

## **Black Theology And Black Power**

The Cambridge Companion to Black Theology  
Black Theology as Mass Movement  
Liberating Black Theology  
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The Cambridge Companion to Liberation Theology  
Speaking the Truth  
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Black Theology and Ideology

### **The Cambridge Companion to Black Theology**

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.

### **Black Theology as Mass Movement**

### **Liberating Black Theology**

That white Americans continue to insist upon a white Christ in the face of all historical evidence to the contrary and despite the hundreds of shrines to Black Madonnas all over the world, is the crowning demonstration of their white supremacist conviction that all things good and valuable must be white. On the other hand, until black Christians are ready to challenge this lie, they have not freed themselves from their spiritual bondage to the white man nor established in their own minds their right to first-class citizenship in Christ's kingdom on earth.

### **A Black Theology of Liberation**

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

### **The Cambridge Companion to Liberation Theology**

Black Theology emerged in the 1960s as a response to black consciousness. In South Africa, it is a critique of power; in the UK it is a political theology of black culture. The dominant form of Black Theology has been in the USA, originally influenced by Black Power and the critique of white racism. Since then, it claims to have broadened its perspective to include oppression on the grounds of race, gender and class. In this book, Alistair Kee contests this claim, arguing that Black and Womanist Theologies present inadequate analysis of race and gender and no account at all of class or economic oppression. With a few notable exceptions, Black Theology in the USA repeats the mantras of the 1970s, the discourse of modernity. Content with American capitalism, it fails to address the source of the impoverishment of black Americans at home. Content with a romantic image of Africa, this 'African-American' movement fails to defend contemporary Africa against predatory American global ambitions. Blacks in the West, Kee claims here, are no longer the victims; they are the voters and consumers who should be able to influence western governments - the American government in particular - into changing policies towards Africa in particular and the third world in general. This book does not argue that Black theologians should give up, but that they should move on, for the sake of the black poor in America, the black poor in Africa and the third world. The failure of Black theologians to do so is a cause for concern beyond the circle of practitioners of Black theology.

### **Speaking the Truth**

### **Sexuality and the Black Church**

Drawing together insights from black cultural studies and secularism studies, this book reinvigorates the field of black theology. It argues that black theology can best support the racial justice struggles of today by fully embracing both blackness (as opposed to multiculturalism) and theology (as opposed to religious diversity).

### **The Rise and Demise of Black Theology**

Combining the theological methods of Juan Luis Segundo and James H. Cone, Harry Singleton sheds new light on the impact of race on the origin and development of theology in America. In *Black Theology and Ideology* Singleton appropriates Segundo's method of deideologization to argue that relevant theological reflection must expose religio-political ideologies that justify human oppression in the name of God as a distortion of the gospel and counter them with new theological presuppositions rooted in liberation. Singleton then contextualizes Segundo's method by offering the theology of James Cone as the most viable example of such a theological perspective in America. Chapters are *The Black Experience and the Emergence of Ideological Suspicion*,

"The Western Intellectual Tradition and Ideological Suspicion," "Hermeneutical Methodology and the Emergence of Exegetical Suspicion," "A New Hermeneutic," and "The Case for Indigenous Deideologization." Harry H. Singleton, III, Ph.D., is assistant professor of comparative religions and African American religion in the religion/philosophy department at Benedict College, Columbia, South Carolina. "

### **Black Theology, Black Power & Black Love**

This companion brings together a team of contemporary theologians and writers to provide substantial introductions to the key people who shaped the Christian story and tradition. A substantial reference work, bringing together over 75 entries on the most important and influential theologians in the history of Christianity Structured accessibly around five periods: early centuries, middle ages, reformation period, the Enlightenment, and the twentieth-century to the present A to Z entries range from substantial essays to shorter overviews, each of which locates the theologian in their immediate context, summarizes the themes of their work, and explains their significance Covers a broad span of theologians, from Augustine to Thomas Aquinas, through to C. S. Lewis, James Cone, and Rosemary Radford Reuther Provides profiles of key Catholic, protestant, evangelical, and progressive theologians Includes a useful timeline to orientate the reader, reading lists, and a glossary of key terms

### **Lived Theology**

Black theology as a discipline emerged in 1960s America, growing out of the experiences of Black people of the African Diaspora as they sought to re-interpret the central ideas of Christianity in light of struggle and oppression. However, a form of Black theology has been present in Britain since the time of slavery. 'Black Theology in Britain' offers the first comprehensive survey of Black theology, tracing its development in Britain from the eighteenth century to today. The essays cover a wide range of topics: Black Liberation; drama as a medium for Black theology; the perspective of Black women; Black theology in the pulpit and pastoral care; and the work of Robert Beckford and Anthony Reddie. 'Black Theology in Britain' is a key resource for students of British history, cultural studies, Black theology, and religious studies.

