

Theo 294, Week #01: Relationship between Faith & Culture (ANSWER KEY)

The University of St. Francis

True/False

1. True According to the Pew Research Center (PRC), the emergence of Latinx coincides with a global movement to introduce gender-neutral nouns and pronouns.
2. False According to the USCCB's Secretariat for Hispanic Affairs, about half of the parishes in the United States offer Hispanic Ministry, in light of 50% of Catholics under age 25 are of Hispanic descent.
3. False According to the PRC, OLDER Hispanics, are among the most likely to have heard of the term Latinx.
4. True The term "Hispanic" first was coined by the U.S. government in the 1970s to group those who were Mexican Americans and other cultural organizations who were included in this cultural group.
5. True According to the PRC, "Latino" was the preferred term by many cultural groups instead of "Hispanic" in the 1990s. Since 2016, many in the LGBTQ community have used the word "Latinx" as a preferred term referencing this cultural grouping.
6. False Country of origin groups within the United States DO NOT prefer country of origin labels like "Mexican-American," "Cuban American," etc.

7. True According to the USCCB's Secretariat for Hispanic Affairs, by 2050, Hispanics are projected to make up 25% of the U.S. population.
8. True According to the PRC, Hispanic ages 18-29 who leave the Catholic Church learn towards no religious affiliation. Among those ages 30-49, the net movement has been away from Catholicism and toward both evangelical Protestantism and no religious affiliation. Among Hispanics ages 50 and older, the changes in religious identity are not statistically significant.
9. True According to Nanko-Fernandez, the *Comunidad Latino* in the U.S. Church sees itself as a "marginalized plurality."
10. True According to Nanko-Fernandez, about 40% of the U.S. Catholic are members of *La Comunidad Latino*.
11. False Most Hispanics in the U.S. DO NOT consider the terms "Hispanic" or "Latino" interchangeable.
12. True In Fr. Pete's lecture, understanding the "Sitz im Leben" of any group of race, creed, language or way of life serves as the foundation for understanding and meeting an individual on their specific path of life.
13. True According to the 2010 Census Bureau's definition of the Hispanic/Latino community... "Hispanic or Latino" refers to a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race.
14. True *Encuentro 2000* attempted to recognize racial diversity in the Church.
15. False "Migrant" and "Immigrant" are interchangeable terms.

Multiple Choice

1. According to the PRC, how many Latino/Hispanics in the U.S. prefer the term "Latinx?"

a. 3%	c. 53%
b. 23%	d. 73%

2. What percentage of the Latino/Hispanic population have heard of the term "Latinx?"

a. 3%	c. 53%
b. 23%	d. 73%

3. According to the United States Conference of Catholic Bishops' Report in 2005, what percentage of Hispanic under the age of thirty are Catholic? What percentage are Catholic under the age of ten?

a. 21%; 24%	c. 41%; 44%
b. 31%; 34%	d. 51%; 54%

4. How much growth in the total population of the United States between 2000 and 2010 was due to the increase in the Hispanic population?

a. 10%	c. 40%
b. 20%	d. 50+%

5. According to the 2020 U.S. Census, the U.S. Hispanic population reached **62.1 million**. What was the population growth of the Hispanic population, in comparison to the previous decade?

a. 3%	c. 53%
b. 23%	d. 73%

6. Which is NOT TRUE?
- a. In 2020, Hispanics account for 40% of all U.S. Catholics.
 - b. In 2020, 19% of U.S. Catholic school enrollment is Hispanic.
 - c. 40% of the U.S. clergy are Hispanics.**
 - d. The largest growth population of U.S. Hispanics come from the south and southwest.
 - e. All These Statistics are True.
7. The *Encuentro* movement in the USCCB evolved to include which groups below?
- a. Asian Catholics
 - b. Black Catholics
 - c. Hispanic Catholics
 - c. All of These**
 - d. None of These
8. According to Nanko-Fernandez, *La Comunidad Hispana* should consider itself as what in today's U.S. Church?
- a. The Marginalized
 - b. The Majority**
 - c. The Migrant
 - c. All of These
 - d. None of These
9. According to Nanko-Fernandez, what is the goal of "La Cotidiano" in relation to Hispanic Ministry?
- a. To recognize the Hispanic community as a marginalized minority of Catholics in the United States.
 - b. To build coalitions across marginalized communities to secure justice.**
 - c. To "reach across the aisle" and understand that all Latino groups share the same cultural experience.
 - d. All of These
 - e. None of These

