

ORLANDO O. ESPIN

Department of Theology and Religious Studies

University of San Diego
San Diego, CA 92110-2492

Phone: (619) 260-4049

Fax: (619) 260-2260

E-mail: espin@sandiego.edu

EDUCATION

Th.D./Ph.D. Systematic and Practical Theology. Pontifical Catholic University of Rio de Janeiro (Brazil). 1984. Summa cum laude.

Dissertation Title: *Evangelización y religiones negras*. (Text in Spanish.)

Th.M. St. Vincent de Paul Regional Seminary. Boynton Beach (Florida). 1972. Magna cum laude.

M.Div. St. Vincent de Paul Regional Seminary. Boynton Beach (Florida). 1971. Cum laude.

B.A. St. Vincent de Paul Regional Seminary. Boynton Beach (Florida). 1968. Cum laude. (Major in 20th-Century Continental Philosophy.)

LANGUAGE AND INTERNATIONAL EXPERIENCE

Complete fluency:

English
Spanish
Portuguese

Reading fluency:

French
Italian

United States Citizen

SELECTED PROFESSIONAL EXPERIENCE

Professor. Department of Theology and Religious Studies. University of San Diego. San Diego. 1991-Present.

Courses taught (graduate and/or undergraduate): Christian Understandings of Salvation; Grace and Culture; Latino/a Catholicism; Latino/a Theologies; Latino/a Religions; Theologizing Popular Catholicism; Afro-Latino/a Religions; Latin American Catholicism; Christianity and Its Practice; Foundations of Catholic Theology; Tradition and Traditioning; Revelation and Culture; Introduction to the Study of Theology and Religious Studies; Latino/a Mariologies.

Member. Faculty Research Grants Committee (of the College of Arts and Sciences). 2008-2010.

Member. Curriculum Revision Committee (of the Dept. of Theology and Religious Studies). 2005-2010.

Member. Tenure and Promotion Guidelines Committee (of the Dept. of Theology and Religious Studies). 2007-2011.

Member. Reappointment, Rank and Tenure Committee (of the Dept. of Theology and Religious Studies), 2013-2014.

Member. Chair Search Committee (of the Dept. of Theology and Religious Studies), 2013-2015.

Chairperson. Faculty Colloquium (of the Dept. of Theology and Religious Studies, but open to all University of San Diego faculty), 2014-2016.

Member. Portman Chair/Portman Lecturer Committee (of the Dept. of Theology and Religious Studies), 2013-2015, 2016-2018.

Member. Steber Professorship Committee (of the Dept. of Theology and Religious Studies), 2016-2018.

Chairperson. Search Committee, for two new faculty positions (of the Dept. of Theology and Religious Studies), 2016-2017.

Affiliated Faculty: Latin American Studies Program. College of Arts and Sciences.

Also:

* Served on doctoral and doctoral dissertation committees at the University of Toronto, Drew University, and Lutheran School of Theology, Chicago.

* Serves as instructor of theology at San Diego's Episcopal School for the Ministry. (2014-present).

Director and Founder. Center for the Study of Latino/a Catholicism. University of San Diego. San Diego. 1993-present.

Member, Editorial Board. *Journal of the American Academy of Religion*. 2010-2012.

Member, Editorial Board. *Religión e Incidencia Pública*. (An interdisciplinary and International, refereed journal.) Published by Argentina's "Study Group on Religion's Incidence in Public Contexts." 2013-present.

Member, Academic Advisory Board. *Exchange: Journal of Contemporary Christianities in Context*. Institute for Intercultural, Inter-Religious, Missiological and Ecumenical Studies of the University of Utrecht. 2009-present.

Co-Chairperson. National Latino/a Roundtable. Center for Lesbian and Gay Studies in Religion. Pacific School of Religion. Graduate Theological Union. Berkeley, CA. 2009-2015.

Director. TransBorder Institute. University of San Diego. San Diego. 2000-2003.

Adjunct Professor (by institutional exchange with the University of San Diego). Graduate Division. Dept. of Theology and Religious Studies. Universidad Iberoamericana. Tijuana, BC, Mexico. 1996-1999.

Courses taught: Theology of Traditioning, Theology of the *Sensus Fidelium*, History of Popular Catholicism, Theology of Popular Catholicism, Intercultural Theology, Theology of Culture.

Editor-in-Chief and Founder. The *Journal of Hispanic/Latino Theology*. 1992-97. Member of the Editorial Board, 1997-2012.

Scholar-in-Residence. St. Augustine's Catholic Center at the University of Florida. Gainesville. 1990-1991.

Associate Professor. Dept. of Systematic Theology. St. Vincent de Paul Regional Seminary. Boynton Beach (Florida). 1985-1990.

Consultant. Afro-American Pastoral Project. Department of Missions. Latin American Episcopal Conference (CELAM). Bogotá. 1983-1986.

Associate Professor. Systematic and Pastoral Theology. Institute of Theology of the Dominican Conference of Religious. Santo Domingo (Dominican Republic). 1984-1985.

Lecturer. Systematic Theology. Pontifical Catholic University of Rio de Janeiro (Brazil). 1982-1984.

Lecturer. Latin American Systematic Theology. St. Ursula University. Rio de Janeiro (Brazil). 1982-1984.

Instructor. Theology. Loyola Polytechnic Institute. San Cristóbal (Dominican Republic). 1977-1980.

PUBLICATIONS

Books:

Disruptive Cartographers: Pneumatology (Minneapolis: Fortress Press, forthcoming 2018). (A new book-length monograph on Latino/a pneumatology, grounding the Christian notion of the Holy Spirit in the Latino/a experience of the extended family, of mothers and grandmothers, and more specifically of the older women in the extended family. This volume further develops my earlier theological work on culture, and on the Virgin of Guadalupe as cultural symbol for the Spirit. This monograph focuses on the empowering action of the Spirit among the indigent and marginalized majority of

humankind, and thus on the Holy Spirit's subversive, empowering role in human history, societies and cultures.) This volume will be translated and also published in Spanish as *En nueva clave. Pneumatología* (Bilbao: EVD, in 2018).

The Wiley-Blackwell Companion to Latino/a Theology (London: Wiley-Blackwell, 2015). (Sole editor of this volume within Wiley-Blackwell's respected *Companion* series. For this *Companion*, I invited, received and edited 26 original chapters, by equal number of Latino/a specialists, ecumenically charting the history and future of the various disciplines, topics and methodologies within Latino/a theology. Wrote the contextualizing Introduction to this massive volume.)

Idol and Grace: On Traditioning and Subversive Hope (Maryknoll, NY: Orbis Books, 2014). (A theoretical proposal that-- seriously assuming the "unsayability" of God, as well as the contextual reality and consequences of history, culture, power asymmetries and the ways of human knowing, from intercultural perspectives in the context of globalization-- critically considers what is and can be theologically claimed regarding Christian revelation, its traditioning, and the subversive hope that lies at the core of the Christian message.) [Currently being translated for publication in Spanish.]

* This book was the focus of two separate sessions during the national convention of the Society of Christian Ethics. Seattle, WA. 2014.

* The book was the reason for and focus of four days of lectures and panels at the University of Münster (Faculty of Catholic Theology). The scholars invited to lecture on and discuss the book were Professors Benjamín Valentín (Boston), Raúl Fornet-Betancourt (Aachen), Michael Huhn (Essen), Dominik Bertrand-Pfaff (Angers), Trees Versteegen (Tilburg), Fred Poché (Angers), Franz Gmainer-Pranzl (Salzburg), Jacques Haers (Leuven), Manuela Salsky (Amsterdam), Sigfried Wiedenhofer (Frankfurt), Thomas Schreijäck (Frankfurt), Athanasios Papatheanasiou (Athens), Jorge Castillo Guerra (Nijmegen), Hans Schelkshorn (Vienna), and Norbert Hintersteiner (Münster). Münster, Germany. April 1-5, 2014.

