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From the Editor

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From the Editor

The 2002 General Meeting and Colloquium of the Academy of Catholic Hispanic Theologians of the United States took place June 10–12, 2002 at Trinity College in Washington, D.C. Discussions among the participants focused on the theme announced by incoming ACHTUS President Dr. Francisco Lozada, Jr., “U.S. Latino/a Theologies and the Questions Raised for it by Postmodernity, Postcolonialism and Globalization.” In this issue of the *Journal of Hispanic / Latino Theology*, we begin to share with our readers the rich reflections generated by the 2002 colloquium. In a sense, a theme-within-the theme of the two essays presented herein (the first of which was originally presented and discussed at the colloquium), might be described as critical reflections on the craft of Latino/a theologies and theologizing. These reflections were informed by an acutely postmodern sense of positionality and contextuality, and with an equally deliberate awareness of the implications of globalization, understood as “A social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly (the functional definition offered by Malcolm Waters, *Globalization* 2nd ed. [London: Routledge, 2001] 5).

We begin this issue with “U.S. Latino/a Theology and Asian Theology: Partners in the Postmodern Age?” by Professor Peter C. Phan, now of Georgetown University. In his essay, Professor Phan, who is Past-President of the Catholic Theological Society of America, highlights convergences between these two explicitly and deliberately contextual theologies as he opens the door to fruitful work in tandem by Asian and U.S. Latino/a theologians. He proposes that besides continuing to “learn from each other’s methods and hermeneutics,” already a valuable (and unusual) move, Asian and Latino/a theologians “should also move toward constructing together, using each other’s sources and resources, an intercultural theology on substantive issues,” among them God, Christ and Church—foundational issues for any Christian theology.

In his contribution to this issue, Manuel J. Mejido presents “Pro-paedeutic to the Critique of the Study of U.S. Hispanic Religion: A

Polemic against Intellectual Assimilation," an essay in which he turns his critical gaze in "reflection on the conditions of possibility for the emergence and transformation of the study of U.S. Hispanic religion." While Mejido's essay was not among those that were first presented at the 2002 ACHTUS Colloquium, his critique of U.S. Latino/a theologies resonates with the colloquium's attention to postmodern currents and discourses. Focusing on what he identifies as the "liberalization of the liberationist paradigm," Mejido issues a strongly argued anti-assimilationist call for the construction of a new ground for the study of U.S. Latino/a religion that takes the phenomenology of struggle as its point of departure. Mejido's critique calls for a fresh and authentic approach to academic discourse about Hispanic religion in the United States.

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