Mayor Real y Pontificia de San Francisco Xavier de Chuquisaca, Facultad de Derecho Ciencias Políticas y Sociales. Calle Colombia esquina Avenida Germán Mendoza.

ID 1st Author: Jorge, Calvo
ID 1st Coauthor: Lita, Collazos
ID 2nd Coauthor: Alfredo, Gutiérrez

DOI: 10.35429/JEH.2020.7.4.20.24 Received October 14, 2020; Accepted December 19, 2020

Abstract

An old custom viceregal dictates that in the large houses should always be a place dedicated to God. Going back a little in the history we find that Sucre was known for being a Catholic city par excellence. In the city of Sucre, a large part of its houses had a private chapel decorated with magnificent works of art in gold and silver, under the slogan "the best for God". Families chuquisaquenas wished to have the Blessed Sacrament present in their homes and this was achieved through a handout to the Vatican, who granted permission, as also to celebrate masses in their chapels and Oratories individuals, except in the days of precept.

Resumen

Una vieja costumbre virreinal dicta que en las casonas siempre debe haber un lugar dedicado a Dios. Retrocediendo un poco en la historia nos encontramos con que Sucre era conocida por ser una ciudad católica por excelencia. En la ciudad de Sucre, gran parte de sus casas contaban con una capilla privada decorada con magníficas obras de arte en oro y plata, bajo el lema "lo mejor para Dios". Las familias chuquisaquenas deseaban tener presente el Santísimo Sacramento en sus hogares y esto se logró a través de una dádiva al Vaticano, quien les otorgó permiso, como también para celebrar misas en sus capillas y Oratorios individuales, excepto en los días de precepto.

Citation: CALVO, Jorge, COLLAZOS, Lita and GUTIÉRREZ, Alfredo. The oratories in the City of Sucre. XIX - XX centuries. Journal-Economic History. 2020. 4-7: 20-24

† Researcher contributing as first author

© RINOE Journal-Bolivia www.rinoe.org/bolivia
Introduction

When the Villa de La Plata was founded between the years 1538-1540, evangelization began in this region, the Church as one of the most important institutions of the time, consolidated with the erection of the Bishopric in 1552 and the elevation to the rank of Archbishopric in 1609.

With the establishment of several religious orders such as: San Agustín, Preachers, Mercedarians, Franciscans, Jesuits, Hospital Order of San Juan de Dios and those of Consecrated Life such as the monasteries of Santa Clara, Carmelitas Descalzas and Nuestra Señora de los Remedios, among others marked a transcendental stage of evangelization in Charcas.

In particular, the city grew and in the houses of well-off families they began to build various types of oratories for private religious worship, without detracting from the creation of the traditional beguinage and pious associations installed at the time.

As many centuries have elapsed since the construction of this particular religious infrastructure, currently there are only five oratories of a private and public nature in our city that deserve to be valued for the tourist use of this religious city par excellence as well as its visitors.

Materials and methodology

Bibliographic review that allows to endorse the reference study in the different archives, libraries and documentary centers of our city.

Interviews with religious and elderly parishioners, with the ecclesiastical hierarchy of the Archbishop of Sucre to request updated information and sensitize them about the importance of the diffusion and use of tourism.

Design of a tourist circuit that allows diversifying the current offer

Results obtained and Discussion

Results

The purpose of this Project is that all the Tourism Agencies that work in the Capital of the Republic have a new tourist alternative focused on visiting the Oratories, Chapels, Beguinage and a Sanctuary.

Currently in the city these spaces of spiritual recollection can be identified as public, private and of the male religious orders as well as those of consecrated life.

The oratories that existed in the colonial mansions that have especially belonged to distinguished families from Potosí, Chuquisaqueñas and foreigners who lived during the 19th century and much of the 20th century in our city have been very important.

Unfortunately, these places of prayer have been demolished and said rooms were reconditioned to give space to other rooms in the modern "camouflaged" buildings existing in the Historic Center of this "illustrious city."

So far it has been possible to identify the following oratories, chapels, beguinage and sanctuary:

Oratories

- Señor de las Tres Caiditas Supreme Court of Justice Central Market Peasant Market Public Prison
- Conciliar Seminary of San Cristóbal
- Residence of the Hospitaller Order of San Juan de Dios Residence of the Parents of the Society of Jesus Hospice May 25
- Home Mercedes Residence San José

Chapels

- Virgin of Guadalupe Virgen del Carmen Tata Cajoncito
- San Pedro San Pablo El Abra
- San Francisco Solano Archbishopric
- Hospital Real de Santa Bárbara Colegio _La Inmaculada ‘Colegio Santa Ana
- Santa María Eufrasia School María Auxiliadora School Sacred Heart School Sagrada Familia
Conclusions

The Oratories, Chapels, Beaterios and Sanctuary of the city of Sucre that the first three date from colonial times, unfortunately have not had a deep study from the historical and less tourist point of view. These references can also be indicated by the scarce References, especially on the ecclesiastical brochures related to this very particular area.

In the same way, it can be stated that the tourist offer of the city of Sucre has been very static for more than two decades. Reason why, the tourist flow that had an average stay of approximately 3 days in the city, had a decrease of 2.5 days. This leads to conclude that the tourist flow moves mainly towards the surroundings of the city of Sucre, leaving very little time to visit the ecclesiastical and cultural historical heritage.

One of the reasons is the offer of circuits designed several years ago, which were not renewed by travel agencies, such as public institutions and tourist guides who carry out their activities in a repetitive and monotonous way on city tours.