* The book was also the focus of a significant public lecture and book signing event at the School of Religion, Theology, and Ecumenics. Trinity College. Dublin, Ireland. April 8, 2014.

* During the last two weeks of June 2016, this book was the focus of a four-session online national symposium sponsored by Syndicate Theology. Among the symposium participants were Professors Elías Ortega-Aponte (Drew University), Mary C. Doak (University of San Diego), and Todd Walatka (University of Notre Dame).

Building Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology (Maryknoll, NY: Orbis Books, 2009). (Edited this volume that was born of a week-long conversation among Protestant and Catholic Latino/a theologians. The original essays

herein, in conversation with each other, deal with crucial issues in ecumenical dialogue that can lead to a Latino/a transformation of broader ecumenical conversations.)

An Introductory Dictionary of Theology and Religious Studies, co-edited with J.B. Nickoloff (Collegeville, MN: Michael Glazier, 2007). (A dictionary for university students, introducing concepts, terms, documents, objects and persons important for understanding Christian theology and practice, as well as the world's other important religions. Over fifty professors, from across the country, contributed more than three thousand entries. I co-edited the entire dictionary and wrote more than one hundred entries, including the substantial entries on "Tradition in Christianity," "Grace," "Justification," "Trent, Council of," "Latin American Theologies," "African Theologies," etc.).

* Winner of the 2008 First Place Award (Reference Works Category).
Catholic Press Association.

Grace and Humanness: Theological Reflections Because of Culture (Maryknoll, NY: Orbis Books, 2007). (Essays on culture, critically engaging the theology of traditioning, theological anthropology, intercultural thought, inter-religious dialogue, and popular religion).

Futuring Our Past: Explorations in the Theology of Tradition (Maryknoll, NY: Orbis Books, 2006). Co-edited with Gary Macy. (A collection of original essays, by twelve theologians, historians and biblical scholars, exploring different methodological and thematic approaches to the process of "traditioning" in western Christianity.)

From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology (Maryknoll, NY: Orbis Books, 1999). Co-edited with Miguel H. Díaz. (A collection of original essays, by twelve Latino/a theologians, exploring different methodological and thematic approaches to Catholic systematic theology from the U.S. Latino/a faith experience.)

The Faith of the People: Theological Reflections on Popular Catholicism (Maryknoll, NY: Orbis Books, 1997). (Translated into Portuguese: *A Fé do Povo. Reflexões Teológicas sobre o Catolicismo Popular* [São Paulo: Edições Paulinas, 2000]). (Essays on "popular Catholicism," specifically focusing on its history and role in the theological understanding of Tradition and the *sensus fidelium*.)

Carisma y misión (Madrid: Apostolado, 1983). (A study of religious life and, specifically, of the spirituality and mission of a religious congregation of women founded in Cuba at the end of the 19th century-- and thus, in the midst of the Cuban war of independence.)

Cristianos del siglo XX (Caracas: Ediciones Paulinas, 1974). (A presentation of Catholicism, employing group dynamics and social analyses, clearly opting for a Vatican II/Medellín vision of Church and society. Aimed at the educated adult lay person.)

In preparation:

Who Is Human? Further Theological Reflections on Traditioning and Popular Catholicism (Maryknoll, NY: Orbis Books, forthcoming). (This new volume will focus on several questions that were only briefly discussed in my earlier *Idol and Grace*, and on new issues raised in discussions after its publication. It will also gather some previously unpublished theological lectures. Title tentative.)

An Introduction to Christian Theology (Oxford: Wiley Blackwell, forthcoming). Written jointly with Diana Hayes and Jonathan Y. Tan. (At the request of the publisher, this volume will introduce Christian theology to a new generation of readers in broader cultural contexts across the English-speaking world.)

Articles and chapters:

"La reforma de las religiones en el universo popular. El caso del catolicismo popular," in: C. Kuzma, et al., eds. *Religiões em Reforma: 500 anos depois* (São Paulo: Edições Paulinas/SOTER, 2017), forthcoming.

"A 500 años de las tesis de Lutero: Una perspectiva católica," in: J.L. González and A.L. García, eds. *Nuestras 95 tesis: A quinientos años de la Reforma* (Orlando: AETH, 2016), 35-44. (A discussion of the importance of Martin Luther's Wittenberg theses then and today, and their lasting effects on Catholic theology and ecclesial life, with particular focus on U.S. Latinoa theology and church life.) Published by AETH separately in Spanish and in English.

"Immigration and Some of Its Implications for Christian Identity and Doctrine," in: S. Azaransky, ed. *Theology, Migration and the Borderlands* (Lanham, MD: Lexington/Rowman Littlefield, 2013), 19-32. (A discussion on the role of immigration, migration, and the biblical notion of "pilgrim people," in shaping and interpreting non-idolatrous, subversive Christian doctrine and identity.)

"Who Is Human?: The Subversive Question at the Heart of Christianity." Fifth Annual Boswell Lecture Series (Berkeley: Pacific School of Religion Publications, 2012).

"Die Theologie der Latinos/Latinas in den USA als Experiment in der interkulturellen Theologie," in: T. Schreijäck and W. Gantke, eds. *Religionen im Kulturwandel zwischen Selbstannahme und Selbstaufgabe* (Berlin: LIT Verlag, 2011), 33-48. (After a brief explanation of the meaning of "Latino/a" in "Latino/a theology," the chapter analyzes this theology as an intercultural theology, and it contextualizes its method therein.)

"Juan Soldado, *Santa Muerte*, and Other Border-Violating Saints: The Latino/a Extended Family and the 'Communion of Saints,'" in: *eJournal of Hispanic/Latino Theology*, Fall 2011. (A theological study of the doctrine of the "communion of saints" using the

Latino/a extended family "grid" as interpretive lens, focusing on "saints" that might be regarded as violating the Eurocentric notion of holiness, in order to discern another and more "popular" definition of holiness.)

"Eucharistic Popular Devotions from and among Latinos/as," in: *eJournal of Hispanic/Latino Theology*, Fall 2011. (From specific understandings of what is "popular" and "Latino/a," this is a search for the reasons behind the absence or non-survival of specifically Latino/a Eucharistic "popular" devotions after the U.S. annexations of 1819 and 1848.)

"Mary in Latino/a Catholicism: Four Types of Devotion," in: *New Theology Review*, 23:3 (2010), 16-25. (A proposal for understanding Latino/a Marian devotions under four distinct categories of analysis.)

"Constructing a Conversation: Culture, Ecumenical Dialogue and a Renewed Pneumatology." In: O. Espín, ed. *Building Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology* (Maryknoll, NY: Orbis Books, 2009), 1-12. (A proposal for a renewed pneumatology, crafted *latinamente*, as foundation for fruitful ecumenical dialogue among Christians).

* This text, and other pneumatological reflections of mine, prompted Prof. Néstor Medina (University of Toronto's School of Theology) to publish "The Pneumatological Dimension of Orlando Espín's Theological Work and Its Implications for Engagement with Pentecostal Communities," in: *Journal of Hispanic/Latino Theology* (2010); and also Medina's "Discerning the Spirit in Culture: Toward Pentecostal Interculturality," in: *Canadian Journal of Pentecostal-Charismatic Christianity*, 2 (2011), 131-165.

Major entries on "Catholicism," and "Marian Devotions," in: M. de la Torre, ed. *Encyclopedia on Hispanic American Religious Cultures* (Santa Barbara: ABC-CLIO Publishers, forthcoming 2009), vols. I-II.

"Migrations and Unexpected Inter-Religious Dialogue." In: *eJournal of Hispanic/Latino Theology*, I: 5/25/07 (ISSN: 1930-9147). (Theological reflections on the inter-religious dialogue occurring among "folk" religions of the world because of the migrations of the poor and vanquished).

