

Article

Intersecting Spiritual, Emotional, and Sociological Competencies in the Moryonan Lenten Tradition: A Content Analysis

Ulysses Parado, PhD 

University of Santo Tomas, Institute of Religion, Manila, Philippines

Correspondence: ulyssesparado@gmail.com

Abstract

Popular devotional practices and traditions are among the few expressions of religiosity that can foster people's faith, strengthen relational bonds, and serve as avenues for advancing social development among the Catholic faithful. Religious experience involves the raw data of sensory perception, feelings, and emotions. It is the foundation from which all human understanding begins, prompting the human mind to ask: What is it? Life precedes theology. This paper aims to describe the Moryonan Lenten practices of Marinduque devotees and ...to deepen the understanding of their personal experiences and consciousness, interpreted through sociological principles of solidarity, cultural capital, and social reproduction. It attempts to employ the psychological competencies of spiritual and emotional intelligences to come to grips with the devotees' consciousness and inner sense in dealing with their empirical reality and perspective, especially in the performance of their "panata" (sacred vow). Employing a phenomenological research design of interpretation, the author will attempt to elaborate on the depth and complexity of the Moryons' religious experiences and the phenomenon of the Moryonan Lenten rites of Marinduque.

Keywords: *competencies, emotional intelligence, Francis, Moryon, Moryonan Lenten Rites, popular religiosity, spiritual intelligence*

Suggested citation:

Parado, U. (2026). Intersecting Spiritual, Emotional, and Sociological Competencies in the Moryonan Lenten Tradition: A Content Analysis. *Philippine Association for the Sociology of Religion Journal*, 6(1), 167-186. <https://doi.org/10.63931/pasrj.v6i1.87>



Publisher's Note: PASR Journal stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Introduction

Popular religion, religious vows, and practices are distinct, at times aberrant aspects of Philippine Catholic devotion, just as they are also evident anywhere in the world. Although a great number of these devotions are not categorically banned and prohibited by institutional Catholicism, some of these are perceived to be of ill repute, branded as fanaticism, superstitious, insinuation of blind faith a product of the Freudian “unconscious mind” (Freud, 1971) and Marx’s form of ‘opium of the people’ (Marx & Engels, 1990). Other scholars, such as Orlando Espin (1997), an expert in the realm of ‘popular religiosity’, note that religious devotion may also clearly manifest genuine, ardent love, trust, and hope in devotees. For Filipino psychologist Jaime Bulatao (1997), popular devotion is a means of expressing and demonstrating the faith of elders and ancestors, even before the arrival of Christianity in the Philippines. Uncertainties and doubts of the Church leadership are also evident, just as the richness of such devotions held dear by its devotees (CBCP, 1992). An important affirmation comes from the pastoral instruction ‘*Ang Landas ng Pagpapakabanal*’, which somehow reserves adversarial judgment and outright dismissal for significance in the religious life-experience of the so-called ordinary Catholic (CBCP, 1992).

Nevertheless, there is an incessant assessment about these practices that should lead to a deeper understanding (Cornelio, 2024). This article, among several studies on “works of faith,” endeavors to *analyze the devotional practices of the Moryons of Marinduque, situating them within sociological frameworks such as Durkheim’s social solidarity (communal bonds in ritual), Weber’s social action (meaningful vow performance), and Marx’s critique of religion as social reproduction* and aims to provide an opportunity to describe and elucidate the phenomenon based on the devotees’ actual experiences and consciousness, coupled with intersecting various “competencies” that can enhance and purify such devotion more deeply. It attempts to respond to two basic questions: do personal practice and belief in *Moryon* Lenten practices suffice for authentic Christian expression of devotion, and how can interdisciplinary competencies in spiritual and emotional intelligence contribute to the flourishing of such devotion? Further, this article aims to provide confirmation and elaboration of the “mandate” instilled by John Paul II regarding popular piety. In his Apostolic Letter *Vicesimus quintus annus*, John Paul II articulated that “popular devotion should not be ignored or treated with indifference or contempt, since it is rich in values, and *per se* gives expression to the religious attitude toward God. However, it needs to be continually evangelized, so that the faith which it expresses may become an ever more mature and authentic act. Both the pious exercises of the Christian people and other forms of devotion are welcomed and encouraged, provided that they do not replace or intrude into liturgical celebrations. An authentic pastoral promotion of the Liturgy will build upon the riches of popular piety, purifying and directing them towards the Liturgy as the offering of the peoples” (Original Rite Edition 1989).

The Church always underscores that the “liturgy is the summit and life of the Church,” and, together with sacred Tradition, also serves as a great way of individual

and communal prayer. The Catholic Church of *Boac* respects the special character of the *Moryonan* Lenten Rites since its incorporation into the spiritual lives of *Marinduquenos* in the early 1870s, and likewise insists that it must be in contact with the Church's official liturgical life. Every work of faith carries with it a "kernel of truth" but there could also be the "probability of the untrue," thus, the liturgical code of the Church and the findings of modern sciences help re-direct and maintain proper focus of the various para-liturgical expressions of piety so that they could engender more genuine and exemplary character, without falling into simplification and mere spontaneity or superstition. For the true nature of Christian spirituality, especially the practice of "popular piety," is affirmed only in its congruity with the liturgy from which it derives its direction and strength (SC,10). However, spiritual life is "not limited solely to the participation in the liturgy (SC,12)."

The *Moryonan* rites serve as an "indigenous expression of spiritual strength and resolve," indicating that the souls, aspirations, predicaments, and prayers of the *Moryons* need further nourishment. By necessity and mandate, these devotional expressions are recommended by the Apostolic See, "practiced in the particular Churches with the approval of the local Bishop with the understanding that they should be drawn up so that they harmonize with the laws and norms of the Church and that the people are led to it (SC, 13)."

The *Moryon* devotion, among many "expressions of faith," likewise demands the need to recognize the importance of *knowing* the value of what one professes, of conscious *caring* for its genuine substance, of *purifying one's practice or intentions* where necessary, of *enlightening it* with the light of Sacred Scripture, and in such case, the findings of contemporary scholarship, and of using or *directing* it toward the Liturgy, without opposing one to the other. The *Moryon* tradition definitely does not require its devotees to have intellectual, much less theological, acumen, as, by the way, it is "lived" in the events of daily life, with a view to the redeeming and saving acts of Jesus for those who believe. It is a rudimentary witness to the faith, a simple heart expressed in an "immediate way," wherein it emphasizes a facet of the Christian faith without claiming to embrace the whole. The *Moryon* devotee exhibits the inner desire to manifest one's loyalty to Christ, filial love to the Blessed Mother, or invocation of the saints through sensible, visible, and corporal elements. Necessarily, genuine manifestation of religious devotion should be deeply rooted in the mysteries of the Christian faith, thus, the liturgy in its turn must move the faithful, filled with the paschal sacraments, to be "one in holiness" (SC,26); to pray that "they may hold fast in their lives to what they have grasped by their faith"(SC,27).

