

**LUTHER SEMINARY  
COMMITTEE ADDRESSING RACISM**

**MULTI-CULTURAL RESOURCES BIBLIOGRAPHY**

This bibliography contains resources contributed by: Luther Seminary's Committee Addressing Racism (Alice Maung-Mercurio, Elieshi Mungure and Dorothy Tate); and Bethel Seminary's: 1) *Global Christian Theology: An Annotated Bibliography Emphasizing Non-White Authors* (Peter T. Vogt, Herbert V. Klem, Robert V. Rakestraw) and 2) *A Global Perspective on Biblical Studies: An Annotated Bibliography* (Mac G. Threinen and Peter T. Vogt).

The Luther Seminary committee members have added updated items to the already-existing tabular framework of Bethel Seminary's works (with their permission, see Appendices 1 & 2), and we have added three sections: Native American Theology; Gay, Lesbian, Bisexual, Transgender Theology, and Women and Theology. Certain categories also have helpful websites listed.

NOTE: This bibliography is a "work-in-progress" – Luther Seminary faculty and staff are invited to add new references, write annotations/reviews, and otherwise continue to improve on this ongoing project.

OUTLINE:

I. GLOBAL CHRISTIAN THEOLOGY

- A. General Works
- B. African Theology
- C. Asian Theology
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- E. The Disabled & Theology
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- H. GLBT Christian Issues  
(Gay, Lesbian, Bisexual, Transgender  
Christian Issues)
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II. GLOBAL PERSPECTIVES ON BIBLICAL STUDIES

- A. General Works
- B. African
- C. Asian
- D. Black American
- E. Hispanic and Caribbean

**I. GLOBAL CHRISTIAN THEOLOGY**  
**An Annotated Bibliography with Emphasis on Non-White Theologians**

\* Annotation from Mark L. Chapman, "Annotated Bibliography of Black Theology 1980-1992," in James Cone and Gayraud S. Wilmore, *Black Theology: A Documentary History*. Vol. 2, 1980-1992. Maryknoll, NY: Orbis, 1993.

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**A. GENERAL WORKS**

**Ambler, Rex** *Global Theology: The Meaning of Faith in the Present World Crisis*. London: SCM Press 1990

A brief, light review of tensions facing the church (East/West, North/South, rich/poor and our common ecology), pleading that theologians and the church take these issues seriously due to the spiritual root of the problems.

**Bediako, Kwame**. *Christianity in Africa: The Renewal of a Non-Western Religion*. Maryknoll: Orbis Books, 1997.

A theologian from Ghana argues that African Christians need to form an authentic and culturally relevant theology apart from Western traditions.

**Cobb, John B.** *Transforming Christianity and the World: A Way Beyond Absolutism and Relativism*. (ed., Paul Knitter) Orbis Books, 1999.

**Coward, Harold G. and Knitter, Paul** *Experiencing Scripture in World Religions* Orbis Books, 2000.

**D'Costa, Gavin and Knitter, Paul** *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions* Orbis Books, 1990.

**Leon-Hartshorn, Iris, et al.** *Set Free: A Journey Toward Solidarity Against Racism*. Scottdale: Herald Press, 2001.

A description of how white people have formed power structures to oppress and suppress the identities of people of color and how to resist racism.

**Dyrness, William A.** *Emerging Voices in Global Christian Theology*. Grand Rapids: Zondervan, 1994.

Collection of essays on theological issues from the perspective of theologians from Africa, Asia, and Latin America.

\_\_\_\_\_. *Invitation to Cross-Cultural Theology: Case Studies in Vernacular Theologies*. Grand Rapids: Zondervan, 1992.

Examines the ways in which Christians in a variety of settings think about and live out their faith. Also includes examination of appropriate methods for conducting theological education in these contexts.

\_\_\_\_\_. *Learning about Theology from the Third World*. Grand Rapids: Academie Books, 1990.

Good, basic introduction to the topic. The author assumes that Western Evangelicals have not sufficiently taken into account the theologies of other cultures. Especially helpful is chapter 5, which compares African, Latin, and Asian perspectives on Christology.

**Hanks, Thomas**. *God So Loved the Third World: The Bible, the Reformation, and Liberation Theologies*. Maryknoll, NY: Orbis, 1983 (in Spanish in 1983).

Careful study by Wheaton College graduate on the topics of wealth and poverty in the Old and New Testaments, concluding that in many cases poverty in the Bible comes directly from unfair practices of the wealthy and powerful which the poor can not prevent.

**Herzog, Frederick**. *Justice Church: The New Function of the Church in North American Christianity*. Maryknoll, NY: Orbis, 1980.