"Von Medellín nach Santo Domingo: Die unabgeschlossene Reflexion über den Volkskatholizismus." In: T. Schreijäck, ed. *Stationen eines Exodus: 35 Jahre Theologie der Befreiung in Lateinamerika. Lernprozesse - Herausforderungen - Impulse für die Weltkirche* (Frankfurt a.M.: Matthias-Grünwald Verlag, 2007), 103-128. (A study of the documents produced by the episcopal conferences of Medellín, Puebla and Santo Domingo, specifically focusing on the documents' understanding of and references to popular Catholicism).

“Religiones populares y transformación social.” In: P.F.C. de Andrade et al, eds. *Religião e Transformação Social no Brasil Hoje* (São Paulo: Edições Paulinas/SOTER, 2007), 25-46. (A review of different understandings of popular religions vis-à-vis social transformation processes, with a theological proposal that assumes and moves beyond social scientific categories.)

"Authority of the Church in the World: A Latino/a Catholic Perspective," in: *Authority of the Church in the World: A Project of the Faith and Order Commission of the National Council of Churches*, in: <http://www.nccusa.org/faithandorder/authority.espin.htm> (A Latino/a perspective on who has real authority in the real Church, and why: mature women do.)

“Immigration and Theology: Reflections by an Implicated Theologian.” In: *Perspectivas*, 10 (2006), 37-50. (A theological reflection on the importance of immigration as a “dogmatic,” ecclesiological-- and not only pastoral-- topic for mainstream Christian theologies.)

“Whose *Lex Orandi*? Whose *Lex Credendi*?: Latino/a Catholicism as a Theological Challenge for Liturgy.” In: *Proceedings of the North American Academy of Liturgy*, 36 (2006), 53-71. (After considering fifth-century theologian Prosper of Aquitaine’s dictum on the relationship between liturgy and doctrine, there follows an analysis of the theological implications and challenges [for liturgy and doctrine] of U.S. Latino/a Catholicism, in light of Prosper’s rule.)

“Toward an Intercultural Theology of (Catholic) Tradition.” In: T. Larbig and S. Wiedenhofer, eds. *Tradition and Tradition Theories: An International Discussion* (Berlin: Lit Verlag, 2006), 281-319. (Using contributions from intercultural philosophy, and further expanding arguments developed for an earlier journal article, this text moves forward my proposal for an intercultural, Catholic theology of Tradition and traditioning.)

"Traditioning: Culture, Daily Life and Popular Religion in the Ordinary Transmission of Christianity." In: O. Espín and G. Macy, eds. *Futuring Our Past: Explorations in the Theology of Tradition* (Maryknoll, NY: Orbis Books, 2006), 1-22. (A theological exploration into the relationship[s] between culture, *lo cotidiano* and popular religion in the ordinary transmission of Christianity in daily life.)

"Migration and Human Condition: Theological Considerations on Religious Identities and Unexpected Inter-Religious Dialogue." In: R. Fornet-Betancourt, ed. *Migration und Interkulturalität: Theologische und Philosophische Herausforderungen* (Aachen, Germany: Wissenschaftsverlag Mainz, 2004), 177-188. (Theological exploration of the significance of migrations and of the popular religions of migrating populations, on the premises and development of inter-religious dialogue.)

Entries on P. Tillich, A.M. Tepedino, E. Schillebeeckx, M.P. Aquino, J. Ruysbroeck, Roswitha, J.A.T. Robinson, P. Ricoeur, the Council of Pisa, P. Chrysologus, J.

Chrysostom, J. Cassian, J. Duns Scotus, L. of Brindisi and F. Fénelon. In: Justo L. González, ed. *Diccionario de intérpretes de la fe: Veinte siglos de pensamiento cristiano* (Barcelona: DIIF, 2004). (In English: Justo L. González, ed. *Westminster Dictionary of Theologians* [Louisville: Westminster John Knox Press, 2006].)

"La experiencia de lo sagrado en el contexto contemporáneo de globalización." In: R. Fornet-Betancourt, ed. *Resistencia y solidaridad* (Madrid: Editorial Trotta, 2003), 171-190). (Further developing my position [which appeared in an earlier publication] in this new text I analyze the ways --i.e., the "sedimenting flows"-- in and through which globalization spreads religious symbols and disconnects them from their religions of origin. I also analyze the consequences thereof for the symbols, for the religions, and for the cultures.)

"Toward the Construction of an Intercultural Theology of Tradition." In: *Journal of Hispanic/Latino Theology*, 9:3 (2002), 22-59. (Based on contributions from [German and Latin American] intercultural philosophy, this text proposes and justifies the main contours and structures of an intercultural, ecumenical theology of Tradition.)

"Development of Doctrine and Popular Catholicism." In: T. Matovina and G. Riebe-Estrella, eds. *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism* (Ithaca, NY: Cornell University Press, 2002), 139-152. (A study of the ordinary way doctrine develops within Catholic Tradition, and of the intimate connections between ordinary doctrinal development, Mexican American popular Catholicism, and the *sensus fidelium*).

"Roman Catholic Theologies of Tradition: A Critique of Terrence Tilley and John Thiel." In: *Horizons. The Journal of the College Theology Society*, 29:2 (2002), 311-315. (A response to and critique of the theologies of Tradition proposed by Terrence Tilley and John Thiel, focusing mainly on their inability to incorporate studies on Tradition, as well as the practices of Tradition, from non-European and non-European American sources, further suggesting that this absence in the two theological proposals-- an absence which implies their disregard of nearly two-thirds of the world's Catholic communities-- compromises the "catholicity" as well as the "mainstream" methodological character they claim for their work.)

"The State of U.S. Latino/a Theology: An Understanding." In: *Perspectivas*, 4 (2000), 19-55. (Also published as a chapter in: A. Padilla, R. Goizueta, E. Villafañe, eds. *Hispanic Christian Thought at the Dawn of the 21st Century: Apuntes in Honor of Justo L. González* [Nashville: Abingdon Press, 2005], 98-116.) (An analysis of the methodological and thematic development of Latino/a theology in the U.S. since the 1980s, and a prospective of its probable future trends.)

"*Pasión y respeto*. Elizondo's Contribution to the Study of Popular Catholicism." In: T. Matovina, ed. *Beyond Borders: Writings of Virgilio Elizondo and Friends* (Maryknoll, NY: Orbis Books, 2000), 101-109. (Presentation and analysis of Virgilio Elizondo's main contributions to the theological study of popular Catholicism.)

“Immigration, Territory, and Globalization: Theological Reflections.” In: *Journal of Hispanic/Latino Theology*, 7:3 (2000), 46-59. (A presentation of globalization and of its consequent deterritorialization is followed by an analysis of immigration, which is then considered theologically as a “contemporary sacrament” of the Church’s catholicity.)

“La experiencia religiosa en el contexto de la globalización.” In: *Journal of Hispanic/Latino Theology*, 7:2 (1999), 13-31. Also in: R. Fonet-Betancourt, ed. *Kapitalistische Globalisierung und Befreiung: Religiöse Erfahrungen und Option für das Leben* (Frankfurt/M, Germany: Verlag für Interkulturelle Kommunikation, 2000), 210-226. (After examining the contemporary, globalizing and globalized context of the religious experience, this study analyzes the consequences of that context on a number of religious experiences from across the Americas; it further analyzes shifts in understanding the Sacred, and how these religious experiences have become both vehicles for globalization as well as protests against it.)

“An Exploration into the Theology of Grace and Sin.” In: O.O. Espín and M.H. Díaz, eds. *From the Heart of Our People: Latino/a Explorations in Systematic Theology* (Maryknoll, NY: Orbis Books, 1999), 121-152. Also in: R. Fonet-Betancourt, ed. *Glaube an der Grenze: Die US-amerikanische Latino-Theologie* (Freiburg im Breisgau: Herder Verlag, 2002), 236-274. (An elaboration of the theology of grace and sin as experienced in U.S. Latino/a communities. Special attention is given to the role of older Latina women as interpreters of both grace and sin, and to the popular religious, interpretive symbols most frequently used by older Latina women.)

