

Theo 294, Week #03: Scripture from the Hispanic Perspective (ANSWER KEY)

The University of St. Francis

True/False

1. False The word “canon” is derived from the Greek term *kanon*, which means “godly.”

The canon of the Bible refers to the definitive list of the books which are considered to be divine revelation and included therein. A canon distinguishes what is revealed and divine from what is not revealed and human. “Canon” (Greek kanon) means a reed; a straight rod or bar; a measuring stick; something serving to determine, rule, or measure. Because God did not explicitly reveal what books are the inspired books of the Bible, title by title, to anyone, we must look to His guidance in discovering the canon of the Bible.

2. False The Bible is to be understood literally. (Catechism #110)

#110: “In order to discover the sacred authors’ intention, the reader must consider the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current. ‘For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression (DV 12§2).”

3. True Even though we live in the New Testament times as inaugurated by Christ, the Old Testament is still indispensable. (CCC #121, 140)

CCC #121: “The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value (Cf. CV 14), for the Old Covenant has never been revoked. “

CCC #122: "Indeed, 'the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men' (DV 15). 'Even though they contain matters imperfect and provisional'(DV 15), the books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings 'are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way' (DV 15)."

4. True Prayer and the Holy Spirit are necessary for biblical interpretation.
5. True The level of one's spiritual maturity affects one's ability to hear the voice of the Spirit.
6. False According to Francisco Lozada jr., Latino/a hermeneutics is unique from the historical flow of biblical interpretation.
7. True According to Lozada, a Hispanic's *Lo Cotidiano* influences the reader's interpretation of the bible.
8. False According to Robert Cargill, most cultures depict Jesus as a middle eastern man with olive-colored skin.

According to Robert Cargill (Assistant Professor of Classics and Religious Studies at the University of Iowa), many different cultures around the world have depicted (Jesus), visually at least, as one of their own. "Cultures tend to portray prominent religious figures to look like the dominant racial identity," Cargill explains. (<https://www.history.com/news/what-did-jesus-look-like>)

9. False Lozada theorizes that a first hermeneutical reading of the bible addressed the concerns that many Latino/as in the US confronted on a daily basis.

In other words, (hermeneutics) did not address the concerns or issues that many Latino/as in the United States were confronting on a daily basis.

10. True Lozada sees Latino/a interpreters' analysis and interpretations as constructions; that is, they are fully aware that interpretation is a subjective enterprise- a critical subjective enterprise that takes seriously the identity of the interpreter and text.

11. False For Lozada, the Latino/a interpreter is more concerned about holding to the traditional interpretation of a biblical text, thus connecting that interpretation with the Hispanic way of life.

Latino/a biblical interpretation leans toward understanding community as identity/belongingness, which, in effect, influences the writing and interpretation of Latino/a biblical interpretation.

12. False Distinct from Nanko-Fernandez, Lozada sees the term Latino/a as a unifying term that brings together all cultural subtexts of the Spanish experience.

The term Latino/a is simply a slippery term with no hard boundaries to define it. The task of delineating it is very challenging, as it means different things to different peoples and groups.

13. True To Lozada, many second or third generation Latino/as in the United States do not often associate themselves with their country of origin but rather to their unique experience in the country in which they live.

This naming history (i.e. Latino/a or Hispanic) does not always continue with second- and third-generation Latinos/as, who may no

longer look toward or dream of their parents, or grandparents' homeland or identity but instead resonate more with the experiences of other Latinos/as in the United States.

14. True The constantly changing complex web of social, historical, and political factors involved in the construction of Latino/a identity is the basis of a Latino/a reading of the biblical text.
15. True Latino/a interpretations can be conducted by anyone who feels connected or committed to the Latino/a community.

Multiple Choice

1. The term “Bible” is derived from the Greek word *biblion*, which means what?
 - a. “Scripture”
 - b. “Little Books”**
 - c. “Creed”
 - d. “Law”
2. The word “gospel” translates the Greek term *euangelion*, which means what?
 - a. “Ancient Truth”
 - c. “Good News”**
 - b. “Great Mystery”
 - d. “Divine Miracle”
3. What was ancient Israel’s greatest commandment and the one cited by Jesus as the “greatest” commandment (Deuteronomy 6: 4; Matthew 22: 37)?
 - a. Torah
 - b. Shema**
 - c. Messiah
 - d. Divine Name

Shema Yisrael are the first two words of a section of the Torah (Hebrew Bible) that is a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic

essence of Judaism: "Hear, O Israel: the Lord our God, the Lord is one," found in Dt 6:4.

