

# For My People Black Theology And The Black Church

**For My People: Black Theology and the Black Church** James H. Cone 1984

The Divided Mind of the Black Church Raphael G Warnock 2013-12-06 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.

*Black Theology USA and South Africa* Dwight N. Hopkins 2005-12-01 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.

*We Are One Voice* Simon S. Maimela 2017-11-03 Black theology of liberation in the USA and South Africa (SA) both began from the

mid-1960s to the early 1970s. They carried the energy of the youth who were eager to change the world so that all peoples would enjoy life and live as neighbors. Legal racial laws still existed in parts of the US in the mid-1960s. And apartheid laws on separation of races were as normal and accepted as breathing air. Given the major racial divides and the presence of human differences in all of society, concerned individuals, in both countries, realized that religious practice or the study of religion could not be done separate from the everyday lives of ordinary people. In response to racial laws, blacks created a vibrant renaissance of black culture and organizations. Song, stories, histories, and coalitions flourished. Blacks of all classes became energized and participated in a rebirth of what it meant to be black. What was a true citizenship rooted in justice? In fact, it was a profound striving to produce a new vision of the US and South Africa. Deep and broad hope filled these communities and many throughout both countries. Black religious leaders and ordinary people of faith were heavily impacted by this bubbling and creative black renaissance. The founders of black liberation theology in both countries emerged out of this larger movement to redefine what is a healthy community with healthy individuals. In recent years, USA and SA have had their first black elected presidents (i.e., Nelson Mandela and Barack Obama). Such historic and amazing developments show strides in both countries across the Atlantic. Yet, the economic success after US legal segregation and SA apartheid seemed to have gone primarily to only the top 5 percent of black people. The republication of *We Are One Voice* is still needed today. Questions of poor and working people, women's rights, and the importance of connecting spirituality and faith to culture, politics, and economics are even more pressing in the twenty-first century than they were in the last.

*A Black Theology of Liberation* Cone, James H. 2020-11-18 "The classic text in black theology, with a new foreword by Peter J. Paris and a new afterword by Kelly Brown Douglas"--

**Shoutin' in the Fire** Danté Stewart 2021-10-12 A stirring meditation of being Black and learning to love in a loveless, anti-Black world "Only once in a lifetime do we come across a writer like Danté Stewart, so

young and yet so masterful with the pen. This work is a thing to make dungeons shake and hearts thunder."—Robert Jones, Jr., New York Times bestselling author of *The Prophets In Shoutin' in the Fire*, Danté Stewart gives breathtaking language to his reckoning with the legacy of white supremacy—both the kind that hangs over our country and the kind that is internalized on a molecular level. Stewart uses his personal experiences as a vehicle to reclaim and reimagine spiritual virtues like rage, resilience, and remembrance—and explores how these virtues might function as a work of love against an unjust, unloving world. In 2016, Stewart was a rising leader at the predominantly white evangelical church he and his family were attending in Augusta, Georgia. Like many young church leaders, Stewart was thrilled at the prospect of growing his voice and influence within the community, and he was excited to break barriers as the church's first Black preacher. But when Donald Trump began his campaign, so began the unearthing. Stewart started overhearing talk in the pews—comments ranging from microaggressions to outright hostility toward Black Americans. As this violence began to reveal itself en masse, Stewart quickly found himself isolated amid a people unraveled; this community of faith became the place where he and his family now found themselves most alone. This set Stewart on a journey—first out of the white church and then into a liberating pursuit of faith—by looking to the wisdom of the saints that have come before, including James H. Cone, James Baldwin, and Toni Morrison, and by heeding the paradoxical humility of Jesus himself. This sharply observed journey is an intimate meditation on coming of age in a time of terror. Stewart reveals the profound faith he discovered even after experiencing the violence of the American church: a faith that loves Blackness; speaks truth to pain and trauma; and pursues a truer, realer kind of love than the kind we're taught, a love that sets us free.

**Working Against the Grain** Anthony G. Reddie 2014-12-18 Christianity has been both the cause of oppression among Black communities and a source of liberation. Black Christianity has sought solace in the redemptive figure of Christ in its struggle for human dignity and freedom. 'Working Against the Grain' addresses the displacement of

Black theology in Diasporan African churches by charismatic and conservative neo-Pentecostalism. The essays present a radical Black theology that empowers disenfranchised Black people whilst challenging White power to see and act differently. 'Working Against the Grain' is an essential text for all those interested in the pursuit of racial justice and other forms of anti-oppressive practice, both inside the church and beyond it.