### **The Oxford Handbook of African American Theology**

Lived Theology contains the work of an emerging generation of theologians and scholars who pursue research, teaching, and writing as a form of public responsibility motivated by the conviction that theological ideas aspire in their inner logic toward social expression. Written as a two-year collaboration of the Project on Lived Theology at the University of Virginia, this volume offers a series of illustrations and styles that distinguish Lived Theology in the broader conversation with other major approaches to the religious interpretation of embodied life. The book begins with a modest query: How might theological writing, research, and teaching be expanded to engage lived experience with the same care and precision given by scholars to books and articles? Behind this question lies the claim that theological engagements and interpretations of lived experience offer rich and often surprising insights into God's presence and activity in the world. Answers to, and explorations of, this question form the narrative framework of this groundbreaking volume. Lived theology is shown to be an exceedingly curious enterprise, transgressing disciplinary boundaries as a matter of course, examining circumstance, context,

and motivation, and marshalling every available resource for the sake of discerning the theological shape of enacted and embodied faith. Understanding the social consequences of theological ideas is a task with wide ranging significance, inside the academy and in the broader forums of civic discussion. Contributors consider Lived Theology from a diverse array of experiences and locations, including towns in Mississippi struggling with histories of racist violence and murder; a homeless shelter in Atlanta; churches in the Democratic Republic of Congo; faith based volunteer organizations in Columbus, Ohio; and a college classroom in the Midwest. This innovative work offers a fresh and exciting model for scholars, teachers, practitioners, and students seeking to reconnect the lived experience of faith communities with academic study and reflection.

### **Methodologies of Black Theology**

#### **God of the Oppressed**

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 Theology and Black Power**

"The introduction to this edition by Cornel West was originally published in Dwight N. Hopkins, ed., *Black Faith and Public Talk: Critical Essays on James H. Cone's Black Theology & Black Power* (Maryknoll, NY: Orbis Books, 1999; reprinted 2007 by Baylor University Press)."

## **Black Theology and Black Power**

Originally published: Philadelphia: Westminster Press, 1974.

### **Black Theology**

This examination of modern black theology creates a new paradigm known as Integrasegreology, which offers a corrective theory to the polarization of the ideologies of Malcolm X and Dr. Martin Luther King, Jr. It also addresses the important social and theological deficiencies in Dr. James Cone's original introduction of black theology. Integrasegreology acknowledges the importance of integration and separation theories and espouses the creation of new values, individual and collective vocations, and the definition of Black Power-Black Consciousness and its seven critical aspects. It also argues that black theology should not be an end in itself, but serve the greater purpose of the liberation of oppressed blacks throughout the world.

### **A Black Theology of Liberation**

Believing that African American religious studies has reached a crossroads, Cornel West and Eddie Glaude seek, in this landmark anthology, to steer the discipline into the future. Arguing that the complexity of beliefs, choices, and actions of African Americans need not be reduced to expressions of black religion, West and Glaude call for more careful reflection on the complex relationships of African American religious studies to conceptions of class, gender, sexual orientation, race, empire, and other values that continue to challenge our democratic ideals.

### **Risks of Faith**

This work is a product of the Civil Rights and Black Power movements in America during the 1960's. Black Theology & Black Power is James H. Cone's initial attempt to identify liberation as the heart of the Christian gospel, and blackness as the primary mode of God's presence. As he explains in an introduction written for this edition, "I wanted to speak on behalf of the voiceless black masses in the name of Jesus whose gospel I believed had been greatly distorted by the preaching and theology of white churches."--Publisher's description.

### **The Spirituals and the Blues**

An accessible introduction to Black Theology, helping readers understand the inherited legacy of 'race', ethnicity, difference and racism, as well as the diversity and vibrancy of this movement.

