

## Theo 294, Week #04: Sacramentality & Popular Piety (ANSWER KEY)

The University of St. Francis

*“(Popular piety) is an opportunity for the faithful  
to encounter the living Christ.” – St. Pope John Paul II*

### *True/False*

1. True According to Gómez-Ruíz (GR from this point forward), popular religiosity has been the primary focus of pastoral efforts and theological reflection among Hispanics and others involved in Hispanic ministry.
2. True Popular Catholicism often is marked by attitudes and practices reflecting the adoption and adaption of theological, liturgical, and spiritual elements (GR).
3. True According to the USCCB’s pastoral letter *The Hispanic Presence, Challenge and Commitment*, Hispanic spirituality is an example of how deeply Christianity can permeate the roots of a culture.”
4. False The role of Jesus’ mother (in Catholic terms, referred to as “The Blessed Virgin Mary” or “BVM”) is not a significant aspect of Hispanic piety. (GR)

*The spirituality identified through the Third Encuentro process is embedded in the eighth and final major section of the Credo developed there. The first part reads: «We believe in Mary, our Mother, who has taken our Hispanic culture under her protection, and who has accompanied us and will accompany us always in our journey as she works to carry the message of Jesus to the whole world»*

5. True The primary spiritual focus among Hispanic faithful is apostolic and the carrying out of Jesus' mission. (GR)

*We believe in the intercession of our beloved Mother and in her example of humility, simplicity, and availability, which form the basis of our Hispanic culture». Therefore, the spirituality that emerges from the Credo is primarily Marian, devotional, and popular in nature.*

6. False Scripture and Spirit are two influences on which the Hispanic Charismatic Movement does not focus. (GR)

*Missing in this is the influence that the Charismatic Movement has had among Hispanics with its stress on affective experiences of the Spirit and on Scripture.*

7. True For GR, popular religiosity is an affirmation of Hispanic culture which unmistakably has been marked by a rich devotional life both at home, as evidenced by *altarcitos*, and in the streets as seen in the frequent processions and pilgrimages involving large segments of the community.

8. False Dominant voices in Catholic worship by non-Hispanic communities often encouraged the *mística* practices within the faith. (GR)

*This stress was probably needed at the time since the dominant voices in the Church in the United States were communicating an antipathy to popular religious practices. This «mixed feeling» about popular religiosity has continued to persist despite affirmations of it by the US bishops and even the Holy See. In (Juan Sosa's) estimation this is because Hispanic Catholic leadership does not always articulate liturgy as an important component of Hispanic spirituality.*

9. True In the view of some pastors in the US often devalued popular devotions in favor of more traditional expressions of the faith. (GR)
10. False Popular Piety experiences are unique solely to Hispanic spirituality.

*Thus it stands to reason that (Hispanic popular piety) should be valued and sought to be recreated in the US cultural context. This was also done in earlier waves of immigration by other.al groups imbued with Catholicism such as the Italians, the Polish, and Irish in their first generations in the United States, and fostered by Church leaders.*

11. False US Hispanics of the second, third and fourth generations often share the same challenges in religious practices of their immigrant relatives. (GR)

*Lost in this effort were the pastoral needs of already established Hispanics many of which were second, third, and even fourth generation. Whereas the recent immigrants were primarily Spanish-speaking and often looked for the traditional forms of religious practice that they had enjoyed in their home countries, more established Hispanics had become accustomed to liturgy in English and the more privatized approach to the devotional life which generally marks Catholicism in the United States.*

12. True According to the Pew Research Center (PRC), Protestants exhibit higher levels of religious commitment than other major Hispanic religious groups.
13. False Hispanic Catholics tend to be more invested in their religious commitment than non-Hispanic Catholics (PRC).
14. True Hispanic immigrants tend to consider religion a very important part of their lives than those born in the US (PRC).