The paper primarily targets the *Moryons* of Marinduque, the local Church of Boac and the academe to nurture a better and deeper understanding and doing of such unique, indigenous devotion enhanced by spiritual and emotional intelligence-competencies and employs content analysis method to arrive at a referential reassessment, redirection and more in-depth, contemporized description and understanding of such distinctively treasured Lenten tradition this side of the

Philippines. Such competencies, hopefully, could highlight, as the Directory prescribes, the “elements of convergence” between religious devotion and Christian revelation, and the church's evangelizing mission in general, establishing the vital link with the Christian faith and life. Given the ambiguous, suspect nature of various expressions of faith and, at times, accusations of “bastardization of religion,” the *Moryonan* is one tradition that does not escape the religious scowl and ridicule of mainstream denominations. However, hope springs eternal for man's aspirations to effect social and spiritual change by practicing the virtues and beliefs that permeate one's life. The *Moryon* tradition, like all popular devotional practices, is not an end in itself but a means “to prepare the heart,” and in “disposing the human spirit” to receive the divine life granted to believers by all liturgical and para-liturgical celebrations of the paschal event and mystery of Christ. The faith of the *Moryon* is the source of any authentic religious expression, and they “must perform such religious acts” co-naturally with the celebrations of the Sacred Mysteries, more specifically during Holy Week, as a summons to redemption, conversion, and salvation. With it, the *Moryonan* rites demand proper and necessary “dispositions” on the part of the devotee to be cognizant of the sacred liturgy as the center of the life of the Church, and no other religious expression can replace it or be considered equivalent, from which the devotees derive their spiritual nourishment and significance. It is also important to reiterate that popular religious forms find their own natural fulfillment in the Liturgical celebration. However, they do not usually flow into the Liturgy; they must ideally be moving in this direction, and this must be made clear with an “appropriate catechesis” (no 4-5).

This paper hopes to rediscover the “envisioned renewal” inspired by the Vatican II Council Fathers in the affairs of the universal Church, especially focusing on the performance of multi-dimensional angles of “expressions of faith.” In the present dispensation of religious freedom and the pluriformity of religion, Christian maturity must necessarily engender an authentic spiritual life, specifically fruitful in celebrating the Mystery of Christ.

Literature Review

Truthful to the provisions of *Sacrosanctum Concilium* regarding the performance of “pious devotions” in Christian or non-Christian traditions, the *Moryon* devotees are tasked to possess certain “dispositions” so “that their minds should be attuned to their voices (and actions) and that they should cooperate with divine grace lest they receive it in vain.” (SC,11). *Popular devotions require greater awareness, as sociological perspectives highlight how rituals reinforce collective identity (Durkheim), transmit cultural capital across generations (Bourdieu), and negotiate power relations within Church and community structures (Weber, Marx)* to ensure they are understood and appreciated in their proper context, benefiting both the individual and the community. This involves the local Church's catechesis and continuous education, the involvement of the local government and sponsors, and proper orientation of religious devotees to the

historical, theological, and practical aspects of this Lenten tradition to cultivate a deeper understanding of its purpose and significance.

This paper endeavors to highlight proper aptitudes in forms of emotional and spiritual intelligences and awareness as required competencies of *Moryon* devotees. This Lenten rite is not just a ritual but a means to personal contemplation, an actualized prayer-life that leads to vibrant, spiritual growth and reverence. Awareness helps individuals connect with the devotion on a deeper, more personal level.

Metacognition and Spirituality

The significance of metacognition in spirituality and works of devotion is manifested and felt in “a process that involves gaining self-knowledge in thinking about one’s own way of thinking and to some point, to activities that require monitoring and controlling of one’s cognitive ability” (*Proust, 2013*). To attribute thoughts to oneself, to others, and to the things one performs or acts on and even neglects, shows the “aboutness” of our mental properties, the “what, why, and how one does such things?” *Sacrosanctum Concilium* (11) strongly gives the guideline that in the performance of our religious vows, practice, and tradition, one must possess the necessary “disposition.” Practitioners like devotees and religious adherents are to be “capacitated” by self-directed mind-reading to enable them to make sense of their behavior, ascribing to them mental representations such as beliefs, desires, and intentions (Brennan et al., 2012). Practice demands awareness. Every spiritual journey or religious pursuit necessitates adjustment of ‘epistemic goals’ such as processes of discrimination, remembering, and reasoning about cognitive capacities and personal doings (Brennan, *ibid*). Metacognitive knowledge includes the knowledge about one’s own information processing, as well as the knowledge about cognitive tasks, the consequences of such process and also the strategies or coping.” (Brennan, *ibid*.) Religious devotion thus requires metacognitive regulation to possess a form of executive skills related to monitoring and self-regulation of “why” they do such religious acts and what they think of the consequences of their acts (Schneider, 2008). Metacognition, therefore, portrays the self-knowledge that one inherently has, a self-ascriptive view of doing things, and the capacity of making ‘enlightened’ decisions in assessing one’s uncertainty (Brennan, Brandl et al., 2006), especially in application to one’s profession of faith and belief practices like the *Moryon* tradition. Metacognitive capacities enable the *Moryon* devotees to “undergo a dynamic process” in the operation of thinking about their beliefs and hopefully become religious adherents who can alter the form and content of their beliefs (Jost, Krusslanki & Nelson, 1998), and construct their own realities and true identities, who they were, what they were doing and what they can become religiously. Metacognition, therefore, enhances “people’s commitment to new beliefs to amplify when (say, *Moryon* devotees) recall behaving in line with those beliefs in the past (Lydon, Zanna & Ross, 1988).”

Spiritual Intelligence (SI)

Spirituality, on the other hand, could be seen as “a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, community, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices (Puchalski et al., 2014). This also clearly implies that one’s spirituality does not require any religious or institutional belief.

With the advent of multiple intelligences in research, many concepts, including “spiritual intelligence” (SI), have also sparked intense discussion, with SI described as a unifying and integrative intelligence that enables people to use spirituality to enhance daily interactions (Kadkhoda & Jahanic, 2012). Spiritual intelligence has attracted increasing attention in recent years across the economic sector, leadership studies, strategies, and many other areas. However, religion and theological sciences still lack a consensual definition and characterization.

