

J. Andrew Kirk, *Liberation Theology -- An Evangelical View from the Third World* (Atlantic: John Knox, 1979)

Raymond C. Hundley, *Radical Liberation Theology: An Evangelical Response* (Wilmore, Kentucky: Bristol Books)

Albert Nolan, *God in South Africa -The Challenge of the Gospel* (Grand Rapids: Eerdmans, 1988)

Deane William Ferm, *Profiles In Liberation - 36 Portraits of Third World Theologians* (Mystic, Connecticut: Twenty-Third Publications, 1989)

BLACK LIBERATION THEOLOGY

James H. Cone, perhaps the best known advocate of this view, writing in *Theology Today*, states:

In considering black religious thought, let us give clearer names to the "two warring ideals" -- clearer, that is, from the point of view of religion. I will call them "African" and "Christian". Black religious thought is not identical with the Christian theology of white Americans. Nor is it identical with traditional African beliefs, past or present. It is both -- but reinterpreted for and adapted to the life-situation of black people's struggle for justice in a nation whose social, political, and economic structures are dominated by a white racist ideology. It was the "African" side of black religion that helped Afro-Americans to see beyond the white distortions of the Gospel and to discover its true meaning as God's liberation of the oppressed from bondage. It was the "Christian" element in black religion that helped African-Americans to reorient their African past so that it would become useful in the struggle to survive with dignity in a society that they did not make. Although the African and Christian elements are found throughout the history of black religious thought, the Christian part gradually became dominant. Though less visible, the African element continued to play an important role in defining the core of black religion.... Of course, there are many similarities between black religious thought and white Protestant and Catholic reflections on the Christian tradition. But the dissimilarities between them are perhaps more important than the similarities. The similarities are found at the point of a common Christian identity, and the dissimilarities can best be understood in light of the differences between African and European cultures in the New World....

The tension between the "African" and "Christian" elements acted to reorder traditional theological themes in black religion and to give them different substance when compared to other theologies in Europe and America. Five themes in particular defined the character of black religious thought during slavery and its subsequent development: justice, liberation, hope, love, and suffering.