4. Which biblical passage best reflects Lozada's personal view of the scriptures of recognition and hospitality?

- a. Matthew 6: 9b-13
- b. Galatians 2: 11-14**
- c. The Gospel of John
- d. 1 Corinthians 12-13

Chapter 5, «Galatians 2:11-14: An Ideological Strategy;' is the strategy that best reflects my position. This strategy brings identity to bear on interpretation as well, but in a less particular way than the dialogical approach (Ch. 4) and in a more general or communal way (Ch. 3), drawing on what we all have in common: recognition and hospitality. Thus in examining a particular text:, Gal 2:11-14, centered on the theme of recognition (identity-Paul and Cephas) and hospitality (how we receive difference), I proceed by discussing the understanding of this theme in the present and then apply this understanding to the text itself, allowing space for the text itself to speak through a constructed close reading of the text. Similar to the dialogical approach, this chapter also aims to spark a conversation between readers about sameness and difference (recognition) and how we receive difference and how difference integrates into sameness (hospitality).

5. A Latino/a's hermeneutical approach takes which of the following into account?

- a. The respect of the "other" without undermining one's own convictions.
- b. To understanding the Latino/a's own diverse journey that drew the reader to the message of the bible.
- c. By hoping to legitimize one's claims of marginalization.
- d. Because of their marginalized experience, Latino/a interpreters often challenge the way hermeneutics is utilized.

e. All of These.

6. What principles underlie Lozada's understanding of Latino/a biblical studies?

- a. The foregrounding of Latino/a identities.
 - b. The transformation of the Latino/a community from one of marginality in the political sphere to a community of belonging in mainstream institutions.
 - c. The distinct and separate nature of Latino/a identities that is set apart from mainstream institutions.
 - d. Both A & B.**
 - e. None of These.
7. What Latino/a experiences from 1492-1898 might influence a Hispanic's interpretation of biblical texts?
- a. The subjugation of indigenous peoples.
 - b. The homogenization of communities.
 - c. The exploitation of the working class.
 - d. All of These.**

Fill in the Blank/Short Answer

1. Concerning Old Testament history, explain the significance of the dates provided below:

1000 – 50 BC	<i>The Books of the Old Testament are Written</i>
586 BC	<i>The First Destruction of the Temple of Jerusalem - the subsequent exile of the Chosen People</i>
536 BC	<i>The return of the Chosen People - the Temple was Rebuilt</i>
c. 200 BC	<i>The Septuagint (Greek translation of the Hebrew Scriptures) was written.</i>
30-100 AD	<i>Christians use the translation of the Septuagint as their scriptures. This upsets the Jews.</i>
36 AD	<i>The date of St. Paul's Conversion.</i>
70 AD	<i>The destruction of the Jerusalem Temple by the Roman Army. Faithful Christians realized that the second coming of Christ not imminent, so they began to write story down for the sake of future generations.</i>

67-110 AD	<i>The books of the Gospels are written.</i>
c. 100 AD	<i>Jewish rabbis meet at the Council of Jamnia and decide to include in their canon only 39 books, since only these can be found in Hebrew.</i>
c. 200 AD	<i>St. Irenaeus lists for the first time the entire biblical canon in his work <u>Adversus Haeresus</u>.</i>
c. 400 AD	<i>St. Jerome is commissioned to translate the entire Bible from its original languages into Latin (called the Vulgate). This version of the bible is used by the Catholic Church from this point until the 20th Century.</i>
1446 AD	<i>The invention of the Printing Press by Johannes Gutenberg in the 1446 makes possible to mass production of the world's most read book to the average reader, eventually in the languages which each culture spoke.</i>
1556 AD	<i>The Council of Trent reaffirms and lists definitively the canonicity of the 73 books of the Bible.</i>
194e AD	<i>The Encyclical "Divino Afflante Spiritu" was promulgated by Pope Pius XII, which permitted scholars to use original text of Scriptures (Greek, Aramaic and Hebrew). No claim was made that the Vulgate is always an accurate translation, but that it is free from any errors in faith or morals.</i>
1948 AD	<i>The state of Israel formally established as an independent country.</i>

2. According to The Catechism, There are three major stages concerning the formation of the gospels (#126). Name them.
 - a. 4-6 BC - 27-30 AD (The estimated date of Jesus' Life)
 - b. 30-70 AD (The Apostolic Age)
 - c. 68-110 AD (The Remaining Books of the Bible were Written.