Further definitions describe spiritual intelligence as “the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances” (Wigglesworth, 2012) and “a set of mental capacities which contribute to the awareness, integration, and adaptive application of the non-material and transcendent aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states” (King & Decicco, 2009). The scope of this intelligence also varies among scholars, with the most frequently mentioned concepts (with slight variations in terminology) including critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion (King and Decicco, 2009). This is a great contribution to any religious expression or faith-based claim, such as the *Moryonan* tradition. Scholars treat spiritual intelligence as that which involves inter-hemispherical synchronization and total brain activation, the balance and symmetry of one’s actions and one’s thoughts or pattern of thinking and being an innate reality, it requires one to possess humility, integrity, openness, and precision, and a ‘transformative spirit’ (Esmaili et al., 2014).

Recent studies on spiritual intelligence show a vital connection between spiritual intelligence and better caring behavior, especially in the dimensions of transcendental awareness, personal meaning production, and conscious state expansion (Kaur & Sambasivan, 2016). An important link between spiritual intelligence and emotional intelligence has also been established with a mutual enhancement effect (Kaur et al., 2013; Kaur & Sambasivan, 2016), as well as a significant positive impact on personal ownership feelings towards the working institution, which helps prevent burnout (Kaur et al., 2013). Other studies report higher psychological well-being and a sense of purpose in life among people with higher spiritual Intelligence (Sahebalzamani et al., 2013). The relationship of the two is an essential component of the “congruent religiosity” of what one believes and

practices, for it enhances a better appreciation and “attentive understanding” of what one religiously does.

Emotional Intelligence (EI)

There is a close connection between religious piety, devotion, and emotional intelligence, which fosters one’s faith-practices, developing self-awareness, empathy, and emotional regulation, which are key components of emotional intelligence. Conversely, emotional intelligence can enhance one’s spiritual journey by fostering a deeper understanding of oneself and others and enabling more meaningful engagement with religious teachings and practices. Added to these is the enhancement of the skills to forge social relationships, whether socially, psycho-socially, politically, leadership-wise, and the like. One’s commitment to perform and to assert one’s vow, as in the *Moryon* devotion, will deepen one’s understanding and perception or interpretation of the teachings of the Church, texts, and the rituals themselves. This leads to a more meaningful and profound spiritual experience. This translates into more vibrant responses to religious practices, thereby amplifying personal growth and spirituality. Emotional intelligence enables the *Moryon* devotee to develop healthier relationships with his faith, the Church, elders, and the community, and to foster a more engaged spiritual environment. Greater spiritual tenacity equips devotees to cope with religious challenges in their spiritual, synodal journey, as emotional intelligence helps them navigate the vicissitudes of life, develop self-awareness, and regulate their emotional growth.

Spiritual and Emotional Intelligence: their significance and connection with the Moryonan Tradition of Marinduque

Both competencies are essential and beneficial across many aspects of life, including commerce, leadership, politics, health care, technology, the social sciences, and religion. This is strongly emphasized in religious performance and practices. Spiritual intelligence enables individuals to find meaning in life, what they believe in, and the significance of the Ultimate. Spiritual intelligence is someone’s expertise in interpreting life, giving positive value to everyday problems. Giving positive values can awaken the soul to take positive actions. Indicators of spiritual intelligence, according to Zohar & Marshall (2001), include the gift and ability to adjust to the eventualities of life, the awareness to face the unknown and the inevitable, and the phenomena of pain and suffering. This deeper connection to the meaning and purpose of believing leads to more significant and meaningful religious actions. Spiritual acumen fosters self-assessment and contemplation, strengthening a sense of self and the vigor of coping mechanisms amid life’s vicissitudes. Self-reflective actions align the Moryon’s faith with proper ethical decisions and values as a member of the Christian Church.

On the other hand, emotional intelligence is an individual trait that drives people to *behave properly* and *appropriately* in their daily lives, depending on their level

of religious faith. Emotional intelligence is the ability to identify and track the feelings of others, take them as one's own experience, have empathy, be self-motivated in dealing with conflicts and adversities, and interact effectively (Goleman, 1995). Emotional intelligence plays a key role in the *Moryonan* tradition, especially in addressing relationships, respect, unhealthy competition, a dissident atmosphere, and partisanship among members and even with their leaders. Emotional intelligence can be defined as a person's ability to manage their own feelings and emotions, and to guide all their actions and thoughts rationally (Salovey & Mayer, 1990). Essential to the nature of emotional intelligence is the *Moryon's* ability to foster social harmony and navigate disagreements and conflicts, thereby enhancing social connections and interpersonal and religious relations. It values the sense of belongingness and empathy among devotees as political, social, and religious members of the Church and province. Social dynamics, leadership skills, and mutual support are essential in the life of faith, like the *Moryonan*, a synodal brotherhood. This would occasion an authentic expression of the *Moryon's* vow "to walk the journey towards sanctification and salvation."

Interplay of Spiritual and Emotional Intelligence

Research suggests that spiritual and emotional intelligence are interconnected, with one potentially enhancing the other. Peter Salovey & John Mayer (1990) explained that if people can monitor their own and others' emotions and differentiate among them, they can guide their thoughts and actions toward greater rationality and reasonableness. The wisdom to manage emotions will help them train themselves to manage their emotions, give feedback well, and cooperate with others. Nevertheless, emotional intelligence alone is not enough to succeed in life. Spiritual intelligence must coexist with emotional intelligence as it is needed to achieve happiness and meaning in life (Siti Zunariah, 2013). Spiritual intelligence redounds to *Moryon's* perspective and personal interpretation of his ability to cleanse the soul from negative influences one has experienced through devotion (Rohana et al., 2021), one's understanding of the value, meaning, and purpose of life (Fisher, 2010), and harmonious relationship with the Creator, other human beings and environment (Vaughan, 2002). In simple terms, spiritual intelligence results from the manifestation of deep faith and belief in oneness with God, which, interestingly, gives rise to positive emotions, thoughts, and actions, some of which are good and others bad (Suriani & Rosni, 2015). Spiritual intelligence serves as a guide for man to discover the truth of his humanity and to attain success in finding his life's purpose. This shows that emotional and spiritual balance is essential to propel a person towards a more positive, happy, productive, and prosperous life. If the cultural folks of Marinduque, the Church, or the government fail to manage the state of *Moryon's* deteriorating religious practices due to many wrong motives and orientations, it will weaken the "immune system" of this treasured tradition.

Spiritual intelligence can provide a foundation for the *Moryon* devotee's emotional regulation. In contrast, emotional intelligence can help these devotees

express their spiritual experiences and connect with others more deeply. In the context of popular devotion, this interplay can lead to more meaningful and fulfilling spiritual journeys and to stronger, more vibrant religious communities.

