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The Cambridge Companion to Black Theology

Allan Aubrey Boesak, renowned theologian, anti-apartheid activist and politician, turned
70 on 23 February 2016 and in his honour a number of his friends, colleagues and students contributed to this festschrift. These essays can be regarded as academic commentary, impressionistic overviews or brief notes on the life and work of Allan Boesak. For much of his public life Boesak has been a controversial figure: for the politically oppressed during the apartheid years he represented their anger and resistance; for the politically dominant he was an irritant, a troublesome preacher. The contributors write with unconcealed admiration about Boesak’s theological and political activism, leadership, eloquence and intelligence. His life and his formation as a black liberation theologian are recounted, often framed by the contributor’s view of his ?prophetic? calling. ÿ

Introducing Liberation Theology

"First reconstruc...ts of God, faith, and humanity. Hopkins recreates their worldviews and shows how white theology sought to remake African Americans into naturally inferior beings divinely ordained into subservience. The counter voice of enslaved blacks is the birth of the Spirit of liberation."  -- Back cover.

Practical Theology for Black Churches

Liberation and Reconciliation

A landmark in the conversation about race and religion in America. "They put him to death by hanging him on a tree." Acts 10:39 The cross and the lynching tree are the two most emotionally charged symbols in the history of the African American community. In this powerful new work, theologian James H. Cone explores these symbols and their interconnection in the history and souls of black folk. Both the cross and the lynching tree represent the worst in human beings and at the same time a thirst for life that refuses to let the worst determine our final meaning. While the lynching tree symbolized white power and "black death," the cross symbolizes divine power and "black life" God overcoming the power of sin and death. For African Americans, the image of Jesus, hung on a tree to die, powerfully grounded their faith that God was with them, even in the suffering of the lynching era. In a work that spans social history, theology, and cultural studies, Cone explores the message of the spirituals and the power of the blues; the passion and of Emmet Till and the engaged vision of Martin Luther King, Jr.; he invokes the spirits of Billie Holliday and Langston Hughes, Fannie Lou Hamer and Ida B. Well, and the witness of black artists, writers, preachers, and fighters for justice. And he remembers the victims, especially the 5,000 who perished during the lynching period. Through their witness he contemplates the greatest challenge of any Christian theology to explain how life can be made meaningful in the face of death and injustice.

Said I Wasn't Gonna Tell Nobody

Cone explores two classic aspects of African-American culture--the spirituals and the
blues. He tells the captivating story of how slaves and the children of slaves used this music to affirm their essential humanity in the face of oppression. The blues are shown to be a "this-worldly" expression of cultural and political rebellion. The spirituals tell about the "attempt to carve out a significant existence in a very trying situation".

**Festschrift in honour of Allan Boesak**

When the beliefs of Barack Obama's former pastor, Rev. Jeremiah Wright, assumed the spotlight during the 2008 presidential campaign, the influence of black liberation theology became hotly debated not just within theological circles but across cultural lines. How many of today's African-American congregations-and how many Americans in general-have been shaped by its view of blacks as perpetual victims of white oppression? In this interdisciplinary, biblical critique of the black experience in America, Anthony Bradley introduces audiences to black liberation theology and its spiritual and social impact. He starts with James Cone's proposition that the "victim" mind-set is inherent within black consciousness. Bradley then explores how such biblical misinterpretation has historically hindered black churches in addressing the diverse issues of their communities and prevented adherents from experiencing the freedoms of the gospel. Yet Liberating Black Theology does more than consider the ramifications of this belief system; it suggests an alternate approach to the black experience that can truly liberate all Christ-followers.

**For My People**

**Down, Up, and Over**
Read Free Black Liberation Theology

Black theology continually poses a challenge to Christian witness and faith. Through a critical analysis of leading religious thinkers, Dwight N. Hopkins explores the fundamental differences and similarities between black theology in the United States and black theology in South Africa and asks: What is the common denominator between the two? Part I examines the historical, political, cultural, and theological background of contemporary black theology in both countries. Hopkins delves into the distinctive situation of each country, focusing on civil rights, black power, and related political, cultural, and theological themes in the United States, and on civil disobedience, black consciousness, the unity of politics and culture, and political/cultural/theological themes in South Africa. Through interviews with leading black religious scholars, Part II explores these theologies in depth. Contrasting the cultural-theological trend with the political-theological trend in the USA, Hopkins explores the ideas of theologians Albert B. Cleage, James H. Cone, J. Deotis Roberts, William R. Jones, Gayraud S. Wilmore, Charles H. Long, Cecil W. Cone, and Vincent Harding. In Part III Hopkins examines the same two trends - cultural-theological and political-theological - in South Africa. Here the focus is on the impact of black consciousness and Soweto, and the works of Manas Buthelezi, Allan Boesak, Simon S. Maimela, Frank Chikane, Bonganjalo C. Goba, Itumeleng J. Mosala, Takatso A. Mofokeng, and Desmond M. Tutu. Part IV brings black theology USA and black theology South Africa into dialogue. Hopkins locates the common denominator between the two theologies: that they both claim the Christian gospel as the gospel of liberation for black people struggling against racism and for a holistic humanity - physically and spiritually, politically and culturally. He concludes by looking toward future areas of development and collaboration, arguing that an effective black theology of liberation must integrate politics and culture, insuring that the two are equal and complementary, two tributaries within the same current.
**Black Liberation Theology**

