

1. From watching the Podcasts, "Hermeneutics in the Latinx Context," I understood that Hermeneutics is the study of the interpretation of biblical texts and the analysis of other people's interpretations. "Hermeneutics is about the diverse ways we read the Bible and the power dynamics involved in reading the Bible" (Podcast, Episode 3). I understood from watching Episode 1 of the Podcast that Hermeneutics includes the analysis of power dynamics which involves power and is shaped by social construction, pointing to how other people have been reading the Bible for us, and the need to identify, name, and challenge them. It interrogates how power has been constructed out of the history of colonialism. From reading Chapters 2 and 3 in Lozada's, "Toward a Latino/a Biblical Interpretation", I learned that correlation is a reading strategy used by Latino/a interpreters to read and engage the Christian Bible to reflect their condition and that of their community by correlating the experience of those marginalized in the stories to the interpreters' and their communities' present condition. "The aim is to correlate the social location of the interpreter or community with the narrative story or issue in the text...the text is reproduced in the context of the interpreter or community by way of plot, character, or marginalization of a community" (Lozada, 41). Reading Chapter 4, I learned that in the dialogical approach, the biblical text operates like a dialogue partner who engages the reader interactively to find meaning through a constructed dialogue between the text and the reader. "The text functions more like a dialogue partner who engages the reader in conversation, with one or the other partner evoking a topic or theme as a mode of entry for a conversation" (Lozada, 62). This type of conversation may bring clarity to the reader's understanding of themselves and their situation.
2. I always thought that there was no correlation between the realities of our world and the biblical world. However, after reading Lozada, I came to realize that this was not true especially when chapter 3 of the text tries to correlate the theme of journey in the Fourth Gospel with the theme of migration of Latinos/as and the topic of belongingness (Lozada, 41, 42). It explores how a migrant's (Latinos/as in this case) journeying experience helps one to understand what it means to read the Bible from a multicultural perspective. For example, it examines how Latinos/as have read the Bible through the lens of their journeying and cultural experiences as a minoritized community in the U.S. by focusing on the experiences of unsettlement, travel/crossing, and resettlement (Lozada, 44). By relating to the cosmic journey that Jesus takes in the Gospel of John and the problems he faces, Latinos/as can identify with this and correlate it with the reality of their own journeying experiences to a foreign land. "The framework for this reading of the plot of John emanates from the experience of journey that many Latinos/as (particularly recent groups) have. In addition, the plot is informed by the encounters different characters have centered on the recognition of Jesus's identity as Son of God and the typical identity issues that follow cultural encounters such as belongingness, Otherness, reciprocity of hospitality, and community...The recognition of recent migrant Latinos/as is in a similar way...especially with the host population, through encounters in which they struggle, negotiate, and comply with living in a new community (including ecclesial communities)" (Lozada, 50).