Findings and Discussion

A Religious barometer

The Moryonan tradition of Marinduque plays an undeniable role in shaping the province's identity. Geographically, Marinduque is called the 'heart' of the Philippines, and the Moryonan, likewise, is the 'queen of penitential celebrations' in the country. This reflects Durkheim's principle of social solidarity, where collective rituals strengthen communal bonds and reinforce shared identity. Come(every) Holy Week, all roads (so it is said) lead to the land of the Moryons. Since the 1870s, this penitential tradition has showcased and deepened the Catholic orientation of the Christifideles of Marinduque. It also embodies Bourdieu's concept of cultural capital, as heritage transmission through ritual ensures continuity of faith practices across generations, embedding religious devotion into the social fabric. It has ingrained not a static but a dynamic, unique, and creative intersection with the life and culture of the people.

The 2001 Directory on Popular Piety and the Liturgy (DPPL) affirms this historical significance as a form of “flowering” of the simple and fervent faith in God and other tenets of belief. As Fr. Anscar Chupungco (2004) observes, popular religiosity like the *Moryonan* is an integral part of Christian spirituality that is not solely limited to liturgical engagement. Still, with it, there also looms the danger that the propensity to worship God, syncretism, superstition, and the routinized daily grind through popular devotions could generate disconcerting sentiments, as local believers would feel helpless, cold, and distant towards the reformed liturgy (Chupungco 2004). Pope Francis calls this “decentralizing lens-to-see” the proper value of popular piety as a “failure to discern the Spirit's movements, especially its active evangelizing power” (Francis, 2024, Liza Zengarini). *The Moryon tradition is the bloodline of the cultural, religious, and even economic life of the Marinduquenos. Yet, as Marx's critique of religion as social reproduction reminds us, such traditions can also perpetuate existing social hierarchies and inequalities, particularly when devotional practices are commercialized or politicized, risking alienation of marginalized groups, although its popularity is not to be uncritically equated with God's will. There is always the illusion that its performance can reduce the tradition to its externalities and pomposity only. A weakened awareness of the Paschal Mystery as the very core of salvation and *raison d'être* of the *Moryon* tradition is not far-fetched. John's admonition in the New Testament still applies strongly to this instance, saying, "do not believe every spirit, but test the spirits to see whether they are from God" (1 Jn 4,1 NRSVUE). *Sacrosanctum Concilium* strongly admonishes that “various expressions of faith are highly commendable,” provided they accord with the laws and norms of the Church, ordered by the apostolic See,*

above all, proper to individual churches and undertaken by mandate especially of the local bishops.”

Social and Religious inculturation

The *Moryon* tradition is also a form of inculturation, for it concretizes the culture of Marinduque and the faith of the people, affirming the innovative dynamism of the gospel message and the various elements of Marinduque life. Fr. Chupungco argues for dynamic equivalence as a method of inculturating popular religiosity, *sociologically interpreted as the negotiation of tradition and modernity, ensuring resilience and sustainability of communal identity*. *Dynamic equivalence* consists of replacing the language or rite of the Roman liturgy with an element or trait of popular religiosity that conveys the same meaning or value and transmits the message intended by the Roman liturgy (DPPL, 2001). In this way, the Roman liturgy will “re-robe” its image, put the popular form without losing its doctrinal and spiritual content. However, this article emphasizes “dynamic equivalence” more, not at the level of language, artistic expression, or even religious gestures, but in certain “scientific competences” that could enhance the nature and relevance of pious devotions.

Meanwhile, there is a modest body of literature that treats the nature, mechanics, and history of the Moriones rites, as well as dramatic depictions of the rites, but remains narrative, theatrical, anecdotal, and includes a few catechetical accounts. However, there is a dearth of materials regarding their phenomenological, philosophical, theological, and much more interdisciplinary treatment of such rites. The purpose of this article is to acquire a deeper and nuanced assessment of the *Moryon* tradition, rather than its religious manifestations. Fr. Chupungco (2004) explains that popular religiosity (such as the *Moryonan*) involves more than collective, symbolic, or traditional gestures, texts, sacred times, and portrayals; it involves a question of certain “competencies.” These competencies can aptly “re-express” the significance, meaning, and relevance of such para-liturgical expression. This is particularly “desirable” for liturgical or para-liturgical narration of the life, conversion, and exploits of Longhino, the central character in the *Moryon* tradition (Chupungco, 2004).

As a general overview, it is necessary to define and distinguish “popular piety” as a term from other theological constructs. The Directory on Popular Piety and the Liturgy (Congregation for Divine Worship [CDW], DPPL, 2001) defined it saying: “The term ‘popular piety’ designates those diverse cultic expressions of a private or community nature which, in the context of the Christian faith, are inspired predominantly not by the Sacred Liturgy but by forms deriving from a particular nation or people or from their culture” (DPPL 9). It distinguishes popular piety from popular religiosity in that the latter is used in reference to a universal experience of the religious dimension of any people (not necessarily Christian) through which they give expression, through religious cult, to their understanding of the transcendent and its relationship to nature, society, and history (Brancatelli, 2005). Thus, popular piety is

distinguished as being a product of specifically Christian faith (though it must be admitted that not every Church document always maintains this precision).

Since the liturgical reform of Vatican II, a perceived tension between the official liturgy of the Church and popular religiosity has persisted. The complications stemmed from the definitions and nature of liturgy and popular piety. "Liturgy is the unique mediator between God and humankind" (Trabold, 2009). Liturgy is a special exercise of the priestly function of Jesus working for the sanctification of the faithful. Parallel to liturgical sanctification, popular devotions are certain religious practices, either personal or communal, generally related to certain Christian mysteries, the cult of saints and holy things." (Lucien Gagni 1983). In relation to cult and worship, the Second Vatican Council stressed certain principles that relegated popular devotions to second place (Lacroix, 1983; Bourgeoisie, 1975).

First, in all cultic practice, the proclamation of the word of God must accompany every rite. Second, in liturgy and the Christian life, it is *faith in Jesus* that must guide us, not any medieval tradition (Trabold, 2009), and in the face of these principles, a people's religiosity takes its own form. The Christian faithful are endowed with different charisms and missions. Clergy preaches on the great truths of the faith, the incarnation of the Lord, the mystical body of Christ, and others. While others tend to live their faith in accord with the liturgical cycles. For them, the mystery of the Incarnation manifests in Christmas, Semana Santa, Easter, and other celebrations. For these devout people, there is a felt need to touch, hear, see, feel, or do to reduce the distance from the "holy" (Trabold, 2009). It is importing an attitude into their religion of "why bother God, who is so busy, I have to do something or ask intercession from my patron."