10. Dr. Hoffmann Ospino states that of the entire body of 58-60 million Hispanics living in the United States, how many of them are natural born citizens?
- a. One-Quarter
 - b. One-Third
 - c. One-Half
 - d. *Two-Thirds*
11. According to the Catechism, which of the following is NOT TRUE?
- a. Lay people (those not priests, deacons, bishops or religious) can be admitted to the ministry of Lector of Acolyte.
 - b. Lay people possess the sense of the faith (*sensus fidei*) of the Church.
 - c. Lay people are called to become evangelists through the ordinary circumstances of the world.
 - d. *All of These are True.*
12. What term does Nanko-Fernandez prefer to use in reference to those whom we reference in this course.
- a. Latino/a
 - b. Latinx
 - c. *@*
 - d. She makes no distinction
13. What is the poverty level among the Latino population in comparison to the Anglo Population?
- a. Twice as Great
 - b. *Three Times as Great*
 - c. Four Times as Great
 - d. Both Have the Same %
14. What Biblical passage can be found in most every major religious book of Sacred Scripture in reference to the way we treat others?
- a. Be Happy
 - b. An Eye for an Eye
 - c. *Do Unto Others*
 - d. All of These

15. What marginalized group in the New Testament is referenced at least once by Jesus in an example of Christian Charity?

- a. Gentiles
- b. Samaritans
- c. Syrians
- d. *All of These*

Fill in the Blank/Short Answer

1. What concerns arose over the use of the USCCB's multicultural models that defined their use of the word *Encuentro*?

The group expressed reservations about "multicultural" models that would consolidate minorities under one umbrella, thus diluting the particular identities and visions of the absorbed ethnic ministries. Concerns were raised about a reduction of resources, limited access to bishops, exclusion of the Hispanic ministry staff from pertinent decision-making processes and the overall effect on the church's ministries and mission. In retrospect, the ambivalent response of the bishops appears to have anticipated the subsequent restructuring proposal: "We bishops are mindful of the cultural diversity of the Church and of the need for effective ministry models. However, the size and long-standing presence of the Hispanic population call for an assertive response by the Church to the challenge of ministering among Hispanic Catholics."

2. Explain the following from Nanko-Fernandez: *Diversity contrasts with an unspoken normative understanding of the U.S. Church, characterized as Anglophone and assimilated immigrant.*

The differences of generations of immigrants, primarily from across Europe, and the pastoral challenges that accompanied their linguistic, cultural, economic, racial, and ethnic particularities are homogenized and romanticized at best, forgotten at worst. "English only" was used against Slavic peoples; "whites only" discriminated against countless Mediterranean peoples; "Irish need not apply" restricted access to economic and social mobility. These communities too are the diversity of the church, yet they are absent from the

proposed Diverse Culture Committee. The African American, Hispanic, and Native American communities predate most of the European presence in the United States; these communities are not the “new” face of the church. Yet somehow they qualify for the Diverse Culture Committee. La comunidad latina is the largest presence in the church. Should it not be the norm and all others fall under the purview of the umbrella group? Considering the Hispanic plurality, should not the descendants of earlier waves of immigration-English, Irish, Italian Polish, German- now be considered the diversity?

3. Nanko-Fernandez argues that we cannot just talk about “cultural diversity” by providing “token” representation of a diverse population. What “loci” must be considered for conversation within the Church’s attempt to embrace diversity among its members?

- a. *Diversity through the lens of difference*
- b. *Diversity through the lens of commonality*
- c. *Diversity through the lens of hybridity (“Mestizaje”)*

4. What are the advantages of embracing *Mestizaje*? What are its pitfalls?

All of us are created as many members of the body of Christ, with Christ as the head (1 Corinthians 12). That said, we must recognize that each person is unique and each origin of a people often grouped together as “Hispanic” often negates the individual experience, in a person, culture or even country. According to Nanko-Hernandez, “Difference alone, whether experienced as Fernando Segovia’s being from two places but with no place to stand³⁵ or subsumed under umbrella terms like Latin@ or Hispanic, inadequately describes the experiences of communities and individuals whose diversity defies description. In From Bomba to Hip Hop: Puerto Rican Culture and Latino Identity, Juan Flores cautions against “generic, unqualified usage” of these terms. These categories can be employed to “mislead the public into thinking that all members and constituents of the composite are in basically the same position in society and all are progressing toward acceptance and self-advancement from the same starting line, and at the same pace Thus, what presents itself as a

category of inclusion and compatibility functions as a tool of exclusion and internal 'othering.'"