“Catolicismo popular. Contribuciones cubanas a su estudio teológico.” In: R. Fonet-Betancourt, ed. *Filosofía, teología y literatura. Aportes cubanos en los últimos cincuenta años* (Aachen, Germany: Verlag Mainz, 1999), 244-252. (Cuban theologians --those living in Cuba as well as those residing abroad-- have had significant influence on the worldwide theological discussion on popular Catholicism. This article reviews and critically assesses the important contributions of seven Cuban-born Catholic theologians.)

“Primeros pasos de una teología católica de las religiones afrocubanas.” In: R. Fonet-Betancourt, ed. *Filosofía, teología y literatura. Aportes cubanos en los últimos cincuenta años* (Aachen, Germany: Verlag Mainz, 1999), 218-235. (A summary and critical evaluation of four publications by Cuban-born Catholic theologians-- two living in Cuba and two residing abroad-- who have theologically reflected on the Lukumí religion [Santería] and on other Afro-Cuban religions.)

“Pentecostalism and Popular Catholicism: The Poor and *Traditio*.” In: *Journal of Hispanic/Latino Theology*, 3:2 (1995), 14-43. (A study of two main areas of agreement between Pentecostalism and popular Catholicism in U.S. Latino/a contexts: the poor and their dignity as socio-historical source and main focus of attention, and the notion of Christianity as *traditio*.)

“Popular Religion as an Epistemology (of Suffering).” In: *Journal of Hispanic/Latino Theology*, 2:2 (1994), 55-78. (This article argues for a change in the scholarly study of

Latino/a popular religion. It proposes epistemology as the more adequate approach, taking advantage of information technology categories for that purpose.

"Popular Catholicism: Alienation or Hope?". In: F.F. Segovia and A.M. Isasi-Díaz, eds. *Hispanic/Latino/a Theology: Challenge and Promise* (Minneapolis: Fortress Press, 1996), 307-324. (Using A. Gramsci's and P. Ribeiro de Oliveira's analyses of religion as starting points, this is an examination of the roles and potential of Latino/a popular Catholicism in the U.S.)

"A 'Multicultural' Church?: Theological Reflections from 'Below'". In: W. Cenkner, ed. *The Multicultural Church: A New Landscape in U.S. Theologies* (New York: Paulist Press, 1995), 54-71. (Employing analytical tools developed from A. Gramsci and P.L. Berger, this is a study of the consequences of culture --as socially constructed-- on ecclesiological models in general and on the so-called "multicultural" model in particular.)

"Popular Religion among Latinos". In: J. Dolan and A.F. Deck, eds. *Hispanic Catholics in the United States: Issues and Concerns* (Notre Dame, IN: University of Notre Dame Press, 1994), 308-359. (An exposition and analysis of the historical, cultural and theological roots and development of popular Catholicism among U.S. Latinos/as.)

"Pentecostalism and Popular Catholicism: Preservers of Hispanic Catholic Tradition?" In: *ACHTUS Newsletter*, 4 (Spring 1993). (A proposal for understanding the theological, cultural and historical reasons for the success of Pentecostalism among U.S. Latinos/as.)

"Tradition and Popular Religion: An Understanding of the *Sensus Fidelium*". In: Alan Figueroa Deck, ed. *Frontiers of Hispanic Theology in the United States*, (Maryknoll, NY: Orbis Books, 1992), 62-87. (Contents of Christian revelation are retrieved from two symbols of Latino/a popular religion that lead to a study of popular religion as an authentic bearer of Tradition.)

"Grace and Humanness: A Hispanic Perspective". In: Roberto S. Goizueta, ed. *We Are a People!: Initiatives in Hispanic American Theology* (Minneapolis: Fortress Press, 1992), 133-164. (A proposal for a theology of grace, retrieved from the popular religion context, using the core concept and experience of "humanness" from the Latino/a perspective.)

"Trinitarian Monotheism and the Birth of Popular Catholicism: The Case of Sixteenth-Century Mexico". In: *Missiology*, 20:2 (1992), 177-204. (An analysis of the reasons why the proclamation and acceptance of trinitarian monotheism are extremely difficult outside of the European cultural milieu. A close examination of evangelization in sixteenth-century Mexico is used as case study).

"God of the Vanquished: Foundations for a Latino Spirituality." In: *Listening. Journal of Religion and Culture*, 27:1 (1992), 70-83. (A study of the revelatory meaning of the experience of Jesus as a vanquished man, and of the vanquished of all ages as analogies

of Jesus. The broad strokes of a Latino/a spirituality are then discovered as emerging from those experiences.)

"The Vanquished, Faithful Solidarity and the Marian Symbol: A Hispanic Perspective on Providence". In: Barbara Doherty and Joan Coultas, eds., *On Keeping Providence* (Terre Haute: St. Mary of the Woods College Press, 1991), 84-101. (A theology of Providence retrieved from the Latino/a experience of historical vanquishment as symbolized by the people through their devotion to Mary. Two of these devotions are more closely examined in reference to Providence.)

"Lilies of the Field: A Hispanic Theology of Providence and Human Responsibility." In: *Proceedings of the Catholic Theological Society of America*, 44 (1989), 70-90. Written with S. García. (A study on the basic outline of a Latino/a theology of Providence and of human responsibility, using data from popular religion and a method derived from studies of the latter as fonts for this theology.)

"Irokó e Ara-Kolé: Comentário exegetico a um mito iorubá-lucumí". In: *Perspectiva Teológica*, 18:44 (1986), 29-61. (A textual reconstruction and verse-by-verse commentary on an Afro-Cuban myth, from the perspective of a liberation theology of non-Christian religions.)

"Inculturación de la fe: planteamiento del problema teológico-pastoral". In: *Estudios Sociales*, 62 (1986), 1-31. (A study of the key concepts and pastoral-theological difficulties in the process of inculturation of the faith, and a presentation of possible alternatives.)

"Ashé-Sê y lo fundamental en el Vodú." In: *Estudios Sociales*, 59 (1985), 17-30. (A study of the meaning and centrality of the West African notion of *ashé* or *sê* for a theological understanding of Haitian and Dominican Vodou.)

"Religiosidad popular: un aporte para su definición y hermenéutica". In: *Estudios Sociales*, 58 (1984), 41-56. (A review of the most frequent theoretical approaches to the study of popular religion, with a contribution toward a definition and understanding of the popular-religious universe.)

"Hacia una 'teología' de Palma Sola." In: *Estudios Sociales*, 50 (1980), 53-68. (A study of the religious contents of a 20th century "messianic movement" in the Dominican Republic.)

"Ejercicios Espirituales a jóvenes en la República Dominicana." In: *Centrum Ignatianum Spiritualitatis (CIS)*, 27 (1978), 77-87. (An evaluative report on the application of the retreats and spirituality of Ignatius Loyola among young Roman Catholics in the Dominican Republic.)

Book reviews:

Empire of Souls: Robert Bellarmine and the Christian Commonwealth. By Stefania Tutino. Oxford University Press, 2010. 404 pages. In: *Journal of the American Academy of Religion*, Fall 2012.

PROFESSIONAL PRESENTATIONS

"A reforma das religiões no universo popular. O caso do catolicismo popular." Keynote address. Annual Convention of the Brazilian Society of Theology and Religious Studies (Sociedade Brasileira de Teologia e Ciências da Religião). Belo Horizonte, MG (Brazil). 2017.

"Who Validates Our Theology? Reflecting on the Contributions of Roberto Goizueta to Theological Reflections of Grace and Salvation." Colloquium on the occasion of Prof. Goizueta's retirement. Boston College. Chestnut Hill, MA. 2017.

"Traditioning the 'Tradition' as Theological Educators." Louisville Institute. Winter Meeting of the Doctoral and Post-Doctoral Fellows. Louisville, KY. 2017.

"Whose Faith? Whose Quest? Whose Understanding? Theology in a Catholic University." College of Arts and Sciences. Center for Catholic Thought and Culture. University of San Diego. San Diego, CA. 2016.