Despite the tensions between the two, Christian followers like the *Moryon* devotees must be "*conscious and engaged intellectually and emotionally*" to forge parallels between liturgical celebrations and popular devotions (whether communal or personal) and their connections to Christian mysteries, the cult of saints, holy things, and other aspects of the Christian faith. To dissipate the tension, the author wants to establish the importance of an "*analogical hierarchy*." Primarily, the Lord and his mysteries must be the prime focus of religious celebrations, as the master of the heavens. At the same time, sacred places, things, occasions, and persons for intercessions are treated as "apartment dwellers in the heavens" (Benoit Lacroix, 1983).

In general, there have been perceived "weaknesses" in religious devotions or performances throughout the ages. Specifically, the *Moryonan* rites could nurture the attitude of seeking for God "in an image or feeling;" visualizing God's face could be done only through images or statues or practice; the perception that God is often good, merciful but at the same time vengeful; marginalizing or distorting liturgical practice and even doctrines, perception of the structure and formality of liturgy as "barriers," emphasis on rituals over essence, lack of spiritual and liturgical content, confusing spirituality with events; religious actions bring forth magical notions; the educated ones (clerics) and the larger mass (lay devotees) which is more passive in the religious

hierarchy; being looked-down as ordinary faithful accused of treating the religion in a semi-magical way; living with many rites could lead to an orientation of religious amnesia that Jesus is the main focus as source of all forms of cures and reforms and redemption, of being part of the “militant Christianity” among many. George Olimpia, a *Moryon* practitioner and for a time Longhino impersonator in the *Moryon* Lenten rites of Marinduque observed that, there are blatantly stark “weak points” of the tradition ranging from the “fashionista pomposity of the tradition, to the unsupportive and at times selective stance of the local government, the commercialization of the tradition, the incongruency of the spirit of “Moryon vow” to a really transformed Christian life, religious ignorance of the participants especially of the guidelines provided by the Liturgical laws and catechesis of the Church, the unhealthy competition and partisanship taking place from the level of the different groups and even local advisors, the mutual respect that each *Moryon* owes to his co-devotees, most importantly, an authentic Christian living-out of the spirit of conversion and transformation of life and the necessary witnessing for their vows (Olimpia, 2025).

While liturgy could imprint in believers abstract and highly intellectual liturgical language, to the point of boredom and unintelligibility, the language of the sacred must have a certain distance from the “here and now” to communicate a sense of mystery, but also must redound to the concrete and the “here and now” which is necessary to preach the Christian message. The best examples are the concrete images and stories that Jesus used to convey his message (Trabold, 2009). The Church does not escape the law that she must deconstruct the concept of discriminating against the various classes of Christians, whether educated, uninitiated, or even “unchurched.” The tendency to downgrade the richness and complexity of the mystery of the Lord's manifestation as reflected in displays of popular piety, the devaluing of the ingenuity of folk religious practices must be excluded, but rather to be added as a “competence” to nurture spiritual life, debunk religious elitism, enhance sense of relationship with Church leadership to “witness together” in more concrete and daily manner, learning together the values of Christian faith existing among ordinary believers (Lucien Gagni1983). Pope Francis reiterates a “fundamental oversight,” affirming that “popular piety” is indeed a “theological space,” an avenue through which men and God facilitate a living encounter (*Evangelii Gaudium*,126), and not a mere superstition or a lower tier of “perfect” Catholic expression of belief. The “steadfast” faith of the humble and poor shows not strictly the expression of the human search for the nature of the divine, but manifestations of “theological life” nourished by “the working of the Holy Spirit who has been poured into our hearts (cf. Rom 5:5).” The pope averred that, “I ask that no one mock the expressions of faith of the holy and faithful people of God, who, in their popular piety, seek to console Christ.” (Maximilien de la Martinière,2025).

The *Moryonan* rites are an expression of the need to search for meaning, even as religion fades amid the rapid, radical separation between Catholicism and postmodern

culture we are witnessing today. Christianity no longer forms the foundation of our culture. When a culture is no longer closely linked to religion, everyone is left to fend for themselves, creating their own universe of meaning by picking and choosing from the vast supermarket of contemporary religiosity. When religion fades, religiosity emerges, and the *Moryons'* drama and performances serve as a connection to the tangible aspects of existence, express our trust in God, provide a sense of safety, and allow devotees to feel less alone in their search for meaning, redemption, and salvation. For instance, the fertile consequences of the *Moryons'* religious vow must be amplified in the daily grind of life, even long after the celebration of Holy Week. Francis strongly reminds that, when the devotees truly appreciate and connect their "religious performances" to the vicissitudes of life and to the great Christian mysteries, then they "reflect the true beauty of Christ." (Deuteronomy 6,4). The *Moryonan* is a literal taking of Christ into the streets of Marinduque, the collective memory of redemption and salvation, the acts of sorrow they nurture as "crazy love for God." (Francis, Vatican News, 2024).

The true efficacy of the Moryon devotion resides in the power to bring Christ and His message to the people, especially to their families, the assembly of participants and visitors of the province. Francis quotes Saint Manuel González, who described the Christian life as "a round-trip outward journey which begins in Christ and ends in the people, and begins in the people, the return journey, and ends in Christ." This journey, he explained, represents the heart of the Church's mission to bring people closer to God. Every devotee, in the eyes of the Church and especially to Francis is, "field of God, the seed of the kingdom," an instrument to bring Christ's love into the world." Religious expressions are "fruits of the works of the Holy Spirit operating in the Christifideles, a *locus theologicus* (an authoritative source for doing speculative theology), that has much to teach us (EG 126), a "theology of the people" ingrained in Francis' theological thought." (Lemna & Delaney, 2014.)

In this context, the *Moryonan* Lenten practice as a form of "people's mysticism" must be understood as generally people's "panata" since the time of the Reverend Padre Dionisio Santiago, in the town of Mogpog, who conceptualized and initiated its observance. It was meant to be a religious activity of the church of Mogpog to attract the people or more historically correct, to lead the people of Mogpog back to the Church especially when the Semana Santa commences more specifically, that it was indeed a "form of popular spirituality" that sprung from the people's inability to sustain their religiosity for being "waylaid, forgetful and to some extent presumptive of their Catholic faith" from the pastoral lens of the rector." Since its inception, it was a clear indication of incarnated "theology from the culture of the lowly (*Marinduquenos*) (EG,124)." The Moryon devotion, expressed through the use of symbols (masks, visors, elaborate vests, swords, etc.), has become known and synonymous, together with other Lenten Rite practices of Marinduque like *Antipo*, *Pupuwa*, *Bulating*, *Morion* mask-making, wearing of caftan, *Novicia*, *Harana*, among others, emphasizing more the act of faith than speculative thinking and over

intellectual understanding of the faith. Though Francis sees this as “a legitimate way of living the faith, a way of feeling part of the Church and a manner of being missionaries (EG,124), such religious expressions can also be “suspect” of modern-day theological lapses such as not employing meta-cognitive skills in the performance of our religious obligations, the necessary awareness, mental and emotional capacities. Presently, many branches of sciences and learning, from religion to technology, education to sociology, arts to psychology, and the like, meta-cognitive competencies enable people to have a nuanced and more balanced understanding of their thinking, believing, and doing, which could promote tolerance, clearer vision, and intellectual humility. The lack of these could essentially deprive valuable psycho-motor, psycho-spiritual tools for human beings to navigate their religious beliefs, which foster critical reflection, promote understanding, and enhance their overall spiritual well-being.