Liberation theology is widely referred to in discussions of politics and religion but not always adequately understood. The second edition of this Companion brings the story of the movement's continuing importance and impact up to date. Additional essays, which complement those in the original edition, expand upon the issues by dealing with gender and sexuality and the important matter of epistemology. In the light of a more conservative ethos in Roman Catholicism, and in theology generally, liberation theology is often said to have been an intellectual movement tied to a particular period of ecumenical and political theology. These essays indicate its continuing importance in different contexts and enable readers to locate its distinctive intellectual ethos within the evolving contextual and cultural concerns of theology and religious studies. This book will be of interest to students of theology as well as to sociologists, political theorists and historians.

**Black Theology of Liberation**

**For My People: Black Theology and the Black Church**

First published in 1969, "Black Theology & Black Power" provided the first systematic presentation of black theology. Relating the militant struggle for liberation with the gospel message of salvation, James Cone laid the foundation for an original interpretation of Christianity that retains its urgency and challenge today.
**Martin & Malcolm & America**

A book that reviews the principles of modern Black Theology, its roots and contributions to the Christian world. It also discusses what challenges Black theologians face in their minister and their religious communities.

**The Student's Companion to the Theologians**

With the publication of his two early works, Black Theology & Black Power (1969) and A Black Theology of Liberation (1970), James Cone emerged as one of the most creative and provocative theological voices in North America. These books, which offered a searing indictment of white theology and society, introduced a radical reappraisal of the Christian message for our time. Combining the visions of Malcolm X and Martin Luther King, Jr., Cone radically reappraised Christianity from the perspective of the oppressed black community in North America. Forty years later, his work retains its original power, enhanced now by reflections on the evolution of his own thinking and of black theology and on the needs of the present moment.

**And Still We Rise**

Reexamines the ideology of the two most prominent leaders of the civil rights movement of the 1960s

**A Black Theology of Liberation**
Black Theology and Black Power

Clearly articulating what it means to be Black and Christian, Diana Hayes invites readers to a greater understanding of the major issues, ideas, concerns, and proponents of Black theology. She explores the sources of Black theology from within the Black historical experience and takes readers from the roots of Black theology in Africa, through the revivals of the eighteenth and nineteenth centuries, and the civil rights and Black Power movements, to the beginnings of a systematic theology of liberation. Hayes closes her book with a clear and passionate discussion of her vision for the future that reaches out to both a popular and a scholarly audience. And Still We Rise is a book that answers questions of the heart and soul of a people. This compelling work is certainly not to be missed.

Introducing Black Theology of Liberation

Introducing Black Theology

A revealing look at the identity and mission of the black church What is the true nature and mission of the church? Is its proper Christian purpose to save souls, or to transform the social order? This question is especially fraught when the church is one built by an enslaved people and formed, from its beginning, at the center of an oppressed community’s fight for personhood and freedom. Such is the central tension in the identity and mission of the black church in the United States. For decades the black church and black theology have held each other at arm’s length. Black theology has
emphasized the role of Christian faith in addressing racism and other forms of oppression, arguing that Jesus urged his disciples to seek the freedom of all peoples. Meanwhile, the black church, even when focused on social concerns, has often emphasized personal piety rather than social protest. With the rising influence of white evangelicalism, biblical fundamentalism, and the prosperity gospel, the divide has become even more pronounced. In The Divided Mind of the Black Church, Raphael G. Warnock, Senior Pastor of the historic Ebenezer Baptist Church, the spiritual home of the Rev. Dr. Martin Luther King, Jr., traces the historical significance of the rise and development of black theology as an important conversation partner for the black church. Calling for honest dialogue between black and womanist theologians and black pastors, this fresh theological treatment demands a new look at the church’s essential mission.