Difference discourse further leads to exclusion when one considers that the postmodern absolutization of particularity and otherness still leaves the rules for engagement, the invitation to greater conversation, and the framework for dialogue in the hands of those who are considered dominant (but not necessarily constituting a majority). These perspectives of dominance tend to see only the particularity of others, not their own. By refusing to own their own difference, they confuse their particularity with universality. So, when the so-called dominant permit the exotic, different, ethnic, alternate perspectives into the conversation, Roberto Goizueta observes we remain "'true to the experience' of only those who share the particular perspective or social location." Dismissed as "particular and other" and therefore deemed meaningful primarily to our own constituencies, alternate perspectives never necessarily need influence the greater conversations or be relevant to the experiences of more dominant, or assumed, normative perspectives. Fernando Segovia explains, "If the stress now falls on the dissimilarities, it is only because of the need to balance the long-standing modernist stress on commonalities, which in turn were ultimately defined by the dominant culture and thus exhibited an eerie resemblance to the particularities of that culture."

5. Where in our readings can you find the following quote: *"In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function."*

Paragraph #872 of the Catechism of the Church

6. According to the Online Lecture, where can you find the following quote: *As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit, we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.*

1 Corinthians 12: 12-13

7. Which Peruvian saint in the Catholic Church best personifies the life of the *Mestizo* regarding Hispanic Ministry?

Martín de Porres Velázquez OP was a Peruvian lay brother of the Dominican Order who was beatified in 1837 by Pope Gregory XVI and canonized in 1962 by Pope John XXIII. He is the patron saint of mixed-race people, barbers, innkeepers, public health workers, and all those seeking racial harmony

8. According to Hoffzman Ospino, what two questions must Church leaders ask Hispanic faithful living in the United States today?
- a. ***How is the Catholic Church serving the spiritual and pastoral needs of the Latino Catholics in the United States?***
 - b. ***How can we empower Latino Catholics to take more leadership positions within the Catholic Church?***

KEY TERMS	
Acculturation	<p>The group process (can be individual) of acquiring a 'second culture', usually as an effect of sustained and imbalanced contact between two societies..</p> <p>Acculturation encourages the assimilation of a different culture at the detriment of one's original culture.</p>
Assimilation	A unidirectional process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups; and, by sharing their experience and history, are incorporated with them in a common cultural life.
Bienvenidos	The concept of "Welcoming" that applies in Hispanic Ministry to every person we encounter.
Enculturation	Enculturation denotes the process by which an individual becomes inserted into his/ her culture.
Immigrant	A person who comes to a country to take up permanent residence.
Inculturation	As applied to Christianity, denotes the presentation and re-expression of the Gospel in forms and terms proper to a culture. It results in the creative reinterpretation of both, without being unfaithful to either.
Lo Cotidiano	The daily lived experience of a Hispanic Person.
Latinx	A term used by some groups in contemporary society to provide neutrality in defining a Latino/Hispanic.
Mezistaje / Mestizo	<p>Often associated with "hybridity," referring to...</p> <ul style="list-style-type: none"> • Interbreeding and cultural intermixing of Spanish and American Indian people (originally in Mexico, and subsequently also in other parts of Latin America);

	<p>miscegenation, racial and cultural intermixing.</p> <ul style="list-style-type: none"> • The action or process of such racial and cultural intermixing. • Latin American people of mixed American Spanish (especially Mexican) and American Indian parentage considered collectively. <p>According to the Casta system, a Mestizo is a person born in the colonies of Indigenous and Spanish blood. Sometimes this term was not considered mixing at all but as “racial breeding.”</p>
Migrant	Any person (regardless of race, language or way of life) who moves from one place to another, especially to find work or better living conditions.
Movimiento	A type of “movement” in Hispanic Ministry to develop Hispanic Ministry to make it visible priority in the faith of the US Church.
Mulatto / Mulatez	Similar to the understanding of Mestizo, Mulattos refer (often pejoratively) between someone of black ancestry and Hispanic or European ancestry. St. Martin de Porres may have been referenced this way in his age.
Que Dios te bendiga	A Spanish phrase which means, “May God bless you.”
Sitz im Leben	A German term referencing a person’s “situation in life,” paralleling the Cotidiano experience for the Hispanic.