The *Moryons* as communicators of this indigenous devotion do not act impersonally or participate in a “mass spirituality,” nor are they individualistic or sentimental (see EG 70). The *Moryons* are likewise challenged and expected, as *Christifideles*, to nurture a level of authenticity through various “competencies” that respond to the authentic, human spiritual needs of such personal encounter with Jesus Christ and communal activity (see EN 48). This is the very “heart” of religious devotion, *to enable and form the human person to cultivate and value authentic relationships with God and with one another through the Church and her liturgical life and to be guided to recognize that, “a personal encounter with Christ is not so much “me and Jesus” as it is “we and Jesus.”* This simultaneous “we and Jesus” does not remove any of the intimacy of the encounter, rather it directs one outward, toward others. This is the mark of authentic discipleship: being other-oriented, or, in another way, being missionary.

Various expressions of “religious emotionalism,” whether Christian or not, Catholic or other denominations, there exists a “*religious loophole*,” and this concerns the *Moryonan* devotion as well. For visitors and guests of the province, *Moryonan* could be a vibrant reflection of the province's culture and religious heritage, but several factors also weaken it. To name a few: a disconnect from authentic Church teachings, a reliance on ritualistic practices rather than genuine spiritual growth, and a tendency towards syncretism, or the blending of religious beliefs. It can also become superficial if it is not rooted in a deep understanding of faith or if it is overly focused on personal gain or cultural traditions without a connection to the transcendent. A superficial, manipulative (we do it this way) attitude toward fulfilling religious requirements to avoid genuine transformation and personal moral reform is a very real possibility that could neglect the underlying intentions or principles of one's faith. *Moryon* devotees are at risk of manipulating religious rules through a “technical and mechanical fulfillment of religious acts,” thereby avoiding the true essence of devotion. In the past, the Lenten rites were characterized and promoted nationally as a “festival.” It was depicted to “focus more on externalities,” as a spectacle and bedazzlement, a commercial allurements for the province. *Moryon* devotees could also portray religious ignorance by neglecting the essence of the “spirit” of genuine religiosity, as by its bare

performance. *Moryonan* devotees may also use “faith as a form of excuse,” claiming God’s forgiveness, mercy, providence, or protection to justify actions that contradict the faith’s moral teachings. The commercialization of the Lenten tradition in Marinduque could lead those who wear the *Moryon* garbs to “simply appear pious” every year, yet escape the vicissitudes of life and the true requirements of the Christian faith. This casts the devotees away from genuine change and the essence of righteousness. A backlash of popular piety, like Lenten practices of the *Moryonan*, is manifested in the temptation, showing that “a pre-Lenten life of cavorting or wantonness” with gusto can be reconciled when the Lenten practice commences. It is rationalizing “rambunctious desires” with personal beliefs, which only leads to contradiction.

As an ethnic-religious tradition of Marinduque, the *Moryonan* expresses a folk-religiosity that depicts Marinduque’s identity as a local Catholic community, which may fall prey to secularist, political, and consumerist display. SC (nos. 12-13) reminds strongly that such religious acts (popular devotions), if detached from sound theology and magisterial guidelines, can lead to “misunderstanding and distortions” of the Church’s doctrines, even if not strictly Catholic. In this context, the *Moryon* devotion must always be understood and integrated into the broader mission-spectrum of the Diocese of Boac, encompassing its teachings, mechanics, protocols, and commissioning as a sacred cultural heritage of Marinduque (SC, 13). Added to the considered “threats” to this dear tradition are superstitious assumptions and exaggerated focus on its theatrical pomposity, devoid of proper understanding. There is a problem of “factionalism,” with divided groups and chapters, by association and district, in the performance of the annual tradition. A consequence is the “competitive stance of groups and sponsors,” which is at times unhealthy and dispiriting. This demoralizing instance undermines “balance and harmony” in the religious practice of the *Moryons* SC (no.10) always insists that “ private/individual devotions, like *Moryonan* must be performed in ways that support and enhance the local Church’s liturgical participation, reverential attitude and life rather than competition rush, trivialization and religious detraction and most especially the Church’s call for charity as result of genuine religiosity.

Conclusion

The study concludes with the following clarifications and explicitations of the questions mentioned previously, namely:

First, man is a “*devoted being*” and an entity by nature (Kalam, 1990). It needs an imperative drive to restore unity between himself and the rest of nature from the disharmony of existence. As an embodied entity, he has to react to the dichotomy of his existence not only in thinking (intelligence) but also in the process of living, in his feelings (emotionality), in moral actions, and in his religious orientation (Fromm, 1960). Further, devotion is a trajectory to a certain aim, goal, a power transcending man, such as the reality of God, and that an expression of this is necessary for living

and existential meaning. Religion offers human beings not only a frame of orientation for their *intellect* but also an object of devotion for their *hearts, feelings, and actions* (Fromm, 1960). Devotion, thus, pertains to the *emotional dimension* of religion. The *Moryonan* as an “exercise of faith” does not stay as a plain expression of belief by the devotees but as an “aim towards personal salvation and thanksgiving to God, which is made meaningful by the gratitude and remembrance of the heart expressed in Lenten paraliturgy.” Kant says, “A religion within the limits of reason alone may not satisfy the human person.” The *Moryonan*, as an object of devotion, can be overly abstract if devoid of spiritual intelligence, appealing only to the intellect, or mechanically concrete, appealing only to human beings' senses and emotions. They need some spiritual, mental, and tangible realities to live for and to direct their hearts' cravings. It is in this context that popular devotions become relevant. As long as human beings (devotees) do not act as disembodied spirits, their minds and emotions will be satisfied with religion (and beliefs) when provided with a comprehensive thought-system (Fromm, 1960, p. 24).