"On the Roots and Urgency of the Question 'Who Do *Ustedes* Say That I Am?'" Plenary Session, jointly with Prof. Raúl Forner-Betancourt (University of Bremen, Germany). National Annual Colloquium. Academy of Catholic Hispanic Theologians of the U.S. San Juan, PR. 2016.

"Roots, Development and Present-Day of Latinoa Theology." Graduate course. Hispanic Summer Program of Theology and Religion. San Antonio, TX. 2016.

"Reflexionando teológicamente sobre las migraciones y las fronteras." Coloquio Nacional sobre Migración y Frontera Estados Unidos-México. Keynote Address. Cátedra F. Eusebio Kino del Sistema Universitario Jesuita. Universidad Iberoamericana. Tijuana, BC, Mexico. 2016.

"*Sensus fidelium*, Latinos, and the Faith of the Church." Keynote Address. Colloquium on the Preferential Option for Culture in Latino/a Theology. Loyola University. Chicago, IL. 2015.

“El estudio cultural de las religiones populares.” División de Ciencias Sociales y Humanidades. Departamento de Filosofía. Universidad de Guanajuato. Guanajuato, Mexico. 2015.

“El estudio del catolicismo popular como fuente de identidad cultural.” División de Ciencias Sociales y Humanidades. Departamento de Filosofía. Universidad de Guanajuato, Guanajuato, Mexico. 2015.

“Speaking Truth: Is a Line Straight?” Keynote Address. Society of Race, Ethnicity and Religion. Denver, CO. 2015.

“*Who Is Human?: ‘Tradition’ and the Subversive Center of Christianity.*” Orlando and Rose Costas Lecture in Latino Religion and Theology. Andover Newton School of Theology. Newton Centre, MA. 2014.

“Impressions and Realities in the Papacy of Francis.” Roman Catholic Studies Group. American Academy of Religion. San Diego, CA. 2014. And also presided at the Group’s session.

“Faith Spoken *Latinamente*: Culture and Language as Icons and Idols.” Keynote Address. Catholic Association of Teachers of Homiletics. San Diego, CA. 2014.

“Traditioning, Subversive Hope, and U.S. Latino/a Theology.” Faculty of Theology. University of Münster, Germany. 2014.

“Traditioning Christianity’s Subversive Hope.” Arts and Humanities Research Institute / School of Religion, Theology and Ecumenics. Trinity College. Dublin, Ireland. 2014.

“Humanness: The Subversive Question at the Heart of Christianity.” Fifth Annual Boswell Lecture. Pacific School of Religion. Berkeley, CA. 2012.

“*Familia* and Religion: When Latino/a Worlds Collide.” American Academy of Religion. Latino/a Religion, Culture and Society Group. San Francisco, CA. 2011.

“The Bible and Latino/a Theology: Did You Say ‘Bible’?” American Academy of Religion. The Bible in Racial, Ethnic and Indigenous Communities Group. San Francisco, CA. 2011.

“Juan Soldado, *Santa Muerte*, and Other Border-Violating Saints: The Latino/a Extended Family and the ‘Communion of Saints.’” Sixty-Sixth Annual Convention. Catholic Theological Society of America. San Jose, CA. 2011.

“Eucharistic Popular Devotions from and among Latinos/as.” Twenty-Third Annual Colloquium. Academy of Catholic Hispanic Theologians of the United States. San Jose, CA. 2011.

"Christian Theological Education in the Twenty-First Century: A Latino/a Perspective." Keynote Panel Presentation at the Installation of Professor Kah-Jin Jeffrey Kuan as Dean of the Theological School. Drew University. Madison, NJ. 2011.

"The Pilgrim People of God: The Inescapable and Upsetting Challenge of Culture and Immigration in Ecclesiology." The Lawler Lecture. Creighton University. Omaha, NE. 2011.

"Immigration Reform: Linking Academy with Activism." Western Region Meeting (WECSOR). American Academy of Religion. Whittier College. Whittier, CA. 2011.

"Tradition and the Fabric of Life: Ordinary People Futuring Our Past." Siena Center Lecture Series. Dominican University. River Forest, IL. 2011.

"Latino/a Theology." Intensive Graduate Course. Catholic Theological Union. Chicago, IL, 2011.

"Popular Catholicism: Theology and Ministry." Intensive Graduate Course. Catholic Theological Union. Chicago, IL. 2011.

"U.S. Latino/a Theology and the Latino/a LGBTQ Community." Intensive Graduate Course. Pacific School of Religion / Graduate Theological Union. Berkeley, CA. 2011.

"Can a Christian Theology of Traditioning Be Grounded on the Philosophy of Giorgio Agamben? Possibilities and Impossibilities." Latino/a Religion, Culture and Society Group. American Academy of Religion. Atlanta, GA. 2010.

"Immigration: Its Implications for Theology and for Higher Education." Tenth Annual Peace and Justice Conference. Association of Catholic Colleges and Universities. San Diego, CA. 2010.

"The Impact of Immigration on Theological (and Especially Ecclesiological) Reflection and Methodologies." Conference on Theology, Migration and the Borderlands. Spring Institute on Lived Theology. San Diego, CA. 2010.

"Pensamiento intercultural, contextualización cultural y otros desafíos metodológicos contemporáneos al estudio del fenómeno religioso." División de Ciencias Sociales y Humanidades. Universidad de Guanajuato. Guanajuato, Mexico. 2009. (A program of three separate and distinct lectures on the overall theme). The three lectures:

- "Pensamiento intercultural y fenómeno religioso en contexto de globalización;"
- "Culturas, contextualizaciones culturales y fenómeno religioso;"
- "El estudio contemporáneo de las religiones, dados los desafíos de lo cultural e intercultural."

"U.S. Latino/a Theology as an Experiment in Intercultural Theology." International Congress on Intercultural Theologies. Faculty of Catholic Theology. University of Frankfurt, Germany. 2008.

"An Intercultural Approach to the (Theological) Study of Popular Catholicism." Catholic Theological Union/De Paul University ("Transformed by Hope: Building a Catholic Social Theology for the Americas" International Conference). Chicago, IL. 2008.

"Theology of (Latino/a) Popular Catholicism" Graduate course. Hispanic Institute of Advanced Studies. Jesuit School of Theology / Graduate Theological Union. Berkeley, CA. 2008.

"Building a Latino/a Ecumenical Theology: Toward a New Pneumatology." Presidential Address. Nineteenth Annual Colloquium. Academy of Catholic Hispanic Theologians of the United States. Los Angeles, CA. 2007.

"*Humanitas*, Identity, and Another Theological Anthropology." Keynote address. Eighteenth Annual Colloquium. Academy of Catholic Hispanic Theologians of the United States. San Antonio, TX. 2006.

"Symbolizing Culture: Reflections on the Road to Understanding What Is 'Latino/a' in Latino/a Theology." Catholic Theological Union. Chicago, IL. 2006.

"Intercultural Thought: Possibilities and Difficulties for Christian Theology." McCormick Theological Seminary. Chicago, IL. 2006.

"Immigration and Theology: Reflections by an Implicated Theologian." Keynote address. Tenth Annual Summer Lecture. Hispanic Theological Initiative. Princeton Theological Seminary. Princeton, NJ. 2006.

"We Are What We Are: 'Africanness' as Source for Latino/a Theology." Sixty-First Annual Convention. Catholic Theological Society of America. San Antonio, TX. 2006.

"Religiões populares e transformação social." Keynote address. Annual Convention of the Brazilian Society of Theology and Religious Studies (Sociedade Brasileira de Teologia e Ciências da Religião). Belo Horizonte, MG (Brazil). 2006.

"Whose *Lex Orandi*? Whose *Lex Credendi*?": Latino/a Catholicism as a Theological Challenge for Liturgy." Keynote Address. Thirty-Third Annual Meeting. North American Academy of Liturgy. San Diego, CA. 2006.