Makes the case that American racism is supported overtly, covertly, structurally and indirectly by the very structures of our theological training. These structures tend to work against inclusion of people of color due to academic considerations and then, by indirect social interaction, continue to produce pastors who unwittingly support racism in their churches.

**Kee, Alistair**. *Marx and the Failure of Liberation Theology*. Philadelphia: Trinity, 1990.

A Christian critique of the use of Marxist categories of evaluation of economic situations as a

## **B. AFRICAN THEOLOGY**

**Adeyamo, Tokunboh.** *Salvation in African Tradition.* Nairobi: Evangel, 1979.

Conservative evangelical description of ways in which African view of salvation interacts with the biblical data. Author is head of Association of Evangelicals in Africa.

**Bediako, Kwame.** "Cry Jesus! Christian Theology and Presence in Modern Africa." *Vox Evangelica* 23 (1993): 7-25.

Details the emergence of Africa as a center of world Christian thought, and examines the nature of theology and Christian expression in Africa. This article is followed by two responses.

**Boesak, Allan.** *Black and Reformed: Apartheid, Liberation, and the Calvinist Tradition.* Edited by Leonard Sweetman. Maryknoll, NY: Orbis, 1984.

A South African pastor's sermons and writings on the inconsistency of racial segregation with the Gospel and with sound Reformed theology.

\_\_\_\_\_. *Farewell to Innocence: A Social, Ethical study on Black Theology and Power.* Maryknoll, NY: Orbis, 1986.

Reformed South African theologian argues strongly in favor of full civil rights and equality for Black people as the only hope for justice in South Africa.

**Boesak, Willa.** *God's Wrathful Children: Political Oppression and Christian Ethics.* Grand Rapids: Eerdmans, 1995.

Presents a practical ethic for post-apartheid South Africa that challenges that nation's black people to channel their anger in constructive ways.

**Boulaga, F. Eboussi.** *Christianity Without Fetishes: An African Critique and Recapture of Christianity.* Maryknoll, NY: Orbis, 1984.

Roman Catholic priest argues that Western forms of Catholicism are fetishes which hinder the development of theology in African context. The development of Jewish and Latin Christianity is traced to demonstrate the precedent for contextual theology.

**Cotterell, F. Peter** "The 1993 Laing Lecture: Second Response." *Vox Evangelica* 23 (1993) 29-30  
Response to Kwame Bediako's article on African theology.

**DeGruchy, John W. and Villa-Vicencio.** *Apartheid is a Heresy.* Grand Rapids: Eerdmans, 1983.

A biblical evaluation of the origins, teachings, and impact of Apartheid on the South African churches, both black and white, with particular care to evaluate Apartheid in biblical perspective.

**Dickson, Kwesi A.** *Theology in Africa.* Maryknoll, NY: Orbis, 1984.

Exposition of the African worldview as the context of theology in Africa, the implications of Colonial Christianity, the need for Christianity to affirm economic justice for Africans, and the need to build bridges between biblical and African cultures.

**Dyrness, William A.** *Emerging Voices in Global Christian Theology.* Grand Rapids: Zondervan, 1994, pp. 47-126.

Describes various perspectives on theology from the perspective of African theologians.

\_\_\_\_\_. *Learning about Theology from the Third World.* Grand Rapids: Academie Books, 1990.  
Chapter 2, "African Theology: Christianity and Culture."

Details history and content of African theology, with a view toward learning from the African cultural perspective. Good, basic introduction to the topic.

**Hastings, Adrian.** *African Catholicism: Essays in Discovery.* London: SCM Press & Philadelphia: Trinity Press International, 1989.

A survey of theological issues facing the Catholic Church in Africa. They include dealing with traditional cultures (including their impact on the life of the church) and the need for a corrective African Theology to deal with uniquely African issues such as relationships to South Africa and issues of poverty.

**Hopkins, Dwight N.** *Black Theology, USA and South Africa: Politics, Culture, and Liberation.* Maryknoll, NY: Orbis, 1989.

Explores the fundamental tenets of black theology in the US and in South Africa, and searches for a common denominator between the two.

**Kato, Byang H.** *Theological Pitfalls in Africa*. Kisumu, Kenya: Evangel, 1975.

Conservative rejection of liberal trends in African Liberation Theologies.

**Kurewa, John Wesley Zwomunondiita.** *Biblical Proclamation for Africa Today*. Nashville: Abingdon, 1995.

African theologian details a theology of proclamation based on the uniqueness and authority of Scripture as the Word of God.