*A Black Theology of Liberation* James H. Cone 2010 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.

**My Soul Looks Back** James H. Cone 1986 "What is the relationship," James Cone asks, "between my training as a theologian and the black struggle for freedom? For what reason has God allowed a poor black boy from Bearden to become a professional systematic theologian? As I struggled with these questions...I could not escape the overwhelming conviction that God's spirit was calling me to do what I could for the enhancement of justice in the world, especially on behalf of my people. 'My Soul Looks Back' chronicles the author's grappling with these questions, as well as his formulation of an answer--an answer that would lead to the development of a black theology of liberation. Firmly rooted in the black church tradition, James Cone relates the formative features of his faith journey, from his childhood experience in Bearden, Arkansas, and his father's steadfast resistance to racism, through racial discrimination in graduate school, to his controversial articulation of a faith that seeks to break the shackles of racial oppression. In describing his more recent encounters with feminist, Marxist, and Third World

thinkers, James Cone provides a compelling description of liberation theology, and a vivid portrayal of what it means to profess "a faith that does justice". (Back cover).

**Black Church Studies** Stacey Floyd-Thomas 2007-11-01 Religious Studies Over the last thirty years African American voices and perspectives have become essential to the study of the various theological disciplines. Writing out of their particular position in the North American context, African American thinkers have contributed significantly to biblical studies, theology, church history, ethics, sociology of religion, homiletics, pastoral care, and a number of other fields. Frequently the work of these African American scholars is brought together in the seminary curriculum under the rubric of the black church studies class. Drawing on these several disciplines, the black church studies class seeks to give an account of the broad meaning of Christian faith in the African American experience. Up to now, however, there has not been a single, comprehensive textbook designed to meet the needs of students and instructors in these classes. *Black Church Studies: An Introduction* will meet that need. Drawing on the work of specialists in several fields, it introduces all of the core theological disciplines from an African American standpoint, from African American biblical interpretation to womanist theology and ethics to sociological understandings of the life of African American churches. It will become an indispensable resource for all those preparing to serve in African American congregations, or to understand African American contributions to the study of Christian faith. Looks at the diverse definitions and functions of the Black Church as well as the ways in which race, class, religion, and gender inform its evolution. Provides a comprehensive view of the contributions of African American Scholarship to the current theological discussion. Written by scholars with broad expertise in a number of subject areas and disciplines. Will enable the reader to relate the work of African American theological scholars to the tasks of preaching, teaching, and leading in local congregations. Will provide the reader the most comprehensive understanding of African American theological scholarship available in one volume. Stacey Floyd-

Thomas, Brite Divinity School|Juan Floyd-Thomas, Texas Christian University|Carol B. Duncan, Wilfrid Laurier University|Stephen G. Ray Jr., Lutheran Theological Seminary-Philadelphia|Nancy Lynne Westfield, Drew University|Theology/Theology and Doctrine/Contemporary Theology  
*For My People: Black Theology and the Black Church - 40th Anniversary Edition* James H Cone 2024-10-23 Originally published in 1984, *For My People* is an important landmark in the development of Black Theology, tracing the origins of the movement, its relation to the Black Church, the engagement with other liberation theologies from the Third World, the challenge of Black women, and reflections on the path ahead. The introduction is by Josiah Young, who finished his PhD with Cone at Union Theological Seminary and now teaches at Wesleyan Theological Seminary in Washington, DC.

*The Black Church in the African American Experience* C. Eric Lincoln 1990-11-07 Black churches in America have long been recognized as the most independent, stable, and dominant institutions in black communities. In *The Black Church in the African American Experience*, based on a ten-year study, is the largest nongovernmental study of urban and rural churches ever undertaken and the first major field study on the subject since the 1930s. Drawing on interviews with more than 1,800 black clergy in both urban and rural settings, combined with a comprehensive historical overview of seven mainline black denominations, C. Eric Lincoln and Lawrence H. Mamiya present an analysis of the Black Church as it relates to the history of African Americans and to contemporary black culture. In examining both the internal structure of the Church and the reactions of the Church to external, societal changes, the authors provide important insights into the Church's relationship to politics, economics, women, youth, and music. Among other topics, Lincoln and Mamiya discuss the attitude of the clergy toward women pastors, the reaction of the Church to the civil rights movement, the attempts of the Church to involve young people, the impact of the black consciousness movement and Black Liberation Theology and clergy, and trends that will define the Black Church well into the next century. This study is complete with a comprehensive

bibliography of literature on the black experience in religion. Funding for the ten-year survey was made possible by the Lilly Endowment and the Ford Foundation.