Secondly, the *Moryon* devotion becomes “more appropriate and vibrant” when devotees are capacitated by competencies of “sociological, spiritual and psychological-emotional senses” in the performance of these legitimate Christian Lenten practices, wherein they react and strive (mind and body) to recognize the dichotomy of their existence not only in *thinking* but also in the process of living, feelings, and actions. The *Moryon* tradition is a basic need for devotees' spirituality and, in general, for their devotion to achieving their wishes and a full life. It is their answer to the “over-cerebralization” of (Christian) religion (Kalam,1990). Fromm states that “human being is not a disembodied intellect” which will be satisfied with a religion which provides it with a comprehensive thought-system only (Fromm,1960, op. cit. P.24). Vibrant spirituality lies in the reality that human beings like the *Moryon* devotees cannot be satisfied with mere abstract ideals of devotion but the need of tangible realities to live for, fall back to, and direct the innermost cravings of their hearts and souls. From this, a resurrected faith arises that leads to the Ultimate (Tillich). Symbolic thinking is not unrealistic, but “it is con-substantial with human existence, and symbols also appeal to the hearts and emotions of a human being” (Eliade,1952). Devotees need the gift of “imagination” in the performance of their sacred vows, and that *Moryonan* tradition deteriorates when the devotees invest in realities that are penultimate rather than the Ultimate (Tillich). In the *Moryon* tradition, mechanical indolence, passivity, and stringent observance degrade into a form of idolatry, loyalty to enslavement, or self-fulfilment through self-emaciation, leading devotees to spiritual self-alienation (Kalam, *ibid.*). *Moryon* performances can degrade into idolatry when devotees believe that what they do, perform, and intend becomes magically effective, thus becoming more than a symbol and being identified with the divine reality they represent.

Thirdly, *the Moryon* is a call to genuine discipleship. Originally, the practice, initiated in 1807 by Don Padre Dionisio Santiago, then curate of the town of Mogpog, was established to herd the believers back into the folds of the Church and into Church

celebrations, especially during Holy Week. The penitents wear masks and costumes similar to those worn by Roman soldiers to atone for their sins or for other similar reasons (Globe Telecom, 2024). This *Moryon* tradition re-enacts the story of Longinus, a Roman centurion who was blind in one eye, was cured by the blood of the Lord, became a Christian convert, and eventually died a martyr for the faith. An individualistic and moralistic attitude toward the performance of the vow, trivialization of the main tenets of the Church, distorted understanding of the teachings of the Church through personal interpretations especially devoid of Church catechesis, supplanting the true essence of Christian discipleship that fosters false sense of Christian maturity and more importantly the lack of sapience or discernment and the proper guidance from the Church and *Magisterium* constitute the *Moryon* devotion's failure to effect a genuine sense of religious piety. If the *Moryons* do not achieve the true object of devotion, their heart and mind will not find true and ultimate satisfaction. In this case, such a tradition can be a source of religious and psychopathology. Kalam states, "the devotion which becomes an obstacle for this transcendence to the Ultimate is idolatrous." The answer is to resolve the question whether to have devotions, *Moryonan* or not, but which kind of devotions to perform, whether they are the ones "furthering man's development, the unfolding of his especially human powers (mind and heart) or paralyzing them" (Eric Fromm, 1960).

Lastly, the *Moryon* tradition is an avenue for achieving a level of religious maturity and faith integration among the folks of Marinduque. It is a religious heritage since the early 1900s, performed by the people as a "sociological approach" (Towler, 1974), woven into their culture, motivated by a sacred promise, and outside the institutionalized Christian Church's obligations. Any dereliction of one's faith is a form of "religious neuroses." Freud affirms this saying, "religion (and its acts) has its origin in man's helplessness in confronting the forces of nature outside and the instinctive forces within himself." Through "spiritual and emotional intelligence-competencies", a *Moryon* devotee can fulfill such penitential promises not enslaved by lower, inferior goals like illnesses, death, misfortunes, financial woes, natural catastrophes, personal failures, etc., but forge a 'surrender to the will of God,' that promotes a heightened relationship and integration of the cravings of the heart. With these competencies, the *Moryon* devotee is presented with a worldview and his place in it, in which he approximates the truth that he wants to pursue, and whatever one does, is not illusory or nebulous but has the same tenacity with which staunch, educated believers and theists attain. ...*hope springs eternal for aspirations to effect social and spiritual change, as sociological principles affirm that rituals like the Moryonan foster solidarity (Durkheim), reproduce cultural values (Bourdieu), and sustain communal resilience amid modern challenges.*

Acknowledgment, Funding, Ethics, and Declaration of Interest

In the transcription of this article, there is no direct participation of any human person in gathering information. Hence, ethical approval is no longer a requirement.

There is no ethical violation in the use of human subjects. Each manuscript was appropriately cited. Further, this research paper has received no funding from any institution. The researcher declares that there is no conflict of interests.

References

- [1] Bayan ng Mogpog (2025). Moriones. Municipality of Mogpog, Province of Marinduque-Mimaropa Region. <https://mogpog.gov.ph/moriones>
- [2] Benoît Lacroix (1983). "Une seconde parole," *Bulletin national de LiturS;P* 88 (Jan.-Fev., 1983): 22.
- [3] Brancatelli, R. J. (2005). *The Directory on Popular Piety and the Liturgy: Principles and Guidelines: a Commentary*. Liturgical Press.
- [4] Bourgeois, H. (1975). *Le christianisme populaire: un problème d'anthropologie théologique*. MAISON-DIEU, (122), 116–141.
- [5] Bulatao, J. C. (1992). *Phenomena and their interpretation: Landmark essays, 1957-1989*. No Title.
- [6] Catholic Bishops' Conference of the Philippines (1990). *Ang Landas ng pagpapakabanal*, The CBCP Monitor.
- [7] Catholic Bishops' Conference of the Philippines (1992). *PCP II (2nd Plenary Council of the Philippines*. CBCP.
- [8] Cornelio, J. S. (2014). Popular religion and the turn to everyday authenticity: reflections on the contemporary study of Philippine Catholicism. *Philippine Studies Historical & Ethnographic Viewpoints*, 471–500.
- [9] Dienes, Z., Beran, M., Brandl, J. L., Perner, J., & Proust, J. (2012). Is hypnotic responding the strategic relinquishment of metacognition? *Foundations of metacognition*, 267–278.
- [10] Erich Fromm (1960). *Psychoanalysis and Religion*. New Haven.
- [11] Esmaili, M., Zareh, H., & Golverdi, M. (2014). Spiritual intelligence: aspects, components, and guidelines to promote it. *International Journal of Management, Accounting & Economics*, 1(2).
- [12] Espín, O. O. (1997). *The faith of the people: Theological reflections on popular Catholicism*. Orbis Books.
- [13] Francis, E. G. (2013). *Evangelii Gaudium. Apostolic Exhortation on the Proclamation of the Gospel in Today's World*. Vatican City.
- [14] Freud, S. (1971). *New introductory lectures on psycho-analysis (1933)*. Lecture XXXI: The dissection of the psychical personality.
- [15] Globe Telecom (2024). *The Moriones Festival History: Longinus' Legacy*.
- [16] Goleman, D. (1995). *Emotional intelligence: Why it can matter than IQ*. New York.
- [17] Kadkhoda, M., & Jahani, H. (2012). Problem-solving capacities of spiritual intelligence for artificial intelligence. *Procedia-social and behavioral sciences*, 32, 170–175.
- [18] Kalam, T. P. (1990). Popular devotions: A psychological approach. *Journal of Dharma*, 15(3), 204-212.
- [19] Kaur, D., Sambasivan, M., & Kumar, N. (2015). Significance of spiritual (SI) and emotional intelligence (EI) on the caring behavior of nurses. *Journal of Community and Public Health Nursing*, 1(2), 1–3.

