

"local." Several possible responses might be a geographically limited place, wherever the Eucharist is celebrated, or the community around a bishop, hence a diocese. None of these, however, correspond to the "local church" of the early Christian writers who have been normative for modern exponents of eucharistic ecclesiology. Our notion of "place" has changed in many crucial ways over the centuries. Erickson notes that if the Church is truly to be catholic, structures both on the local and universal level are needed that go beyond the "local church" in order to draw the rich variety and diversity of human experience and culture together into communion. More than structures are needed, however. He called for a systematic exploration of the implications of baptism for ecclesiology to correct some of the shortcomings of modern eucharistic ecclesiology and modern missiological theory. Baptism does not merely affirm human culture, but is also critical of culture inasmuch as it entails a complete reorientation to life.

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HISPANIC/LATINO THEOLOGIES

For the eighth consecutive year, the workshop on U.S. Hispanic/Latino theology met during the annual CTSA convention. This year the workshop centered on two papers, one by Prof. Otto Maduro of Drew University and another by Prof. Orlando Espín of the University of San Diego.

Both presentations discussed epistemology and its impact on a number of issues in U.S. Latino theology. Maduro raised very serious methodological and foundational questions dealing with epistemology and culture, while Espín focused on the role of cultural and class epistemology in soteriology.

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