**Black Theology and Black Power** Cone, James, H. 2018-12 "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)."

**Liberation and Reconciliation** James Deotis Roberts 1971  
*Introducing Black Theology* Bruce L. Fields 2019-07-11 —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 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.

**The Black Church** Henry Louis Gates, Jr. 2021-02-16 The instant New York Times bestseller and companion book to the PBS series. "Absolutely brilliant . . . A necessary and moving work." —Eddie S. Glaude, Jr., author of *Begin Again* "Engaging. . . In Gates's telling, the Black church shines bright even as the nation itself moves uncertainly through the gloaming, seeking justice on earth—as it is in heaven." —Jon Meacham, New York Times Book Review From the New York Times bestselling author of *Stony the Road* and *The Black Box*, and one of our most important voices on the African American experience, comes a powerful new history of the Black church as a foundation of Black life and a

driving force in the larger freedom struggle in America. For the young Henry Louis Gates, Jr., growing up in a small, residentially segregated West Virginia town, the church was a center of gravity—an intimate place where voices rose up in song and neighbors gathered to celebrate life's blessings and offer comfort amid its trials and tribulations. In this tender and expansive reckoning with the meaning of the Black Church in America, Gates takes us on a journey spanning more than five centuries, from the intersection of Christianity and the transatlantic slave trade to today's political landscape. At road's end, and after Gates's distinctive meditation on the churches of his childhood, we emerge with a new understanding of the importance of African American religion to the larger national narrative—as a center of resistance to slavery and white supremacy, as a magnet for political mobilization, as an incubator of musical and oratorical talent that would transform the culture, and as a crucible for working through the Black community's most critical personal and social issues. In a country that has historically afforded its citizens from the African diaspora tragically few safe spaces, the Black Church has always been more than a sanctuary. This fact was never lost on white supremacists: from the earliest days of slavery, when enslaved people were allowed to worship at all, their meetinghouses were subject to surveillance and destruction. Long after slavery's formal eradication, church burnings and bombings by anti-Black racists continued, a hallmark of the violent effort to suppress the African American struggle for equality. The past often isn't even past—Dylann Roof committed his slaughter in the Mother Emanuel AME Church 193 years after it was first burned down by white citizens of Charleston, South Carolina, following a thwarted slave rebellion. But as Gates brilliantly shows, the Black church has never been only one thing. Its story lies at the heart of the Black political struggle, and it has produced many of the Black community's most notable leaders. At the same time, some churches and denominations have eschewed political engagement and exemplified practices of exclusion and intolerance that have caused polarization and pain. Those tensions remain today, as a rising generation demands freedom and dignity for all within and beyond their communities,

regardless of race, sex, or gender. Still, as a source of faith and refuge, spiritual sustenance and struggle against society's darkest forces, the Black Church has been central, as this enthralling history makes vividly clear.

Black Theology as Mass Movement C. Howard 2014-04-16 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 fledge liberation movement beyond the walls of the academy.

**Liberating Black Theology** Anthony B. Bradley 2010-02-03 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.

*Risks of Faith* James Cone 2000-11-17 *Risks of Faith* offers for the first time the best of noted theologian James H. Cone's essays, including several new pieces. Representing the breadth of his life's work, this collection opens with the birth of black theology, explores its relationship to issues of violence, the developing world, and the theological touchstone embodied in African-American spirituals. Also included here is Cone's seminal work on the theology of Martin Luther King, Jr., and the philosophy of Malcolm X, and a compelling examination of their

contribution to the roots of black theology. Far-reaching and provocative, *Risks of Faith* is a must-read for anyone interesting in religion and its political and social impact on our time.

*Heart and Head* D. Hopkins 2002-02-08 Faith, hope, and love embody the black theology of liberation, a movement created by a group of African-American pastors in the 1960s who felt that Christ's gospel held a special message of liberation for African-Americans, and for all oppressed people. Beginning with an intimate introduction, Hopkins writes of his mother's death, when he was nine, and reveals that his father's love for the poor influenced him to become a Minister and to pursue a life of service which required 'a compassionate intellect and an intellectual compassion. Hopkins asserts that in this post-Civil Rights, post-affirmative action era, that all people, regardless of race, must join together in forging a new common wealth. Offering a detailed perspective on a new racial, gender, and economic democracy in the United States, Hopkins illustrates that black theology can be the key to personal and global liberation.