### *Multiple Choice*

1. Which below *is not* identified with Hispanic spirituality? (GR)
  - a. The BVM
  - b. Suffering
  - c. Liberation through Love
  - d. *Focus the Church Law***
  
2. Which below *is not* identified as instrumental in the Hispanic *mística*? (GR)
  - a. Devotional Prayer
  - b. Popular Prayer
  - c. *The Liturgy***
  - d. Family Rituals
  
3. What benefits arise from popular devotions in the *mística* experience? (GR)
  - a. The devotions connect to the cultural context of the believer.
  - b. Sacramental dimensions of its drama and beauty could be released.
  - c. Popular devotions enhance the sense of sacred in Catholic belief.
  - d. *All of These.***
  
4. What concern did the US Bishops express in regard to the *mística* popular piety? (GR)
  - a. That a better link needed to be established between popular piety and liturgy.
  - b. That popular piety was not focused in the local parish church but rather on the streets.
  - c. That the *Mística* needed to be rooted in “faith seeking understanding.”
  - d. *Both A & B***

***Some way is needed to talk about the link between popular religion and liturgy, especially in our US Hispanic context. This is also the concern of the bishops as expressed in 2002 in Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry Moreover, unlike other Spanish-speaking countries around the world, the main contact our people have with their Catholic faith in the***

*United States is at the Mass in their local parishes and not the streets filled with numerous periodic devotional events.*

5. Since the reorganization of the US Bishops in forming the *Secretariat of Cultural Diversity in the Church* (2008)
  - 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 does Gómez-Ruíz propose as a way to get Hispanics more invested in liturgical life of the Church?
  - a. By taking the liturgy out of the homes and into the streets.
  - b. By providing more traditional practices in the liturgy.
  - c. By encouraging the faithful to take more active roles in the liturgy.*
  - d. All of These.

*The Spanish language formation and ministerial programs promoted by Hispanic ministry offices have also drawn Hispanics and tapped into a great thirst for knowledge of the Bible and of what it means to be Catholic. It seems that this thirst has increased because people have had to attend the liturgy in order to sustain or enliven their faith, spirituality, and identity<sup>27</sup>• As people have come to listen to the readings and homilies explaining the Scriptures and what Catholics believe, and as they have been encouraged to take roles in the liturgy, many have responded by wanting to learn more not only about the Bible but also about the liturgy.*

7. What percentage of US Hispanics say that religion is *very important* in their lives? (PRC)

- Fill in the Blank/Short Answer*

1. Since the reorganization of the US Bishops in forming the *Secretariat of Cultural Diversity in the Church* (2008), what challenges resulted in regard to Hispanic ministry?

*The ability to minister both to first generation Hispanics and those already established.*

2. For Gómez-Ruíz, what is the great challenge in the US Church in relation to Hispanic popular piety?

*Most important in my opinion, however, is a factor that has to do with how one fosters and maintains Catholic identity. In Latin America one can imbibe Catholicism from the environment without having to go to Church due to the public displays of faith and the periodic rites of passage that draw one to Church occasionally such as baptisms, first communions, quince años celebrations, marriages and funerals. These events, imbued with the power of symbol and marking ordinary life, do not require much involvement in liturgy and so parish involvement does not seem as important. No wonder liturgy is seen as the realm of the clergy! Nonetheless, in much of the US context the parish and its activities are basically all many Hispanic Catholics have available. If one wants to touch base with one's identity as a Hispanic Catholic or deepen one's faith in the u.s. context, one generally must go to Mass.*

3. What four suggestions does GR offer concerning further reflection and dialogue with the *mística*, spiritual life of the Hispanic believer?

- a. *Reflect More on Sacramentality*

- b. *Tap into the Power of Liturgy and of Popular Religiosity as a tool for its Inculturation.*

- c. *Identify and Empower Leaders in the Community.*

- d. *Make Explicit Connections between Hispanic Mística and the dominant Catholic approach to Liturgy and Spirituality in the US Church.*

4. What percentage of US Hispanics express the following levels of commitment to their faith?



a.	HIGH Level of Commitment:	<u>28%</u>
b.	MEDIUM Level of Commitment:	<u>63%</u>
c.	LOW Level of Commitment:	<u>7%</u>

5. What percentage of US Hispanics who attend worship services actively invest in Church o?

a.	HIGH Level of Commitment:	28%
b.	MEDIUM Level of Commitment:	63%
c.	LOW Level of Commitment:	7%

6. Sr. Irene Muñoz, CHM states that Catholics involved with prayer groups tend to have what?

*Sr. Munoz observes that Catholics who are involved with the prayer groups develop a strong sense of faith and purpose and a heightened appreciation for the sacraments.*

7. How would the *Catholic Messenger* article define a charism? What does the article say about individual charisms in the Church?

