

## Theo 294, Week #05: Faith Formation (ANSWER KEY)

### The University of St. Francis

#### *True/False*

1. True Among the numerous challenges facing those invested in Hispanic faith formation, they must face others that are unique to their own socio-cultural reality: high levels of poverty, weak presence in positions of leadership in society and the Church, undocumented immigration, overall low educational attainment, not enough attention to our youth and young adults, significant defection from Catholicism, and lack of resources for organized evangelization,
2. False The common experience that determines the starting point for faith formation in the various Latino communities usually are the same among the various cultural groups.
3. True The low levels of educational attainment and high poverty among Hispanics causes problems in trying to address faith formation.
4. False According to DHO, some studies indicate that Hispanic Catholics are richer and more educated than Hispanic Protestants.
5. True According to DHO, the publishing industry serves primarily English-speaking Catholics, especially those who can be said to identify with mainstream Catholicism.

6. True According to DHO, To meet the most immediate faith formation needs of the growing Latino population, some Hispanics leaders have opted for importing books from Latin America or Spain. However, while useful in many ways many of these materials do not reflect the experience of being Hispanic Catholic in the United States and, frankly, do not help Latinos/ as develop an identity as members of the US Church.
7. True According to DHO, it is imperative that Church leaders, scholars, religious educators, publishers, and all who are involved in processes of evangelization and faith formation understand the multiple contexts in which Catholics in our culturally diverse Church live.
8. True Similar to the practices of other cultural or religious groups, many Latino/as in the US identify themselves as “cultural” Catholics but often do not practice their faith.
9. True While the liturgy retains its primacy over any other form of worship in the life of the Church, it does not diminish or negate the value of other expressions of spirituality such as popular Catholicism: «the Liturgy and popular piety are two forms of worship which are in mutual and fruitful relationship with each other».
10. True According to DHO, an analytical framework for faith formation among Hispanics must place immigration at the center of the conversation.
11. False According to DHO, faith formation and evangelization among Hispanic Catholics should be separated from the Church experience at large, due to the unique character in which the faithful believing Hispanic lives.

*Faith formation and evangelization initiatives among Hispanic Catholics must prepare Latinos/as to properly respond to the*

*challenges of entering the various public conversations taking place in the Church and in the wider society.*

12. True According to Juan Francisco Martínez (JFM), US leaders in the Catholic and Protestant Churches followed a type of “Social Darwinism” which attempted to incorporate immigrants into a type of “cultural adaptation process” that “let’s go” of “Lationess.”
13. True According to JFM, Latino/as view God not as a doctrinal concept but a relationship and experience in daily life.
14. True Latino/as find God offers them a value in life in the midst of being marginalized, many of whom live in poverty.
15. False According to JFM, Latino/as live within their own culture and avoid the *mestizaje/mulatto* labels that others associate with their cultural group.

*Multiple Choice*

1. For the Hispanic community, *familia* often includes what?
  - a. Padrinos/Madrinas
  - b. Close Friends
  - c. Compadres
  - d. **All of These**
2. What percentage of Hispanic Catholics who attend church identify themselves as part of “Catholic Charismatic Renewal”?
  - a. 34%
  - b. 44%
  - c. **54%**
  - d. 64%

3. According to DHO, in 2006, what was considered true below?
- a. 42% of all US Hispanic children were born out of wedlock.
  - b. About 50% of all Hispanic children to native-born Hispanic women were to single mothers.
  - c. About 50% of all US Hispanic marriages end in divorce.
  - d. *All of These.*
4. According to DHO, in 2006, what role does popular piety play in the role of the everyday life of the faithful US Hispanic Catholic?
- a. Popular Catholicism empowers women and men to deepen into the mysteries of the faith already celebrated in the liturgy
  - b. Sometimes it is the only language that the dispossessed have available to articulate their experience of God.
  - c. It sustains the life of faith beyond the context of liturgical Celebrations and reveals the love of god who becomes accessible to women and men in their *experiencias cotidianas* (everyday experiences).
  - d. *All of These.*
5. According to DHO...
- a. Teachers must encourage assimilation of immigrants into the collective life of Catholic belief.
  - b. Teacher must understand the immigrant experience but lead the immigrant to the customs and traditions of US Catholics.
  - c. *Immigration must be the center of one's conversation about the faith.*
  - d. All of These.

