

God Of The Oppressed James Cone

James H. Cone

God of the Oppressed James H.. Cone,2014

Black Theology and Black Power Cone, James, H.,2018 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).

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).

The Spirituals and the Blues James H. Cone,1992 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.

Martin and Malcolm and America: A Dream or a Nightmare James H. Cone,1991

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--

Black Theology and Ideology Harry H. Singleton, III,2020-10-20 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.

The Cross and the Lynching Tree James H. Cone, 2011 Examines the symbols of the cross and the lynching tree in African Americans daily life, spiritual life and history.

God of the Oppressed James H. Cone, 1997

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.

Sisters in the Wilderness Dolores S. Williams, 2013-10-01 This landmark work first published 20 years ago helped establish the field of African-American womanist theology. It is widely regarded as a classic text in the field. Drawing on the biblical figure of Hagar mother of Ishmael, cast into the desert by Abraham and Sarah, but protected by God Williams finds a prototype for the struggle of African-American women. African slave, homeless exile, surrogate mother, Hagar's story provides an image of survival and defiance appropriate to black women today. Exploring the themes implicit in Hagar's story poverty and slavery, ethnicity and sexual exploitation, exile and encounter with God Williams traces parallels in the history of African-American women from slavery to the present day. A new womanist theology emerges from this shared experience, from the interplay of oppressions on account of race, sex and class. *Sisters in the Wilderness* offers a telling critique of theologies that promote liberation but ignore women of color. This is a book that defined a new theological project and charted a path that others continue to explore.

White Theology J. Perkinson, 2017-03-15 *White Theology* re-examines white race privilege throughout history and its relationship to black theology. James W. Perkinson articulates a white theology of responsibility responding to the claims of James Cone (and other black scholars) that serious engagement with history and culture must be at the heart of any

American projection of integrity or salvation in the modern period. Perkinson interweaves autobiography and postcolonial analysis, history, and phenomenology to explore white supremacy and the future of religious studies. This is an essential and groundbreaking book for courses in religious studies, African American studies, and theology.

For My People James H. Cone, 1984 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

Conceptions of God, Freedom, and Ethics in African American and Jewish Theology K. Buhring, 2008-05-12 This book is a consideration of major contemporary Black and Jewish understanding of God, examining how profound faith in a just God is sustained, and even strengthened, in the face of particularly horrific and long-standing evil and suffering in a community.

An Introduction to Theology in Global Perspective Stephen B. Bevans, 2009

Witnessing Whiteness Kristopher Norris, 2020-05-13 In *Witnessing Whiteness*, Kristopher Norris explores the challenges that lie at the intersection of race, church, and politics in America and argues for a new ethics of responsibility to confront white supremacy. Norris provides in-depth analysis of the ways whiteness, as a process of social/identity formation, is fueling racial division within American Christianity and the inadequacy of efforts at racial reconciliation to fully address the challenges posed by white supremacy. Seeking deeper theological reasons for racial injustice, he focuses on two of the most important thinkers in American religion of the past half century, Stanley Hauerwas and James Cone. Examining the current manifestations of racism in American churches, exploring the theological roots of white supremacy, and reflecting on the ways whiteness impacts even well-meaning, progressive white theologians, this book diagnoses the ways in which all of white theology and white Christian practice are implicated in white supremacy. By identifying the roots of white supremacy within the Christian church's theology and practice, it argues that the white church has a particular, and fundamental, responsibility to address it. *Witnessing Whiteness* uncovers this responsibility ethic at the convergence of two prominent streams in theological ethics: traditionalist witness theology and black liberationist theology. Employing their shared resources and attending to the criticisms liberation theology directs at traditionalism, it proposes concrete practices to challenge the white church's and white theology's complicity in white supremacy.

The Cambridge Companion to Black Theology Dwight N. Hopkins, Edward P. Antonio, 2012-07-26 A comprehensive look at black theology and its connection with major doctrinal themes within Christianity from a global perspective.

Jesus' Death in New Testament Thought: Two-Volume Complete Edition David A. Brondos, 2018-07-16 *Jesus' Death in New Testament Thought* is unlike anything written on the subject to date. It represents a radical break with the traditional models or "theories" of atonement based on ideas such as penal substitution, participation in Christ, and the Christus Victor motif, claiming that all of these ideas as commonly understood are foreign to New Testament thought. On the

basis of his analysis of second-temple Jewish thought, Brondos demonstrates that, for Jews in antiquity, what atoned for sins and led people to be declared righteous in God's sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with God's will which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers, in accordance with a divine plan conceived of before the ages, in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will for all. Jesus' dedication to this task led to confrontation and conflict with the powers and authorities of his day, who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died. Those who form part of this community, living out of faith under Jesus as their risen Lord, come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus, by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing, and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death, in fulfillment of the promises that God had made of old to his people Israel. In Volume 1, Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined, and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that, by the late second century, ideas that are foreign to those texts began to be read back into them, with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion, Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

Let the Oppressed Go Free Marvin Andrew McMickle, 2021 From pastor, scholar, and best-selling author, Marvin McMickle, comes this new volume that considers the evolution of liberation theologies in their historic and cultural contexts.

Beginning with the author's own formative experiences with the Black theology of James Cone, exploring the socioeconomic implications of Latin American liberation theologies, and considering in depth the theologies of feminist scholars, womanist theologians, and women in ministry. More than a chronological history or intellectual analysis, this book breathes with lived faith and practical theology, acknowledging the contexts out of which theologies of liberation emerge and the transforming impact they have on the social and political lives of Christians today--

The World Come of Age Lilian Calles Barger, 2018-07-02 On November 16, 2017, Pope Francis tweeted, Poverty is not an accident. It has causes that must be recognized and removed for the good of so many of our brothers and sisters. With this statement and others like it, the first Latin American pope was associated, in the minds of many, with a stream of theology that swept the Western hemisphere in the 1960s and 70s, the movement known as liberation theology. Born of chaotic cultural crises in Latin America and the United States, liberation theology was a trans-American intellectual movement that sought to speak for those parts of society marginalized by modern politics and religion by virtue of race, class, or sex. Led by such revolutionaries as the Peruvian Catholic priest Gustavo Gutiérrez, the African American theologian James Cone, or the feminists Mary Daly and Rosemary Radford Ruether, the liberation theology movement sought to bridge the gulf between the religious values of justice and equality and political pragmatism. It combined theology with strands of radical politics, social theory, and the history and experience of subordinated groups to challenge the ideas that underwrite the hierarchical structures of an unjust society. Praised by some as a radical return to early Christian ethics and decried by others as a Marxist takeover, liberation theology has a wide-ranging, cross-sectional history that has previously gone undocumented. In *The World Come of Age*, Lilian Calles Barger offers for the first time a systematic retelling of the history of liberation theology, demonstrating how a group of theologians set the stage for a torrent of new religious activism that challenged the religious and political status quo.

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