*Any God-given skill used to build the church could be considered a charism, Sr. Munoz said. For example, someone who is talented at sewing, crocheting or knitting could make prayer shawls. Someone with a gift for public speaking could become a lector. Someone who is a talented singer or instrumentalist could help with music worship at Mass. Prayer groups can help members figure out what their gifts are and how to apply them.*

8. Why does Fr. Tony Richmond believe that charismatic movements are more prominent among Hispanic communities?

*A majority of charismatic prayer groups in the diocese today are based at parishes with a high percentage of Hispanic members. Worldwide, this form of prayer is most popular in Latin America, according to International Catholic Charismatic Renewal Service. Fr. Richmond observes that the nature of the renewal seems to fit*



*well with Hispanic culture. "In general, Hispanics are very expressive and passionate people."*

*Charismatic prayer fits Fr. Richmond's style, too. "I have always had a strong devotion to the Holy Spirit. While silent prayer and contemplation are very much part of my prayer life, there is something exhilarating about praising and worshipping the Lord with others in the Spirit."*

## Essays

Please type out your answers to the following questions, at least TWO pages in length TOTAL (however you decide to break up the three questions), single-spaced. Please use one-inch margins and 12-point Times New Roman Font. Cite references but do not write out quotations.

**Answers MUST be based on the reading from the Online Lectures and Reading Material. DO NOT PLAGIARIZE** or use outside sources. All answers will be submitted through the Turnitin System to validate the authenticity of your work.

*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.*

1. Based on the Video Lecture and your reading material... What is sign, symbol and ritual? What is the difference between a sacrament and sacramental, according to Gómez-Ruíz? How does sign, symbol, ritual and both sacraments/popular piety transform one's *cotidiano* to draw a person closer to Christ. What challenges does an ordained cleric have to address in balancing popular religiosity and the conferral of the sacraments in the life of the Church? How does GR believe that liturgy can participate in this transformation?

*Sacramentality is the experience of encountering something holy, significant, and transforming; it is the desire to repeat that experience through actions and to hold onto it through objects that participate in the experience and extend it into one's life. This is what sacraments and sacramentals do. Moreover, sacramentality is a relational term: it implies encounter, response, and transformation. It is a dynamism that generates and reverberates and courses through the sacraments and sacramentals which we call grace.*

*Sacramentality is also found in various events and situations in lo cotidiano that transform one's life and draw one to an encounter with Christ if one but has eyes to see and ears to hear. The devotional practices associated by Hispanics with the sacraments and the use of*

*sacramentals such as blessings and blessed objects point to this encounter and response to God's action, God's grace in one's life, and the desire to prolong that experience in a relationship marked by rituals, practices, and objects that help one re-enter into that experience.*

2. Based on the Online Lecture Video... Brother Jhobani Orduz, CSV talks about the manner in which popular piety is practiced more in Chile than in his home country of Columbia. Why is this the case? What lessons can be learned about the manner in which the faith is practiced in both countries?
3. Based on the Video Lecture and your Reading Material... What is sign, symbol and ritual? What is the difference between a sacrament and sacramental, according to Gómez-Ruíz? How does sign, symbol, ritual and both sacraments/popular piety transform one's *cotidiano* to draw a person closer to Christ? What challenges does an ordained cleric have to address in balancing popular religiosity and the conferral of the sacraments in the life of the Church? How does GR believe that liturgy can participate in this transformation?

## KEY TERMS

Charismatic Prayer	An important way of worshipping among Hispanic faithful, CP was established in 1967 at a college in Pennsylvania, placing a strong emphasis on being open to the action of God's Spirit and expressing charisms to grow in the Church, as early Christians did at Pentecost.
Mística	The series of motivations and deep values which enliven the process of the people and create experiences of faith, producing a spirituality that encourages life and pastoral work.
Popular Religiosity	According to Gómez-Ruíz, to encompass the expressions of spirituality that some call popular religion, piety, or devotional practices. All are attempts to describe a complex reality: the experience of or faith in a transcendent reality and its incorporation into everyday life, especially by those who are not religious elites.
Ritual	An established procedure which utilizes both signs and symbols.
Sacrament	A visible sign of an invisible grace.
Sacramental	Objects, things or actions which do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it.
Sign	That which points to a specific reality but DOES NOT participate in that reality.
Symbol	That which points to multiple realities in which it DOES participate.