6. According to the reading material, what is involved with *The New Evangelization*?
- a. That the Church is in a state of permanent mission whose ultimate goal is to lead women and men to a transforming encounter with Jesus Christ.
  - b. That discipleship and missionary work go hand-in-hand.
  - c. That the US Catholic must invest in a “New Pentecost”
  - d. *All of These.*
7. According to the 2007 studies from *The Pew Research Center (PRC)*, what below is NOT true?
- a. *Many Latino Catholic have a strong religious devotion, reflected by their participation in the official services of the Church.*
  - b. Many expressions of popular piety cross religious lines and are practiced even by people who call themselves secular.
  - c. US religious experiences do not always match Latino/a experiences.
  - d. There are Latino/as with multiple and changing religious identities that cannot easily be defined using exclusive religious categories.
8. What challenge in the US Church does in poor Latino/a communities, according to Juan Francisco Martínez (JFM)?
- a. The US Church can serve poor Latino/a communities well in their “centers of power.”
  - b. *The US Church cannot help the needy until she identifies with the poor and lives where they live.*
  - c. Catechesis and education about “the poor from abroad” sufficiently raises awareness to the plight of the marginalized.
  - d. All of the Above.

9. JFM theorizes what below concerning *evangélico* churches?
- a. Many pastors often have two vocations in low income parishes.
  - b. Undocumented immigrants often come to the US to do everything possible to improve their family's living situation.
  - c. The disposition to improve the living conditions of the Latino/a in the US is strongest among churches and movements among those that have limited ties to US denominations.
  - d. *All of the Above.*
10. JRM defines the Latino/a *Familia* as what?
- a. Members of the Body of Christ
  - b. Exclusively blood relatives
  - c. *Those who live within a local area of homeland.*
  - d. Those exclusively connected to the life of poverty.

### *Fill in the Blank/Short Answer*

1. According to Dr. Hoffmann Ospino (DHO), what four hypotheses did he have to address in regards to the formation of adult and youth Hispanic ministry?
- a. *Hispanic Catholics in the Southwest, a region where the Hispanic presence goes back several centuries, must have already taken significant steps in addressing some of the challenges faced by other Latinos/as in other parts of the country whose presence is comparatively more recent. Their models of faith formation and evangelization can be used by other Hispanics Catholics elsewhere though adapting them to their local needs.*
  - b. *Hispanic Catholic religious educators and ministers are very familiar with the Encuentro processes and conclusions, the various documents by the US bishops on Hispanic ministry, and other ecclesial resources on faith formation guiding the conversation in various forums throughout the country.*

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- c. *Considering that Hispanic Catholics constitute nearly half of all Church members in the United States, in some places more, all processes of reflection on faith formation, evangelization, leadership formation, Catholic education, and development of materials for religious education at all levels in the life of the Church involve and affirm the leadership of a significant number of Hispanic voices.*
  - d. *Non-Hispanic Catholics would not initiate major process of reflection in the areas just listed in the previous hypothesis without first engaging in conversation with Hispanic leaders and experts and thus make sure that the complexity of the Hispanic experience is fully addressed.*
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2. How does DHO summarize the USCCB's Pastoral Statement, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry*?

*In this document the bishops, in conversation with Hispanic leaders from around the country, proposed a fresher vision for Hispanic ministry at the beginning of the new millennium, which built on the insights and experiences gained after several decades of reflection on the US Hispanic Catholic reality. Encuentro and Mission remains a valid framework within which other frameworks such as the one I call for in this essay should be designed.*