"An Intercultural Perspective in the Construction of a Theology of Tradition: Consequences and Theoretical Difficulties." Graduate Faculty of Theology. University of Nijmegen, The Netherlands. 2004.

"U.S. Latino/a Theology as Intercultural and Contextual Theology." Faculty of Theology. Free University of Amsterdam, The Netherlands. 2004.

"Towards the Construction of a U.S. Latino/a Theology of Religions: In Dialogue with the Lukumí Religion." Fifty-Ninth Annual Convention. Catholic Theological Society of America. Reston, VA. 2004.

"The Contexts of Popular Catholicism: Painting the Landscape." Remembering the Call Conference VII. Keynote address. Sponsored annually by the several Catholic universities, colleges and seminaries in the Cleveland metropolitan area. Cleveland, OH. 2004.

"Popular Catholicism, Church, Tradition, and Grace: Theological Issues in Their Interaction." Remembering the Call Conference VII. Keynote address. Sponsored annually by the several Catholic universities, colleges and seminaries in the Cleveland metropolitan area. Cleveland, OH. 2004.

"Migration and Human Condition: Theological Considerations on Religious Identities and Unexpected Inter-Religious Dialogue." International Symposium on Migrations and Interculturality. Institute of Missiology. Aachen, Germany. 2003.

"A Pneumatological Reading of the Virgin of Guadalupe?" Bellarmine Lecture. Loyola Marymount University. Los Angeles, CA. 2003.

"Immigration, Globalization, and Popular Religions: A New Inter-Religious and Intercultural Dialogue?" Borderlands: Faith and Culture Lecture Series. Brite Divinity School. Texas Christian University. Fort Worth, TX. 2002.

"Contextuality, Inter-Contextuality, and Theology: Thinking 'History' and Constructing 'Tradition.'" Fifteenth Annual Colloquium. Academy of Catholic Hispanic Theologians of the United States. Washington, DC. 2002.

"Latino/a Theology in the United States, in the Context of Globalization." International Symposium on Intercultural Philosophy and Theology, and the Challenges of Globalization. School of Philosophy. Universidad del Zulia. Maracaibo, Venezuela. 2002.

"Teología intercultural. Su método, justificación y posibles aportes." Graduate course. Hispanic Summer Program. Interamerican University. San Germán, PR. 2002.

"The Future of Liberation Theology: A U.S. Latino/a Perspective." Plenary Session. Annual Convention. American Academy of Religion. Denver, CO. 2001.

"Tradition and Globalization: Debated Questions in the Context of Theological Education." International Conference on Contextual Theology and Philosophy. Institute of Missiology. Aachen, Germany. 2001.

"American Theologies of Tradition: The Contributions and Limitations of Terrence Tilley and John Thiel." American Academy of Religion. Denver, CO. 2001.

"Toward the Construction of an Intercultural Theology of Tradition." Fifty-Sixth Annual Convention. Catholic Theological Society of America. Milwaukee, WI. 2001.

"Religion and the U.S.-Mexico Border: The Interplay between Popular Catholicism and the Border Experience." Annual Comparative Borders Lecture. TransBorder Institute of the Strait of Gibraltar. La Línea, Cádiz (Spain) and Commonwealth of Gibraltar. 2001.

"The Immigrant and Latino/a Populations in the United States: Realities and Myths." Fourteenth Annual Conference of the Racial-Ethnic-Multicultural Network of the Association for Clinical Pastoral Education. San Diego, CA. 2001.

"A 'Reading' of the State of U.S. Latino/a Theology." Fourth Annual Summer Lecture. Hispanic Theological Initiative. Princeton Theological Seminary. Princeton, NJ. 2000.

"The Theological Study of Popular Catholicism: Current State of the Questions." Beyond Borders: A Symposium. Mexican American Cultural Center. San Antonio, TX. 2000.

"Servant and Lover: Method and Purpose in Latino/a Christian Theology." Fuller Theological Seminary. Lectures on U.S. Latino/a Theology. Pasadena, CA. 2000.

"A Case of North American Contextual Theology: *From the Heart of Our People*." Fifty-Fifth Annual Convention. Catholic Theological Society of America. San Jose, CA. 2000.

"Popular Catholicism and the Ordinary Development of Doctrine: Foundational Issues." Conference on Theology at the Dawn of a New Millennium. Faculty of Theology. University of Helsinki. Helsinki, Finland. 2000. (Also presented at: Latino/Hispanic Theology Lecture Series. Department of Religion and Religious Education. Catholic University of America. Washington, DC. 2000)

"Development of Doctrine and Popular Catholicism in the Mexican American Catholic Context." Conference on Catholicism in Twentieth-Century America. Cushwa Center for the Study of American Catholicism. University of Notre Dame. Notre Dame, IN. 2000.

"Popular Catholicism as Source and Basis of Theology." Hemispheric Consultation on the Exhortation *Ecclesia in America*. University of Notre Dame. Notre Dame, IN. 1999.

"*Lo cotidiano* of Grace and Sin: Explorations in the Theology of Grace and Sin." Twelfth Annual Colloquium. Academy of Catholic Hispanic Theologians of the U.S. Miami, FL. 1999.

“Engaging Our Other: The Possible Contributions of Afro-Cuban Lukumí Theology to a Catholic Theology of Grace.” Fifty-Fourth Annual Convention. Catholic Theological Society of America. Miami, FL. 1999.

“Immigration, Territory, and Globalization: Theological Reflections.” Annual Virgil Michel Lecture Series. School of Theology. St. John’s University. Collegeville, MN. 1999.

“La experiencia religiosa en contexto de globalización.” Keynote Address. International Conference on Religious Experiences in the Context of Globalization. Institute of Missiology. Aachen, Germany. 1999.

“Catholic Theology and Popular Catholicism: Contributions from Latino/a Theology.” Department of Religious Studies. University of Dayton. Dayton, OH. 1998.

“Culture and Theology: The Cultural Parameters of Theological Anthropology.” Fifty-Third Annual Convention. Catholic Theological Society of America. Ottawa (ON), Canada. 1998.

“Preferential Option for Culture: Some Foundational Reflections on U.S. Latino/a Theology.” National conference on “Tides of Change: *A Través del Atlántico y del Río Grande*. Doing U.S. Latino/a Theology in the Post-Colonial Now.” Keynote Address. Harvard Divinity School and David Rockefeller Center for Latin American Studies (Harvard University). Cambridge, MA. 1998.

“Popular Religion and Changing Cosmologies.” Forty-Seventh Annual Conference of the Center for Latin American Studies. University of Florida. Gainesville, FL. 1998.

“Finding God in All Things: ‘Sacramental’ Thinking and Its Importance to the Catholic Intellectual Tradition.” Collegium Annual Conference. Keynote Address. University of San Diego. San Diego, CA. 1998.

“Popular Catholicism as a Source for a Theology of Eucharist.” Fifty-Second Annual Convention. Catholic Theological Society of America. Minneapolis, MN. 1997.

“Trinitarian Monotheism and Missionary Doctrinal Teaching: The Case of a Testerian Manuscript in Sixteenth-Century Mexico.” Latin American Symposium: Divergent Cultural Perspectives on the Conquest of Mexico. San Diego Museum of Man. San Diego, CA. 1997. (Same presentation also at: Universidad Autónoma de Baja California. Mexicali, BC, Mexico. 1997.)

“Del Jesús histórico al Cristo de la fe, desde la perspectiva del catolicismo popular en los primeros siete siglos de la Iglesia.” First Annual Theological Lecture. Universidad Iberoamericana. Tijuana, BC, Mexico. 1996.

"The Projection of Salvation: Some Epistemological-Cultural Questions." Fiftieth Annual Convention. Catholic Theological Society of America. New York. 1995.

"Popular Religion as an Epistemology of Suffering." Seventh Annual Colloquium. Academy of Catholic Hispanic Theologians of the United States. Baltimore, MD. 1994.