### **The Black Messiah**

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.

### **The Social Teaching of the Black Churches**

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".

### **Black Power Ideologies**

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.

### **African American Religious Thought**

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.

### **Farewell to Innocence**

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.

### **Practical Theology for Black Churches**

Black Theology as Mass Movement is a call to current and future theologians to stretch the boundaries of Black Liberation Theology from what has become primarily an academic subfield into a full fledged liberation movement beyond the walls of the academy. The author challenges readers by drawing from historical and contemporary efforts, institutions, and individuals that have modeled movement making including the Underground Railroad, Hip Hop Culture and Underground Rap, Marcus Garvey and the UNIA, W.E.B. Du Bois and more. All readers desiring to give legs to their theology will benefit from reading this text.

### **Black Theology in Britain**

### **Black Theology**

This volume discusses normative theological categories from a black perspective and argues that there is no major Christian doctrine on which black theology has not commented. Part One explores introductory questions such as: what have been the historical and social factors fostering a black theology, and what are some of the internal factors key to its growth? Part Two examines major doctrines which have been important for black theology in terms of clarifying key intellectual foci common to the study of religion. The final part discusses black theology as a world-wide development constituted by interdisciplinary approaches. The volume has an important role in bringing Christian thought into confrontation with one of the central challenges of modernity, namely the problem of race and racism. This Companion puts theological themes in conversation with issues of ethnicity, gender, social analysis, politics and class and is ideal for undergraduate and graduate students.

### **The Cross and the Lynching Tree**

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

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

"The classic text in black theology, with a new foreword by Peter J. Paris and a new afterword by Kelly Brown Douglas"--

### **Black Theology and Black Power**

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.

### **For My People**

In a systematic survey of the manifestations and meaning of Black Power in America, John McCartney analyzes the ideology of the Black Power Movement in the 1960s and places it in the context of both African-American and Western political thought. He demonstrates, through an exploration of historic antecedents, how the Black Power versus black mainstream competition of the sixties was not unique in American history. Tracing the evolution of black social and political movements from the 18th century to the present, the author focuses on the ideas and actions of the leaders of each major approach. Starting with the colonization efforts of the Pan-Negro Nationalist movement in the 18th century, McCartney contrasts the work of Bishop Turner with the opposing integrationist views of Frederick Douglass and his followers. McCartney examines the politics of accommodation espoused by Booker T. Washington; W.E.B. Du Bois's opposition to this apolitical stance; the formation of the NAACP, the Urban League, and other integrationist organizations; and Marcus Garvey's reawakening of the separatist ideal in the early 20th century. Focusing on the intense legal activity of the NAACP from the 1930s to the 1960s, McCartney gives extensive treatment to the moral and political leadership of Martin Luther King, Jr., and his challenge from the Black Power Movement in 1966.

### **Black Theology, Black Power**

While we acknowledge that all expressions of liberation theology are not identical, we must protest very strongly against the false divisions that some make: between black theology in South Africa and black theology in the United States, between black theology and African theology, and between black theology and Latin American liberation theology. But moving away from the illusioned universality of western theology to the contextuality of liberation theology is a risky business; one that cannot be done innocently. In the search for theological and human authenticity in its own situation, black theology does not stand alone. It is but one expression of this search going on within many different contexts. Until now, the Christian church had chosen to move through history with a bland kind of innocence, hiding the painful truths of oppression behind a facade of myths and real or imagined anxieties. This is no longer possible. The oppressed who believe in God, the Father of Jesus Christ, no longer want to believe in the myths created to subjugate them. It is no longer possible to innocently accept history "as it happens," silently hoping that God would take the responsibility for human failure. The theology of liberation spells out this realization. For the Christian church it constitutes, in no uncertain terms, farewell to innocence.

### **Stand Your Ground**

## **Black Theology USA and South Africa**

In African American culture, the church is instrumental in establishing and maintaining social order. Professor Paris shows that a study of black church teachings reveals black social ethics. These ethics aren't "abstract moral principles, but sociopolitical quests for liberation and freedom."

## **Martin & Malcolm & America**

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.

## **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.

## **A Black Political Theology**

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

### **Introducing Black Theology of Liberation**

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.

### **Religion of the Field Negro**

### **Black Theology and Ideology**

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.

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