3. Name four challenges that DHO believes the US Church faces concerning her evangelizing mission.

- a. *Low Church Attendance*
  - b. *Scarcity of Clergy*
  - c. *Secularizing Currents*
  - d. *Massive Leadership Transition*
  - e. *Indifference about Organized Religion*
  - f. *Widespread Illiteracy in Matters of Faith*
  - g. *Increasing Pluralism*
  - h. *Painful Generational Divides*
  - i. *Little Idea about how to Strategically Respond to the Presence of Millions of Catholic Immigrants from All over the World*
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4. What two questions must religious education leaders ask when defining the curriculum within Hispanic formation according to DHO, (that is to say, what are the processes of faith formation among Latino/a Catholics)?
- a. *How does what we share connect with the actual experience of the Latino/as who come to learn about god and deepen their faith convictions?*
  - b. *What elements of the Christian tradition must first be presented in light of that experience in order to lead to a better appreciation of the central tenets of our faith?*
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5. What three factors must be considered for models of faith formation which truly respond to the complex experience of being Hispanic Catholics in the US, according to DHO?
- a. *Hispanics are severely underrepresented as a group in these settings. Hundreds of thousands of Hispanic Catholic families do not attend any formal program of faith formation at all.*
  - b. *A number of these faith formation approaches rely on cultural models of reflection and interaction that often times appear unfamiliar to many Hispanic Catholics*
  - c. *Faith formation processes in the United States heavily rely on the materials produced by publishers, theologians, and other professionals*
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## 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.*

Dr. Hoffmsan Ospino states, “The effectiveness of our conversations about evangelization and faith formation among Hispanic Catholics depends on the depth of our understanding of the overall Catholic experience in the United States. At the same time, in order to develop models of evangelization and faith formation for Catholics in the United States we must continuously build on the experience of Latinos/as and those of the other groups that constitute our culturally diverse Church.” Based on the video lecture and readings this week, explain in your own words what he means by this and how in today’s age a good catechist must address how God speaks to each individual, according to their culture, *Sitz im Leben* and/or *Lo Cotidiano*.

*I propose to focus on five major situations that shape our present reality. First, we began the twenty-first century reclaiming the sense of the religious and the spiritual. Contrary to predictions of widespread secularism and the end of organized religion, we presently witness an amazing renewal of the search for God and the desire to belong to communities of faith. What is different at this time is that the so-called historical churches are not perceived as the exclusive sources of answers in that search for God and meaning - not even among Catholics. We witness women and men making their own decisions about their religious associations; they choose which beliefs to accept and which to set aside; they want to have a voice in setting the criteria and the standards of religious fulfillment. This is a phenomenon widely common among the younger generations. Vast numbers of Catholics do not attend church yet still identify with this religious tradition and want their children baptized; many integrate non-Christian practices into their spiritual lives; many have multiple church affiliations. Some scholars identify this as a postmodern attitude; others dismiss the phenomenon as pure relativism. What is of interest to us is that we are at a time in history when people are*

*thirsty for God in the midst of a pluralistic context. If the Church does not find creative and appropriate ways to meet contemporary women and men in their search for God and speak a language that these people can understand, they will go somewhere else.*

*Second, US Catholicism is undergoing a process of multiple transitions: from a Euro-American dominant way of being Catholic to one that is more culturally diverse, with a stronger influence of Hispanic cultural and religious traditions. From a middle-class Catholicism to one that is rapidly growing roots in the barrios and large urban centers. From mainstream Catholicism to a Catholicism that is largely defined by immigrant and marginal experiences. From models of leadership that rely primarily on professionally trained personnel to models of charismatic leadership that thrive at the grassroots yet need appropriate formation to exert significant impact in the larger ecclesial and social structures. From leadership perspectives that focused mostly on «the local» to perspectives that pay serious attention to «the global» because of the new expressions of transnational Catholicism. All these transitions call for a new analytical framework that preserves the best insights on faith formation and leadership that US Catholics have developed until now, yet creatively incorporates the new perspectives and voices that are emerging in every corner of the Church in the United States. Failure to do this will leave us with anachronistic and unresponsive models that eventually will undermine the overall process of faith formation of Catholics in the country.*