"Popular Catholicism: Alienation or Hope?" 'Aliens in Jerusalem' Symposium: Emerging Hispanic/Latino Theological Voices. Drew University. Madison, NJ. 1994.

"La Virgen de la Caridad y el mundo afrocubano. Indicaciones y conexiones." Second International Symposium on Our Lady of Charity. Miami, FL. 1994.

"A 'Multicultural' Church?: Theological Reflections from 'Below'". Symposium on the Theological Implications of the Multi-Cultural Dimension of the Catholic Church in the U.S. Catholic University of America. Washington, DC. 1993.

Response to "'A Pox on Both Your Houses:' A View of Catholic Conservative-Liberal Polarities from the Hispanic Margin." By Allan F. Deck. Being Right: Research Project on American Conservative Catholics. Indiana University. Indianapolis, IN. 1993.

"Latino/a Popular Catholicism: History, Symbols and Functions." Graduate Program. The Fund for Theological Education. Boynton Beach, FL. 1993.

"Pentecostalism and Popular Catholicism: Preservers of Hispanic 'Catholic' Tradition?". Presidential Address. Fifth Annual Colloquium of the Academy of Catholic Hispanic Theologians of the United States. San Diego, CA. 1992.

Response to "Palo: An Afro-Caribbean Cult Often Confused with Santería." By Raúl J. Cañizares. Section on Hispanic American Religion and Culture. American Academy of Religion. San Francisco, CA. 1992.

"A History and Analysis of Latino/a Popular Catholicism". Southeast Pastoral Institute. Miami, FL. 1991.

"The Vanquished, Faithful Solidarity and the Marian Symbol: A Hispanic Perspective on Providence". Colloquium on Providence from Cross-Cultural and Theological Perspectives. Mont Marie Center. Holyoke, MA. 1991.

"Grace and Humanness: A Hispanic Perspective". Symposium on History, Culture and Traditions of U.S. Hispanics. Aquinas Center of Theology at Emory University. Atlanta, GA. 1990.

"The Projection of Theological Content: The Case of Soteriology". Forty-fifth Annual Convention. Catholic Theological Society of America. San Francisco, CA. 1990.

"Evangelization of Hispanic Popular Religiosity". Summer session course. Graduate Theological Union-Jesuit School of Theology. Berkeley, CA. 1990.

"A Hispanic Theology of Ministry". Southeast Pastoral Institute. Miami, FL. 1990.

"Culture and Spirituality: An Hispanic Perspective". Saint Joseph's College. San Jose, CA. 1990.

"The Kingdom of God and Liberation: The Politics of Faith in Latin America". Center for Latin American Studies. University of Florida. Gainesville, FL. 1990.

"Curriculum Change for Hispanic Ministry". Symposium on the Changing Church and Ministerial Education. Washington Theological Union. Washington, DC. 1989.

"Lilies of the Field: A Hispanic Theology of Providence and Human Responsibility". Plenary session. Forty-fourth Annual Convention. With Sixto J. García. Catholic Theological Society of America. St. Louis, MO. 1989.

"Hispanic Popular Religion and the Theology of Grace". Summer session course. Graduate Theological Union-Jesuit School of Theology. Berkeley, CA. 1989.

"Popular Religion and Theology: The Role of Culture". Institute on Hispanic Spirituality. Jesuit School of Theology. Berkeley, CA. 1989.

"Sources of Hispanic Theology". Forty-Third Annual Convention. With Sixto J. García. Catholic Theological Society of America. Toronto, Canada. 1988.

"Our Lady of Charity and the Afro-Cuban World". First International Symposium on Our Lady of Charity. Miami, FL. 1988.

"Toward a Hispanic-American Theology". Forty-Second Annual Convention. With Sixto J. García. Catholic Theological Society of America. Philadelphia, PA. 1987.

"Basic Ecclesial Communities: Theology from the People". Department of Religion. Florida State University. Tallahassee, FL. 1987.

"Negritude and Afro Religions in the Dominican Republic". Symposium on Dominican Cultural Identity. Dominican Conference of Religious. Santo Domingo, Dominican Republic. 1985.

"Present Trends in Latin American Pastoral Theology". Annual Uranga Lectures. Altagracian Secular Institute. Santo Domingo, Dominican Republic. 1985.

"A Theological Understanding of Popular Religiosity in the Hispanic Caribbean". Fifth Annual Workshop on Pastoral Theology. Congregation of the Mission. San Juan, PR. 1985.

"The Context of Latin American Liberation Theology". Symposium on the Church and State in Latin America. St. Vincent de Paul Seminary. Boynton Beach, FL. 1984.

"Haitian-Dominican Vodou and Its Role in National Identity". Center for Latin American Studies. University of Florida. Gainesville, FL. 1984.

"Liberation Theology as Theological Methodology". Department of Religion. University of Florida. Gainesville, FL. 1984.

"A Hermeneutic Model of Evangelization of Afro-American Religions". Symposium on Evangelization and Afro-Brazilian Culture. Brazilian Conference of Catholic Bishops. Brasília, Brazil. 1983.

"New Perspectives on a Latin American Theology of Non-Christian Religions". Conference on Latin American Systematic Theology. Pontifical Catholic University. Rio de Janeiro, Brazil. 1983.

"A Theology of Afro-Brazilian Religions". Conference on Afro-Brazilian Religions. St. Ursula University. Rio de Janeiro, Brazil. 1983.

"Culture and Grace in Latin American Theology". Symposium on the Revelation of God in History. Pontifical Catholic University of Rio de Janeiro, Brazil. 1982.

+ I have frequently given courses and conferences on theological topics at congresses, schools and other meetings of Roman Catholic, Episcopalian and Protestant clergy, lay ministers and laity throughout the United States, Mexico, the Dominican Republic, Puerto Rico and Brazil. And I have also presented papers in conferences, served in leadership roles, and have been consultant in projects that relate Latino/a cultures, LGBTQ issues and religion.

+ I am an instructor in theology at the Episcopal School for Ministry, in San Diego, CA.

MEMBERSHIPS

Academy of Catholic Hispanic Theologians of the United States. 1988-Present (Founding member).

- President, 1992-1993 and 2007-2008.
- President-Elect, 2006-2007.
- Vice President, 1991-1992 and 2005-2006.
- Secretary, 1988-1991.

- Chair, Awards Committee, 1994, 1997 and 2005.
- Chair, Nominations Committee, 1995.
- Member-at-large of the Board of Directors, 1996-2000.
- ACHTUS Representative to the International Network of Societies for Catholic Theology (INSeCT), 1997-2006.

American Academy of Religion. 1985-Present.

- Member of the editorial board, *Journal of the AAR*. 2010-2012.
- Candidate for the AAR vice-presidency, 2009.
- Member of the Committee on the Status of Racial and Ethnic Minorities in the Profession, 2003-2005.
- Member of the Steering Committee: Latino/a Religion and Culture Group, 1997-2000.

American Academy of Research Historians of Medieval Spain. 1996-2014.

American Society of Missiology. 1985-2012.

Association for Borderlands Studies. 2000-2012.

Asociación Norte y Mesoamericana de Filosofía y Teología Interculturales. 2006-present.

Being Right: A Project on Conservative American Catholicism. 1992-1995.

(A research and publication project, sponsored by the Lilly Endowment within the context of the American Academy of Religion.)

Catholic Theological Society of America. 1985-Present.

- Member of the Board of Directors, 1991-1993. (First Latino ever elected to the CTSA board of directors.)
- Convener of the Continuing Group on Hispanic/Latino Theologies, 1991-1997.
- Chair, local arrangements committee, national convention, 1996.
- Chair, local arrangements committee, national convention, 2014.

City of La Mesa, California. 2005-2007.

- Member of the City Commission on Human and Community Relations.

College Theology Society. 1985-Present.

Cushwa Center for the Study of American Catholicism, at the University of Notre Dame.
Project: History of Twentieth-Century American Catholicism. 1998-2000.

