

Disruptive Cartographers: Doing Theology Latinamente

THE WORD
BECAME CULTURE

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PREFACE TO THE SERIES

Disruptive Cartographers

Maps are functional and aesthetic. They establish and make visible place, space, time, and distance in terms of scale and relationships that are inevitably influenced by the cartographer's own coordinates. Mapping as a process is not as objective as it might seem, and the maps produced are not beyond bias. Maps are tools of power employed by empires to mark and represent their domains, territorially, economically, politically, culturally, religiously. Mapping also orients resistance by contesting borders, shifting perspective, challenging omissions, retrieving what was rendered invisible or insignificant, disrupting the illusion that certain maps or particular ways of mapping are necessarily normative.

Disruptive Cartographers is a multivolume series mapping theology from varying coordinates across a spectrum of latinidad as lived in the United States of America. Points of departure for Latin@ theologies are embedded in the complexities of la vida cotidiana, daily lived experience, which call forth a rich variety of responses from theologians who self-identify, in roots and commitments, as belonging to and emerging from the diversity found under umbrella terms such as Hispanic, Latino/a, Latinx, Latin@, Latin@'. Explorations of lo cotidiano require a variety of lenses that must take into account intricate historical constructions that cannot easily shake off legacies of racism, sexism, heterosexism, classism, ableism, and colonialism. These legacies and their contemporary manifestations continue to influence sociopolitical contexts,

theological formulations, and power and privilege differentials in church, academy, and society. The authors in this series have been left free to choose their own lenses and to probe those historical trajectories that most reflect their experience of the subject at hand.

In this series in constructive theology some volumes seek to reconfigure key areas such as revelation, pneumatology, and eschatology, and others pursue themes significant in theologizing *latinamente*, including the option for culture, religious pluralism, and the relationship between theory and praxis. Each volume retrieves sources from within the historical stream of Latin@ theologies using contemporary experience as a guide. This series is not an introduction to Latino/a theology; it is not a comprehensive survey of contemporary Latinx theology; it is not an attempt to assert a monolithic or foundational Latin@ theology. Each volume offers a distinctive perspective on a topic familiar to systematic theologians. Accomplished *latinamente*, each reveals the complexity, diversity, and theological creativity that continue to emerge from within the community of Latino, Latina, Latinx theologians and scholars.

This distinctiveness is evident in the volumes of the series in a variety of ways. Within Latin@ theologies, socially locating one's perspective is an ethical obligation, an admission that our complicated identities and situated places from which we theologize form, inform, and reform our scholarship. Our fluid identities are expressed through a multiplicity of terms by which we name ourselves (Latino/a, *Latinao*, *Latinoa*, Latin@, Latin@', Latinx, Hispanic, *Hispana*, *Hispano*, *Chican@*, *Tejana*, *Boricua*, and Cuban American are but a few). This self-naming is not a matter of semantics or political correctness but a claim that identity is a matter of theological anthropology. In this series there is no one imposed term, and each author provides their own rationale for their preferences. In addition, Latin@' theologies operate at the

intersection of languages, and this hybridity may be reflected in the deployment of English, Spanish, and variations of Spanglish within texts. For Latinos/as Spanish is not a foreign language, and authors may choose not to italicize it in their respective volumes.

While each volume offers a distinctive and not a comprehensive perspective, authors situate themselves within the larger enterprise of doing theology *latinamente* and demonstrate that commitment by underscoring the relevance of lived experience as *locus theologicus* and by retrieving resources that draw from the depth and breadth of *latinidad*. Readers can begin their reading with any of the volumes in this series. Their commonality is to be found in the methods authors use to theologize, their diversity in the historical sources and daily experience they privilege.

Ultimately this series acknowledges that theological mapping matters for our communities of accountability too long left off or consigned to the margins of too many maps. At the same time, by allowing for creative and sustained development of constructive theological threads, familiar yet new, this series seeks to emulate the advice of Pope Francis to theologians: “Do not lose the ability for wonder; to practice theology in wonder.”¹

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Series Editors

¹ Pope Francis, “Address to Members of the Italian Theological Association,” December 29, 2017, http://w2.vatican.va/content/francesco/en/speeches/2017/december/documents/papa-francesco_20171229_associazione-teologica-italiana.html.