The Divided Mind of the Black Church

The Exodus narrative provides a hermeneutical lens for black liberation theology to account for the condition of African Americans and to articulate a faith that God is active in history. More specifically, through the Exodus black liberation theology has historically rooted black identity, experience, and the condition of "blackness" in the binary categories of bondage and liberation, which are mediated by contexts of oppression, suffering, rebellion, survival, and resistance. According to this reading, God is in solidarity with the oppressed, designates them as beneficiaries of a special promise, and liberates them toward a grand destiny.

The Cross and the Lynching Tree
Named an Honor Book for Nonfiction by the Black Caucus of the American Library Association African American theology has a long and important history. With modern roots in the civil rights movements of the 1960s, African American theology has gone beyond issues of justice and social transformation to participate in broader dialogues of theological inquiry. The Oxford Handbook of African American Theology brings together leading scholars in the field to offer a critical and comprehensive analysis of this theological tradition in its many forms and contexts. Using an interdisciplinary approach, this Oxford Handbook examines the nature, structures, and functions of African American Theology. The volume surveys the field by highlighting its sources, doctrines, internal debates, current challenges, and future prospects in order to present key topics related to the wider palette of Black Religion in a sustained scholarly format. This formative collection presents current scholarship on African American Theology and scripture, eschatology, Christology, womanist theology, sexuality, ontology, the global economy, and much more. The contributors represent a diverse set of faith perspectives, adding to the layered discourses within the volume. These essays further important discussions on the pressing debates and challenges that shape black and womanist theologies.

**Representations of Homosexuality**

A Common Journey provides the first comprehensive critical comparison of two of theology's most influential movements: Black theology in the United States (BTUSA) and Latin American liberation theology (LALT). The near-simultaneous emergence and growth of these two movements is only the most obvious of the similarities between them. More importantly, both have fostered a new theology from the perspective of the disenfranchised, the powerless, and the oppressed.
**The Spirituals and the Blues**

In his reflections on God, Jesus, suffering, and liberation, James H. Cone relates the gospel message to the experience of the black community. But a wider theme of the book is the role that social and historical context plays in framing the questions we address to God as well as the mode of the answers provided.

**From Slavery to Obama: Rethinking Exodus Hermeneutics in Black Liberation Theology**

This autobiographical work is truly the capstone to the career of the man widely regarded as the "Father of Black Theology." Dr. Cone, a distinguished professor at Union Theological Seminary, died April 27, 2018. During the 1960s and 70s he argued for racial justice and an interpretation of the Christian Gospel that elevated the voices of the oppressed.

**A Critical Introduction to Religion in the Americas**

—What is black theology? —What can black theology teach the evangelical church? —What is the future of black theology? These are the questions Bruce Fields addresses in Introducing Black Theology. Defining black theology as a theology of liberation offers insights into the history, future, and nature of black theology. Black theology developed in response to widespread racism and bigotry in the Christian church and seeks to understand the social and historical experiences of African Americans in light of their Christian confession. Fields discusses sources, hermeneutics, and implications of black
Read Free Black Liberation Theology

Theology and reflects upon the function and responsibilities of black theologians. This concise, accessible introduction to black theology draws upon history, hermeneutics, culture, and scripture and will create a dialogue of respect and reconciliation between blacks and whites within the evangelical church.

**Speaking the Truth**

**God of the Oppressed**

A comprehensive look at black theology and its connection with major doctrinal themes within Christianity from a global perspective.

**The Challenge of Black Theology in South Africa**

Looks at the history of Black theology, discusses its relationship to white and liberation theology, and identifies new directions for Black churches to take in the eighties.

**Risks of Faith**

**The Cambridge Companion to Liberation Theology**

Exploring the concept of church as refuge, offers a way to bridge the gap between black theology, with its social and political concerns, and black churches, with their emphases.
on pastoral care and piety.

James H. Cone and Black Liberation Theology

THE STUDENT'S COMPANION TO THE THEOLOGIANS

A Common Journey

Since Cone's Black Theology and Black Power was first published in 1969, he has been recognized as one of the most creative contemporary black theologians. Roundly criticized by white theologians, the book and Cone's subsequent writings nevertheless gave voice and viability to the developing black theological movement of the late 1960s. Despite his influence on the African American religious community, scholars have written very little about his works, in part because of the sharp rhetoric and polemics of his first two books. Discussed here are some of his major writings, from his first essay, Christianity and Black Power (1968), through the major work Martin & Malcolm & America (1991). The systematic development of his themes (social and economic analysis, black sexism, relations between black, feminist, and so-called third-world theologies, etc.) is fully explained.

