

The focus on black culture in the light of the black liberation struggle has led to an emphasis upon praxis as the context out of which Christian theology develops. To know the truth is to do the truth, that is, to make happen in history what is confessed in church. People are not poor by divine decree or by historical accident. They are made poor by the rich and powerful few. This means that to do black liberation theology, one must make a commitment, an option for the poor and against those who are responsible for their poverty.

Because black theology is to be created only in the struggles of the poor, we have adopted social analysis, especially of racism, and more recently of classism and sexism, as a critical component of its methodology.... In our struggle to make a new start in theology, we discovered, to our surprise and satisfaction, that theologians in Asia, Africa, and Latin America were making similar efforts in their contexts. The same was true among other ethnic minorities in the First World and among women in all groups. Black theology has been challenged to address the issues of sexism and classism in a global context, and we have challenged them, especially Latin Americans and feminist theologians of the dominant culture, to address racism. The focus on liberation has been reinforced and deepened. What many of us now know is that a turning point has been made in the theologies of black and Third World communities as radical as were Luther, Schleiermacher, and Barth in the sixteenth, nineteenth, and twentieth centuries in Europe.

-- *Theology Today*, Vol. 43, No. 1 (April 1986): 6-21.

In August, 1984, the National Council of Churches of Christ in America sponsored a consultation on a common expression of faith from the perspective of black Christians in the United States. Representatives of several black denominations and representatives of the black constituencies of several predominantly white denominations met at Virginia Union University in Richmond, Virginia, December 14-15, 1984. The text of their report appeared in the *TSF Bulletin* of January-February 1986, and it is worthy of note.

#### Some Black Theologians

James H. Cone (Professor of Systematic Theology, Union Theological Seminary in New York)

Gayraud Wilmore (Professor, Interdenominational Theological Center, Atlanta)

James DeOtis Roberts

Major Jones

Itumeleng J. Mosala (Department of Religious Studies, University of Cape Town)

#### Some Books on Black Theology

James H. Cone, *A Black Theology of Liberation* (Philadelphia: Lippincott, 1970)

James H. Cone, *Speaking the Truth: Ecumenism, Liberation, and Black Theology*