*The Cambridge Companion to Black Theology* Dwight N. Hopkins 2012-07-26 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.

**Indigenous Black Theology** J. Clark 2012-10-10 This work is

concerned with the way Black Christian formation, because of the acceptance of universal, absolute, and exclusive Christian doctrines, seems to justify and even encourage anti-African sentiment.

**Practical Theology for Black Churches** Dale P. Andrews 2002-01-01 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.

*Black Theology and Black Power* James H. Cone 1997 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.

*God of the Oppressed* James H. Cone 1997

*Liberation and Reconciliation* James Deotis Roberts 2005-01-01 First released in 1971, *Liberation and Reconciliation* presents a constructive statement that argues for a balance between the quest for liberation and the need for reconciliation in black-white relations. Examining biblical and theological themes from the perspectives of black experience, the book focuses on enlisting all humans of goodwill - black or white - in the cause of racial justice. Roberts concludes that nonviolent reconciliation is the best response to racial oppression. This groundbreaking work, now a classic in the field, is recognized as one of the first texts to move conversations within black theology beyond what black theologians were against toward what the movement sought to affirm.

*Sexuality and the Black Church* Douglas, Kelly Brown 2018-09-26

*A Black Theology of Liberation* James H. Cone 2020 "The classic text in black theology, with a new foreword by Peter J. Paris and a new afterword by Kelly Brown Douglas"--

**Methodologies of Black Theology** Frederick L. Ware 2008-02-01 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.

**For My People** James H.. Cone 2014

The Kingdom at Hand Weldon M. McWilliams IV Phd 2016-08-27 The Kingdom at Hand examines the relationship between Christianity and Black people and the effect the two have on each other. The Black experience has contributed to how Black people have interpreted, accepted, and showed their Christianity, and for many, Christianity can be an effective tool for liberation against systematic forms of racism, oppression, and exploitation. Liberation theology seeks to interpret God's message in regards to how one should liberate oneself and others from the evils of oppression. The Pan African Orthodox Christian Church, is a small, primarily African American Christian Denomination and may be the closest example of what an unapologetic Black theology of liberation looks like in the United States.

**The Divided Mind of the Black Church** Raphael G. Warnock 2014 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 conservative 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 Reverend 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. (dust jacket).

Introducing Black Theology of Liberation Hopkins, Dwight N. 2014-04-10 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.

**Martin & Malcolm & America** James H. Cone 1992 Reexamines the ideology of the two most prominent leaders of the civil rights movement of the 1960s

*Black Faith and Public Talk* Dwight N. Hopkins 2007 When Cone wrote *Black Theology and Black Power*, he signaled to the world that the American black faith tradition would no longer recognize the confines of the church walls as the extent of its purview in society. Cone liberated the Gospel of Christ from its institutionalized forms, unhinging it from oppressive and racist power structures in American society and releasing it to do its work in the public sphere. *Black Faith and Public Talk* continues Cone's theme of power in the public realm and examines the economic, political, cultural, gender, and theological implications of black faith and black theology.

**James H. Cone and Black Liberation Theology** Burrow 2001-01-01 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.

*Black Theology* Gayraud S. Wilmore 1979

*Liberating Black Church History* Juan M. Floyd-Thomas 2014-05-20 No serious scholar in biblical studies today can introduce students to his or her field without taking into account the contributions of African

American scholarship. The long traditions of biblical interpretation in the Black Church, and the innovative research and writing performed by African American scholars in recent years are now essential components of a critical study of the Bible. Up to now, knowing how best to introduce the fruits of African American biblical scholarship to students has been difficult. Good resources exist, yet too often they are not written with the needs of introductory students in mind. This book meets that need by providing an overview of the most important developments in African American approaches to biblical scholarship. It offers insight into the particular ways that African American scholarship has shaped the world of biblical study.

**The Prophethood of Black Believers** James Deotis Roberts 1994-01-01 This valuable resource from one of the founding fathers of the black theology movement discusses how to minister to the black community. Using an interdisciplinary approach, J. Deotis Roberts shows how theological concepts can be applied to education, pastoral care, and political and economic issues.

**Speaking the Truth** Cone, James H. 2023-05-04 "Black theology and its relationship to other Christian theologies (especially liberation theology) and secular ideologies is addressed in this collection of essays first published in 1986"--

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