*Third, to be Catholic in the United States is to experience «Catholicity» at its best, particularly as expressed in the richness of the Church's cultural diversity. US Catholicism is a rich mix of cultural, linguistic and religious traditions. Indeed, this is not a new phenomenon in an ecclesial body that from the very beginning has been constituted by immigrants from all parts of the world. Yet, at various points in history US Catholics have settled with the idea of a standard, mainstream experience that often neglects voices, practices, and perspectives that do not conform to constructs perceived as normative. But these diverse voices, practices, and perspectives, often thriving in the margins of Church and society, have never stopped shaping the US Catholic experience. Today we are more aware of their presence and their contributions because ironically they are*

*becoming, without losing the vibrancy of their diversity, the new mainstream.*

*Even though Hispanic Catholics constitute the largest ethnic body within the Church in this country, we must be careful not to treat the Hispanic experience as a homogeneous phenomenon. There are in our midst many Hispanic experiences each shaped by unique cultural, linguistic, historical, and religious particularities. Among these, perhaps the most significant challenge for religious educators and pastoral leaders working with Hispanic Catholics is the multigenerational reality of our people. The ministerial needs of the first and second generations of Hispanics are very distinct, though not completely unrelated, to those of the fourth, fifth, and further generations. Issues such as language, socialization, historical perspectives, intergenerational communication, and cultural identity, among others, play important roles that require the development of multiple approaches to evangelization as well as engagement of different questions depending on the group with which one works. An analytical framework for faith formation among Hispanic Catholics must embrace the diversity that characterizes the various coexisting experiences in our Latino communities and facilitate the development of pedagogies that build on those experiences.*

*Fourth, low levels of religious literacy in the United States should be a matter of concern to religious educators and pastoral agents of every religious tradition. Unfortunately I was not able to find scientific data on the levels of religious literacy among Catholics, but we can assume that it is a major problem in our ranks as well. The National Directory for Catechesis observes that nearly half, perhaps more, of all Catholic children and most young Catholics in this country do not receive formal religious education:*

*Presently in the United States, 52 percent of all Catholic school-age children are enrolled in parish-based catechetical programs; and 16 percent of Catholic elementary school-age children are enrolled in Catholic schools. Perhaps 2 percent are being homeschooled, and the percentage of Catholic young people of high school age who receive no systematic catechesis is generally much higher.*

*Furthermore, many Catholics do not actively practice their faith and have no full clarity as to how to integrate basic Christian values into their lives. Hispanic Catholics are not necessarily the exception. Nevertheless, Hispanic Catholics in general baptize their children in large numbers, share a strong sense of the sacred, and their spirituality is continuously sustained by practices of popular Catholicism. Consequently, the limitations and consequences of religious illiteracy must be analyzed alongside the lived faith of the people. Both perspectives must be present as we set the foundations for an analytical framework for faith formation developed within the context of the New Evangelization.*

*Fifth, the success of the evangelizing mission of the Church as well as that of its processes of faith formation largely depends on the leaders advancing them. The Catholic Church in the United States has been blessed with abundant vocations to ordained ministry, vowed religious life, and lay ecclesial ministry. Despite the declining number of priests and vowed religious, new forms of leadership continue to emerge. However, the numbers of Hispanic leaders well prepared to evangelize and educate in the faith have not kept up with the rapid growth of Hispanic Catholics in the pews during the second part of the twentieth century and first decade of the twenty-first. It is imperative to foster more vocations to ecclesial leadership among Latinos/as and expand their access to academic formation at the level of universities and seminaries in order to better serve their communities. Furthermore, in a culturally diverse Church like ours in the United States, all ministers from all ethnic backgrounds must be trained with the appropriate cultural competencies and sensibilities to serve the rich diversity that we encounter in our communities. This certainly requires a good understanding of the reality where we evangelize and educate in faith as well as a firm commitment to engaging all the voices that constitute the Church in the United States.*

*These five situations are indicative of how complex is the reality where we are called to evangelize and educate Hispanic Catholics in the faith. Certainly the list could be longer. We share this common reality with all Catholics in the country and, to some extent, all Catholics in the continent. The development of reflections and resources for evangelization and faith formation among Hispanic Catholics must continuously respond to the*

*challenges of our context but we must do this building on the strengths of our communities.*