(A research and publication project, sponsored by the Cushwa Center with the support of a Lilly Endowment grant. This interdisciplinary project studied U.S. Catholicism in the 20th century, in its variety, with a specific component on Mexican American religious traditions.)

Hispanic Summer Program. 1998-Present.

(A national ecumenical program, supported and sponsored by more than forty participating universities, divinity schools and seminaries, for the graduate theological education of U.S. Latinos/as.)

- Vice-Chair of the Governing Board, 1999-2003.
- Member of the Governing Board, 1998-2010.
- Member of the Faculty, 1984, 2002, 2016.
- Member of the Admissions Committee, 2003-2011.
- Coordinator of the "Through Hispanic Eyes" Workshop (for non-Latino/a faculty of the sponsoring institutions). 2009.
- Facilitator of the Governing Board's reflective process on vision and mission. San Antonio, TX. 2012.

Hispanic Theological Initiative. 1998-Present.

(A program originally funded by the Pew Charitable Trusts and the Lilly Endowment for the support and mentoring of Latinos/as--Protestant and Catholic alike-- in doctoral programs in theology and/or religious studies at U.S., Puerto Rican and Canadian universities. The HTI is currently funded by a consortium of U.S. universities and graduate schools of theology.)

- Member of the national Mentoring Team, 1998-Present:
 - = Mentored doctoral students at the Catholic University of America, the University of Notre Dame, Boston University, and the Toronto School of Theology of the University of Toronto.
 - = Member of doctoral dissertation committees at the Toronto School of Theology of the University of Toronto, at the School of Theology of Drew University, and at the Lutheran School of Theology at Chicago.
- Member. National Selection Committee, 1999-2005.
- Member. Book Award Committee. 2009.

- Member. Advisory Board of the HTI journal *Perspectivas*, 2009-2014.
- Workshops on mentoring (for mentors and grantees). 2012 and 2013.
- Workshop on ethics in the profession (for grantees and mentors). 2013.

Institute of Cuban Studies. 1972-2013.

La Comunidad of Latino/a Scholars of Religion. 1990-Present.

Latino/a Advisory Council. LGBTQ Community Center. San Diego, CA. 2004-2014.

National Association for Ethnic Studies. 2008-Present.

Program for the Analysis of Religion among Latinos (PARAL).

- Member of the Executive Committee, 1990-1993.

Sociedad Internacional de Estudios Cubanos (International Society for Cuban Studies).
Founding Member. 1997-present.

- Member of the Board of Directors, 1997-2009.

Sociedade Brasileira de Teologia e Ciências da Religião- SOTER (Brazilian Society of
Theology and Religious Studies). 1986-Present.

Society of Race, Ethnicity and Religion. 2012-present.

Society for the Scientific Study of Religion. 1988-Present.

HONORS AND GRANTS

Honors:

University Professorship, "in recognition of outstanding scholarly achievements in
teaching and research." University of San Diego. 2017.

Recipient of the *John Courtney Murray Award*, "in recognition of outstanding and
distinguished achievement in theology." Catholic Theological Society of America. At the
annual convention. San Juan, PR. 2016.

Recipient of the *Lifetime Achievement Award*. La Comunidad of Latino/a Scholars of Religion. Granted at the convention of the American Academy of Religion). San Diego, CA. 2014.

Honorary Doctorate in Theology. Catholic Theological Union. Chicago, IL. 2007.

Honorary Professorship. Facultad de Filosofía. Universidad del Zulia. Maracaibo (Venezuela). 2002.

"*Teologías en Conjunto: A Fiestaschrift Celebrating the Work of Orlando Espín.*" Organized by the Latino/a Religion, Society and Culture Group, American Academy of Religion, during the 2007 AAR annual convention:

The session's abstract in part read: "The provocative, indeed pioneering, work of Orlando Espín frames important challenges for the ongoing agenda of theological and religious studies both within and beyond Latino/a contexts. His attention to the faith of the people, his insights on the development of intercultural and ecumenical theologies, and his re-imagining of traditioning are among the key contributions he brings forward. This panel explores the trajectories explicitly articulated by, and implicit within, the corpus of Espín's scholarship."

Presider/Convener: Carmen Nanko-Fernández (Catholic Theological Union, Chicago), Panelists: Alejandro García-Rivera (Graduate Theological Union, Berkeley), Daisy L. Machado (Union Theological Seminary, New York), Jorge A. Aquino (University of San Francisco), Néstor Medina (University of Toronto), M. Shawn Copeland (Boston College), Robert J. Schreiter (Catholic Theological Union, Chicago), and Maria Clara L. Bingemer (Pontificia Universidade Católica do Rio de Janeiro).

Steber Professor of Religious Studies. University of San Diego. (A two-year research professorship in theology and religious studies.) 2005-2007.

Featured in *America* (March, 2008, in lead article by Prof. Roger Haight) as one of the main leading voices transforming worldwide Catholic theology in the 21st century.

Recipient of the first "*Justo González Professorship for Excellence in Theological Scholarship.*" Granted by the Governing Board of the Hispanic Summer Program. 2002.

Honored as one of the "outstanding Catholic theologians in the world" at the start of the third millennium, "for groundbreaking theoretical work on popular Catholicism." By Germany's Missio Institute of Missiology (Aachen, 2001). Award confirmation letter from the *Missionswissenschaftliches Institut*, November 5, 2001. (Cfr. also: R. Fornet-

Betancourt, ed. *Theologie im III Millennium* [Frankfurt a.M.: Verlag für Interkulturelle Kommunikation, 2000], 13, 94-96.)

Recipient of the *Virgilio Elizondo Award* for "excellence in theological reflection upon the reality of Latinos/as in the U.S." Academy of Catholic Hispanic Theologians of the United States. 1993.

Featured in David F. Ford, ed. *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century* (London: Blackwell, 1997), 372-373, for groundbreaking theological work on popular Catholicism.

Recipient of the *Outstanding Faculty Award*. Granted by the vote of the student members of the University of San Diego's Alcalá Senior Honor Society (Chapter of the Mortar Board Honor Society). 2001.

Featured in the *National Catholic Reporter* (September 11, 1992) as one of the nation's best and most influential Latino/a theologians.

Grants:

Lilly Endowment (#910858) and Pew Charitable Trusts grants. For the establishment of the Program for the Analysis of Religion among Latinos/as. (Part of the group of twelve Latino/a scholars that presented the project proposal for the initial three-year funding.) 1991.

Lilly Endowment (#920805) grant. For the establishment of the *Journal of Hispanic/Latino Theology* by the Academy of Catholic Hispanic Theologians of the United States. (Led the effort and wrote the proposal that secured the initial three-year funding, and was the grant's project director.) 1992. A second grant, for the continuation and consolidation of the *JHLT*, was awarded by the Lilly Endowment in 1995.

Lilly Endowment (#960263) grant. For a national, two-year symposium to begin the "re-invention" of systematic theology from the perspective of U.S. Latino/a culture, reality, and faith experience; held at the University of San Diego. (Prepared and wrote the grant proposal, and was project director.) 1996.

Louisville Institute (#970027) grant. For sabbatical research on the relationship between the *sensus fidelium*, popular Catholicism and the development of doctrine. 1997-1998.

Louisville Institute (#1999047) grant. For a national conference, at the University of San Diego, on funding Protestant and Catholic U.S. Latino/a theological research. Also secured, for this conference, the institutional co-sponsorship of the ecumenical Hispanic Theological Initiative and of the Academy of Catholic Hispanic Theologians of the U.S. (Prepared and wrote the grant proposal, and was project director and conference convener). 1999.

University of San Diego grants (from the Provost's Office, from the Dean of the College of Arts and Sciences, and from the university-wide Academic Initiatives Committee) for a national year-long symposium to continue the "re-invention" of systematic theology project from the perspective of U.S. Latino/a culture, reality, and faith experience. (Prepared and wrote the several grant proposals, and was project director). 1999-2000.

(April 2017)