Liberating Black Theology

Sexuality and the Black Church
A Critical Introduction to Religion in the Americas argues that we cannot understand religion in the Americas without understanding its marginalized communities. Despite frequently voiced doubts among religious studies scholars, it makes the case that theology, and particularly liberation theology, is still useful, but it must be reframed to attend to the ways in which religion is actually experienced on the ground. That is, a liberation theology that assumes a need to work on behalf of the poor can seem out of touch with a population experiencing huge Pentecostal and Charismatic growth, where the focus is not on inequality or social action but on individual relationships with the divine. By drawing on a combination of historical and ethnographic sources, this volume provides a basic introduction to the study of religion and theology in the Latino/a, Black, and Latin American contexts, and then shows how theology can be reframed to better speak to the concerns of both religious studies and the real people the theologians' work is meant to represent. Informed by the dialogue partners explored throughout the text, this volume presents a hemispheric approach to discussing lived religious movements. While not dismissive of liberation theologies, this approach is critical of their past and offers challenges to their future as well as suggestions for preventing their untimely demise. It is clear that the liberation theologies of tomorrow cannot look like the liberation theologies of today. Instructor's Guide

A Black Theology of Liberation

On March 18, 2008, as Barack Obama rose to the stage in Philadelphia, political commentators were on pins and needles over how he was going to address the fiery sermons of his long-time friend and mentor, the Reverend Jeremiah Wright. With an eye toward a more perfect union, the soon-to-be president offered his initial thoughts on the current state of race relations in America. The fact that so many people are surprised to
hear that anger in some of Reverend Wright's sermons simply reminds us of the old truism that the most segregated hour in American life occurs on Sunday morning. Soon after the Civil Rights Movement came to an end, James Cone had been the first to write of this old truism when he introduced the world to something he called Black Liberation Theology. Centuries of slavery, discrimination, and violence had stained the canvas of America's racial divide, but laws now required the immediate and full integration of public life. For those still angered by past and present oppression, there was only one place of refuge where the government would not intrude: the black church. Cone became their primary theologian. Rarely seen in small towns and rural fellowships, black liberation has been relegated to the inner city neighborhoods where the poor reach out for anyone who will give them hope for a better tomorrow. Whether the preachers of liberation have been truly held accountable for the accuracy of their message is the subject of great controversy, but there can be no productive dialogue over such matters until those who would cast judgment first acknowledge the honest and often tragic history that has created this most segregated hour of American life.

**God of the Oppressed**

Frederick L. Ware provides a classification and criticism of methodological perspectives in the academic study, interpretation, and construction of black theology in the U.S. from 1969 to the present, and establishes and recognizes three different schools of academic black theology: The Black Hermeneutical School The Black Philosophical School The Human Sciences School Similarities and differences are delineated in the identification of each school's representative thinkers and their views on the tasks, content, sources, norm, method, and goals of black theology.
Methodologies of Black Theology

Black Theology and Black Power

The Oxford Handbook of African American Theology

A revolutionary new book traces the origins and history of black theology from slavery through Malcolm X and the present. Original.

Black Theology USA and South Africa

This book discusses Black Theology, or Black Liberation Theology, relates to a religious viewpoint that arose amongst African-American seminarians and philosophers, individual black churches in the United States, and later in other areas of the world. Black theology aims to liberate non-white citizens from various types of political, societal, economic, and theological subjugation and sees Christian theology as a salvation theology: "a logical analysis of the being of God in the universe in the existential condition of the oppressed group, connecting the powers of liberation to the Gospel, which is Jesus Christ," Cone says. Black theology combines Christianity with civil rights concerns, especially those posed by the Black Power revolution and the Black Consciousness Movement. Current American origins in contemporary black theology can be traced back to July 31, 1966, when the ad hoc party of 51 clergies involved, dubbed the National Committee of Black Churchmen, purchased a full-page ad in The New York Times to
print their "Black Power Declaration," which advocated a more aggressive approach to fighting injustice by using the Bible as an inspiration. Black Religion works mainly with the African-American culture in attempts to render Christianity possible for black citizens. Black religion is also differentiated from African theology on the African plateau. While not confined to the British background, the scholarly journal Black Theology, published by Anthony G. Reddie, was the gateway to the debate on black theology in Britain.

The Segregated Hour

Roger A. Sneed offers an alternative approach to black homosexuality for black religious scholars who have traditionally viewed homosexuality as a problem. Instead, by drawing on a range of black gay writers, Representations of Homosexuality points black religious scholarship towards an ethics of openness.

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