3. According to The Catechism (#128-129), describe the relationship that exists between the Old Testament and the New Testament

The New Testament lies hidden in the Old and the Old Testament is unveiled in the new (#129 of CCC; paraphrase of St. Augustine). Jesus Christ is the lens and the fulfillment of all Old Testament prophecies.

4. Who is (are) the author(s) of Sacred Scripture? (CCC #105-106)

CCC #105: “God is the author of Sacred Scripture. ‘The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit’ (DV 11).”

CCC #106: “God inspired the Human Authors of the sacred books. ‘To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more’ (DV 11).”

5. What are the three original languages of the Bible?

a. Greek

b. Aramaic

c. Hebrew

6. The Bible is divided into two sections, “The Old Testament” and “The New Testament.” The word “testament” comes from the Greek word *diathēkē*. What is a “testament?”

Testament means “covenant”

7. How might Fr. Lawrence Boadt summarize the teachings of the Old Testament?

Infidelity to the covenant, as given through Moses, will lead to disaster and destruction.

8. What one sentence in the bible discussed in this course might best summarize the teachings of the New Testament?

God so loved the world that he sent his Only Begotten Son so that everyone who believes in him might not die but might have eternal life (Jn 3: 16).

9. According to Fr. Mark Shea's book, Making Senses of Scripture, how would he describe the magisterium?

The Living, Teaching office of the Church (27)

10. According to Fr. Mark Shea's book, Making Senses of Scripture ... including the magisterium, what is the three-legged stool of the Church?

Scripture & Tradition as moderated by the Magisterium.

11. What, according to Lozada, was the concern of today's biblical scholars in interpreting the bible in a "neutral" sense?

Interpreters often hide behind a scientific mask of neutrality that colors them as omniscient authorities about the world behind the text and quenches the readers' thirst to know what the text (and God) really means. The art of exegesis also served; for some, the interest of ecclesial authority extracting theological principles through historical excavation in order to apply them to believers and reify notions of biblical authority and ecclesial authority. For many Latinos/as, the vested interests of the academy, academia, interpreters, and ecclesial authorities who espoused the art of exegesis (as highly ideological as all readings) served the interest of those in power.

11. What was Lozada's concern about the type of "naval gazing" that might lead Hispanic interpretation of the bible.

At the same time, Latino/a interpretation has been criticized by many for only speaking to a Latino/a audience and thus "navel gazing," and indeed the interpretation can be problematic if identity is not critically examined (not romanticized) as part of the interpretative process. But at the same time, such criticism is rarely leveled against Anglo-American writings.

12. For Lozada, what approaches must one understand concerning a Latino/a's biblical interpretation?

- a. Contextualization
- b. Nature of Texts
- c. The Hispanic Community

13. According to Lozada, how is the Latino/a identity both fixed and fluid? How is it possible that a Caucasian priest like Fr. Pete Jankowski able to talk about the Latino/a experience when, in reality, he supposedly is not part of it?

Latino/a identity is not simply fixed but is rather both fixed and fluid. In other words, there is something fixed that identifies one as Latino/a, principally by race/ethnicity (i.e., biologically or genetically connections), by a shared language (i.e., Spanish), or by a geographical cultural heritage (Le., cultural home in Latin America). Yet there is also something fluid that identifies one as Latino/a by way of, for example, a shared commitment, experience, or acquired language.

The question of identity is particularly important here because it suggests another, deeper question-namely, what brings these chapters together under the construct Latino/a? Is it a sense of commonality or shared identity? Is it a set of shared beliefs and commitments? Is it because I identify myself as Latino? Or is it because I share some common political purpose, as some other communities have done in the past (e.g. feminists)? Said another way, is there an underlying

sense of oneness that links my readings with other Latino/a biblical interpretations?