Likewise, it is concluded that, with this proposal, the tourists' stay would promote a longer overnight stay in the city. This situation would have a direct impact on the different areas of Sucre's tourist activity, because the Capital of the Republic is preparing to commemorate the Second Centennial of the Libertarian Gestation of May 25, 1809.

Acknowledgments

The researchers thank the Directorate of Science and Technology Research (DICYT) of the San Francisco Xavier de Chuquisaca University for the support provided in the development of this work.

References

Abecia Ayllón, V. (1939). Historia de Chuquisaca 1901-1908, Sucre

Academia Boliviana de Historia Eclesiástica (1995-2006). Anuario de la ABHE, I-XII, Sucre
Barnadas, J. M. (1973), Charcas. Orígenes históricos de una sociedad colonial, 1535-1565, La Paz
Barnadas, J. M., Calvo G. (2006), Archivo-Biblioteca Arquidiocesanos_Monseñor Taborga” (Sucre), Guía General Preliminar, Madrid
Baptista Gumucio, M. (Selección y prólogo), (2006). La ciudad de los cuatro nombres. Vista por viajeros extranjeros y autores nacionales. Siglos XVI al XXI, Ediciones Biblioteca del Bicentenario 2009, Sucre
Calvo Ayaviri, G. (2004). El Cementerio General de la ciudad de Sucre. Apuntes sobre su historia. Sucre, (inédito)
García Quintanilla, J. (1963 -1969) Historia de la Iglesia en La Plata, I, III-IV, Sucre
Gisbert Carbonell, T. (1982). Urbanismo, tipología y asentamientos indígenas en Chuquisaca, La Paz
Grupo de Estudios Históricos. Barnadas J. M., Calvo G., Tiélita, J., (2001). Diccionario Histórico de Bolivia, I-II, Sucre
Gobierno Municipal de Sucre – Prefectura del Departamento de Chuquisaca (2004). Catálogo Patrimonio Turístico de Chuquisaca, Sucre
Gobierno Municipal de Sucre – Dirección Municipal de Turismo (2008). Guía de Turismo de Sucre 2008 – 2009, touristic guide, Sucre
Gobierno Municipal de Sucre – Ministerio de Producción y Micro empresa. Vice- Ministro de Turismo (2006). Estudio de la demanda turística de Sucre. Patrimonio Cultural de la Humanidad, Sucre
Guzmán Ortiz, E. (Coordinador), (2003). Las Fiestas Religiosas en Chuquisaca – Hacia una pastoral de las culturas, Sucre
Herrera y Toledo, A. de (1996). Relación Eclesiástica de la Santa Iglesia Metropolitana de los Charcas (1639), Sucre
Jauáregui Rosquellas, A. (1924). La ciudad de los cuatro nombres, Sucre
Landívar Garrón, J. (1996). Calendario Histórico de Bolivia de la Colonia hasta 1899. Sucre Mallo Orgaz, N. (1903). Diccionario Geográfico del Departamento de Chuquisaca, Sucre
Mesa, J. de (1996). Contribuciones al estudio de la arquitectura andina, La Paz---- (2002). Monumentos de Bolivia, La Paz
Montes de Oca, I. (2005). Enciclopedia Geográfica Boliviana, La Paz Noel, M. (1948). El arte Religioso y Suntuario en Chuquisaca, Buenos Aires Oroso Arce, G. (2007). Tipologías arquitectónicas del Centro Histórico de Sucre, Sucre
Pérez y Pérez, D. Torres Martínez B. (1990). Los topónimos de la ciudad de Sucre, Sucre
Plan de Rehabilitación de Áreas Históricas de Sucre (2005). Guía Arquitectónica Sucre, (inédito), Sucre
Prefectura del Departamento de Chuquisaca. Unidad Departamental de Turismo (2007). Estrategia departamental del turismo sostenible. Chuquisaca, nuevo destino…, Sucre
Querejazu Calvo, R. (1987). Chuquisaca, 1539-1825, Sucre
----- (1995). Historia de la Iglesia Católica en Charcas (Bolivia), La Paz
Ramírez del Águila, P. (1978). Noticias políticas de Indias y relación descriptiva de la Ciudad de La Plata, Metrópoli de las Provincias de los Charcas y Nuevo Rey de Toledo en las Occidentales del Gran Imperio del Perú (La Plata, 1639), Sucre
Reyes Ávila, B. (1997). La interpretación del patrimonio. Turismo y cultura: El nuevo turismo cultural. Madrid
Rotary Club de Sucre (1958). Guía turística de la ciudad de Sucre, Sucre
Schoop, W. (1973). El panorama urbano de La Plata en el año 1777 y sus repercusiones sobre el trazado actual de la ciudad de Sucre Bolivia. (Una interpretación del plano Guía de Ildefonso Luján), Sucre
----- (1981). Ciudades bolivianas, Cochabamba
Sociedad de Estudios Históricos y Patrimoniales – Chuquisaca (2006). Primer Encuentro Nacional. Valoración y gestión de Cementerios Patrimoniales, Sucre
Torres Martínez, B. N. (2002). Cuatro siglos de Veneración. Verdadera historia de la Virgen de Guadalupe de La Plata hoy Sucre, Sucre

U.M.R.P.S.F.X.CH. - Centro Bibliográfico Documental Histórico. (1992). Sucre a través de sus planos 1639-2010, Sucre

Valda Palma, R. (1995). Historia de la Iglesia de Bolivia en la República, La Paz

Vidal Juncal, M. D. (2006). Deconstruyendo la evolución urbana de Sucre, (inédito), Sucre Zilbetti González, J. G. (2002). Evolución urbana de la ciudad de Sucre, Sucre Wethey, H. (1961). El arte virreinal en Bolivia, La Paz