- [20] Kaur, D., Sambasivan, M., & Kumar, N. (2013). Effect of spiritual intelligence, emotional intelligence, psychological ownership and burnout on caring behaviour of nurses: A cross-sectional study. *Journal of clinical nursing*, 22(21-22), 3192–3202.
- [21] Lemna, K., & Delaney, D. H. (2014). Three Pathways into the theological mind of pope francis. *Nova et Vetera (English Edition)*, 12(1).
- [22] King, D. B., & DeCicco, T. L. (2009). A viable model and self-report measure of spiritual intelligence. *International journal of transpersonal studies*, 28(1), 8.
- [23] Lucien Gagni (1983). "Liens entre liturgie et devotions populaires," *Bulletin national de Liturgie* 88 (Jan.-Fev. 1983): 27.
- [24] Marx, K., & Engels, F. (1990). Religion, the opium of the people. *The world treasury of modern religious thought*, 79–91.
- [25] Maximilien de La Martinière (2025). Pope Francis reminds us that popular piety has not disappeared—<https://www.catholicsabah.com/pope-francis-reminds-us-that-popular-piety-hasnt-disappeared/> Date accessed June 29, 2025.
- [26] Mircea Eliade (1952). *Image and Symbols*. London.
- [27] Olimpia, G. (2025). Written testimony of a moryon practitioner. *kahinaan ng pagmomoryon*. Boac: Marinduque.
- [28] Paul VI. (1975). *Evangelii nuntiandi*. apostolic exhortation. Vatican.
- [29] Pham, T. D., Wang, H., Zhou, X., Beck, D., Brandl, M., Hoehn, G., ... & Wong, S. T. (2006, December). Linear predictive coding and its decision logic for early prediction of major adverse cardiac events using mass spectrometry data, in *ACM International Conference Proceeding Series (Vol. 246, pp. 61–66)*.
- [30] Proust, J. (2013). *The philosophy of metacognition: Mental agency and self-awareness*. OUP Oxford.
- [31] Puchalski, C. M., Vitillo, R., Hull, S. K., & Reller, N. (2014). Improving the spiritual dimension of whole person care: reaching national and international consensus. *Journal of Palliative Medicine*, 17(6), 642–656.
- [32] Robert Towler (1974). *Homo Religious: Sociological Problems in the Study of Religion*, London.
- [33] Sahebalzamani, M., Farahani, H., Abasi, R., & Talebi, M. (2013). The relationship between spiritual intelligence, psychological well-being, and purpose in life among nurses. *Iranian Journal of Nursing and Midwifery Research*, 18(1), 38–41.
- [34] Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. *Imagination, cognition and personality*, 9(3), 185–211.
- [35] Second Vatican Council. (1963). *Sacrosanctum Concilium: Constitution on the Sacred Liturgy*. Vatican.
- [36] Siti Zunariah, M. S. (2013). Model struktur pengaruh kecerdasan emosi dan kecerdasan spiritual terhadap kepemimpinan transformasi ketua jabatan akademik. *Desertasi Doktor Falsafah, Fakulti Pendidikan*. Malaysia.
- [37] Suriani, S., & Rosni, W. (2015). Kecerdasan spiritual: kupasan menurut perspektif hadis.
- [38] *The Directory on Popular Piety and the Liturgy (Congregation for Divine Worship [CDW], DPPL, 2001)*. Vatican City.
- [39] Trabold, R. (2009). Popular piety and liturgical reform, Published online, May 12, 2009, *Liturgy*, 4:4, 71–75, DOI: 10.1080/04580638509409874/p.72
- [40] Vatican News, Pope: Embody Christ's love through devotion and charity. <https://www.vaticannews.va/en/pope/news/2024-12/pope-message-second-congress->

- popularity-
piety.html?fbclid=IwY2xjawLNtm9leHRuA2FlbQIxMQBicmlkETFaTEpBUVZpTIRYT
G1VWkF4AR7CoJBzn3nKo1QvJnx3TnK8ItzPH1aux_iWQt89bu1r8fDg_A_JOoITv6E
Ktg_aem_MtMj9XdhVWyV1tbT5mEI5g, Date Accessed June 29, 2025).
- [41] Vatican News.(2024).Pope: Embody Christ’s love through devotion and charity.
[https://www.vaticannews.va/en/pope/news/2024-12/pope-message-second-congress-
popularity-
piety.html?fbclid=IwY2xjawLNtm9leHRuA2FlbQIxMQBicmlkETFaTEpBUVZpTIRYT
G1VWkF4AR7CoJBzn3nKo1QvJnx3TnK8ItzPH1aux_iWQt89bu1r8fDg_A_JOoITv6E
Ktg_aem_MtMj9XdhVWyV1tbT5mEI5g](https://www.vaticannews.va/en/pope/news/2024-12/pope-message-second-congress-popularity-
piety.html?fbclid=IwY2xjawLNtm9leHRuA2FlbQIxMQBicmlkETFaTEpBUVZpTIRYT
G1VWkF4AR7CoJBzn3nKo1QvJnx3TnK8ItzPH1aux_iWQt89bu1r8fDg_A_JOoITv6E
Ktg_aem_MtMj9XdhVWyV1tbT5mEI5g),
- [42] Wigglesworth, C. (2012). *The twenty-one skills of spiritual intelligence*. New York.
- [43] Zohar, D., & Marshall, I. (2001). *SQ: Utilizing SQ in holistic thinking to mean life*. Mizan.

About the Author

Dr. Ulysses Parado serves as a full-time Assistant Professor at the Institute of Religion of the University of Santo Tomas (UST). He holds a Master of Arts in Philosophy, a Master’s degree in Higher Religious Studies, and a Doctor of Philosophy in Theology, all conferred by UST. With thirty-two years of uninterrupted service to the university, he has also rendered leadership as a two-term concurrent member of the Board of the UST Faculty Union. His scholarly interests encompass empirical theology, public theology, aesthetics and theology, as well as the sociology of religion, reflecting a commitment to interdisciplinary inquiry and academic excellence.