14. What does Justo González mean when he references one viewing the bible through “Hispanic eyes?”

This is the perspective of those who claim their Hispanic identity as part of their hermeneutical baggage and who also read the Scripture within the context of a commitment to the Latin struggle to become all that God wants us and all of the world to be – in other words, the struggle for liberation / salvation.

15. Through what five “eyes” does González view the bible, via a Hispanic’s perspective?

a. *Marginality*

b. *Poverty*

c. *Mestizaje and Mulatez*

d. *Exiles and Aliens*

e. *Solidarity*

Essay

Please note: When citing your references, please refer to the specific page from the Reading Material (Page #XXX) or the specific slide used from the Online Lecture (Time XX:XX). Full credit will be given for SUBSTANTIAL essays that are at the very least two paragraphs long, two to four sentences a paragraph with three specific citations TOTAL between the online lecture and reading material.

Based on our lecture and reading material this week, explain the following comment made by Francisco Lozada jr. ... "In a way, what one is witnessing with the arrival of Latinos/as is the democratization of the academy, and it is not necessarily one of assimilation where Latinos/as may enter on the condition that they adhere to the "exegetical" rules constructed by the dominant group-though this does occur.

The arrival is also one of integration, where one may participate in the academy and maintain or construct a different way of reading critically. This is not a far cry from how society today, via some political leaders in the United States, calls on newly arrived migrants or n1inoritized groups to adhere to the US "way of life» if they wish to be members of the US community. However, Latino/a biblical interpretation is more reflective of a multicultural-integrative model of c01nmunity in the sense that Latinos/as enter the guild with the intention of not giving up their distinctive identities but rather using them to participate in and widen the existing boundaries on how to do biblical interp1 etation. This also is not a far cry away from how society today, via some political leaders, calls on society to embrace diversity; allowing difference to 1naintain their distinctive cultures in the community while adhering to certain values and laws. At the same time, there are some Latinos/as who even transcend national boundaries in the practice of interpretation1 leading them to multiple forms of belonging. This is also reflected in many Latinos/as holding onto two (sometimes conflicting) political identities: one here in the United States and another, for example, in Latin America. 8 This is a result, I believe, of racialization and globalization of the field of biblical interpretation, which constructs an either/ or identification system.

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.
Bible	Literally meaning "little books," the Catholic Bible consists of 73 books (66 for Protestants) which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit. The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament.
Canon	The Church's complete, authentic, God-inspired list of sacred books of the Bible. The main purposes for the evolution of the early Christian canon was to help clarify what beliefs early church leaders considered true and acceptable.
Condensation	The manner in which God speaks to us in a way that we can understand. (See CCC #101)

Covenant	A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. The Christian economy is the new and definitive Covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.
The Deposit of Faith	The will of God given to us, which consists of our ability to interpret sacred scripture. The DOF never changes but our understanding of it develops with each age. Thus, according to the CCC #133: "The Church 'forcefully and specifically exhorts all the Christian faithful . . . to learn 'the surpassing knowledge of Jesus Christ,' by frequent reading of the divine Scriptures. 'Ignorance of the Scriptures is ignorance of Christ.'
Enculturation	Enculturation denotes the process by which an individual becomes inserted into his/ her culture.
Gospel	From the Greek "euangelion," the gospel serves as the "good news" of God's mercy and love revealed in the life, death and resurrection of Christ.
Hermeneutics	Also called INTERPRETATION or BIBLICAL CRITICISM, named after Hermes (the messenger of the Greek gods), who interpreted the message of the gods for humans in a language they could understand. In this context, Hermeneutics is the interpretation of Sacred Scripture.
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.

Magisterium	Serves as the teaching body of the Church that relates to the faithful the message brought forth by tradition and Sacred Scripture (CCC #85-87).
Shema	Shema Yisrael are the first two words of a section of the Torah (Hebrew Scriptures) that is a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic essence of Judaism: "Hear, O Israel: the Lord our God, the Lord is one," found in Deuteronomy 6: 4 & Mt 22: 37.
Testament	The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books in the Catholic Bible; 39 books in the Protestant Bible), and the New Testament unfolds the saving work of Jesus and the apostolic beginnings of the Church.
Typology	The illumination of the unity of the divine plan by discerning in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son. In this light, Jesus Christ becomes the "lens" through which we read the Bible.