**Mbiti, John S.** *Concepts of God in Africa*. New York: Praeger, 1970.

A survey of African religions from Kenya to Nigeria indicating which people groups have had a very high view of God (along with other gods), which has provided the foundation for the rapid spread of Christianity in Africa. The debate is whether these religions know the Christian God.

\_\_\_\_\_. *African Religions and Philosophy*. New York: Praeger, 1969.

The first comparative study of African religions by an African evangelical theologian, this book adds a new dimension to our understanding of African History, life, and thought.

**Moore, Moses N.** *Orishatukeh Faduma: Liberal Theology and Evangelical Pan-Africanism, 1857-1946*. Lanham, MD: Scarecrow, 1996.

Examines role of Protestant liberal theology in the development of Pan-Africanism, arguing that Africans and African-Americans were not passive recipients of Western theology, but contributed to the development of African theology.

**Mosala, Itumeleng J.** *Biblical Hermeneutics and Black Theology in South Africa*. Grand Rapids: Eerdmans, 1989.

A comparison of Materialistic Exegesis (which attempts to interpret key texts in Luke and Micah in the context of the original social, economic, and political context) with the treatment of the same texts by Black Theologians in the South African setting.

**Muzorewa, Gwinyai H.** *The Origins and Development of African Theology*. Maryknoll, NY: Orbis, 1987.

This is a good survey to introduce scholars to the issues leading to recognition by Africans of the need for indigenous African Theology and its relevance to African Independence movements, and problems in southern and South Africa. Primary focus is theological issues in Africa and South Africa.

**Oduyoye, Mercy Amba.** *Hearing and Knowing: Theological Reflections on Christianity in Africa*. Maryknoll, N.Y.: Orbis Books, 1986.

Out of the conviction that theology is for living, Oduyoye explores elements of a contextual interpretation of Christian faith for Africa. The first part of this interesting and readable book traces the history of Christian mission and theology in Africa, while the second part develops particular themes. The book includes a bibliography.

**Oladipo, Emmanuel.** "The 1993 Laing Lecture: First Response." *Vox Evangelica* 23 (1993): 27-28.

Response to Kwame Bediako's article on African theology.

**Sawyer, Harry.** *Creative Evangelism: Towards A New Christian Encounter With Africa*. London: Lutterworth, 1968.

One of the early works seeking to use the world view of African traditional religion to make Christian teaching clear and attractive to the majority of people, so that the church can be a valid option to more Africans.

**Shorter, Aylward.** *African Christian Theology*. Maryknoll, NY: Orbis, 1986.

A good introduction to the major issues in African theology including African concepts of God, indigenous understandings of God, Africa's potential contribution to world theological discussion, and issues of understanding Jesus Christ as the Son of God in East African contexts.

\_\_\_\_\_, ed. *African Christian Spirituality*. Maryknoll, NY: Orbis, 1978.

Initial essays by Shorter on issues of Christianity and African culture is followed by a collection of readings and papers from famous African leaders dealing with African understandings of humanity, spirituality, and community.

**Young, Josiah U.** *Black and African Theologies*. Maryknoll, NY: Orbis, 1986.

Black theology in America, with its origins and specific needs in asserting authentic African identity and the struggle for civil rights, is compared to the struggles of African people to work on indigenous theology, and the struggles of South Africa. A good survey to introduce the major issues and writers.

### **3. ASIAN THEOLOGY**

**Committee on Theological Education (eds).** *Minjung Theology: People as the Subjects of History*. Maryknoll, NY: Orbis, 1983.

A collection of 10 articles from eight different authors (mostly from Korea) dealing with issues of poverty in Asia, and the insensitivity of churches and theology to the plight of the poor. It contends that rooting Christian theology in the concerns of the very poor is legitimate and necessary.

**Dayanandan, Francis T. and Balasundaram, Franklyn J. (eds. and contributors)** *Asian Expressions of Christian Commitment: A Reader in Asian Theology*. Christian Literature Society, 1982.

Six papers on major concerns in Asian Christian thinking open the book which then moves by countries for papers on India, Japan, Korea, Philippines, China/Hong Kong/Taiwan, Indonesia/Malaysia/Myanmar and Sri Lanka. With notes on the contributors and suggestions for further study also divided according to countries.

**Dyrness, William A.** *Emerging Voices in Global Christian Theology*. Grand Rapids: Zondervan, 1994, pp. 127-198.

Asian theologians discuss theological issues of particular concern to them, including developmental issues, political relationships, and missiology.

\_\_\_\_\_. *Learning about Theology from the Third World*. Grand Rapids: Academie Books, 1990. Chapter 4, "Asian Theology: Christianity and the Transcendent."

Analyzes a major theological issue relevant to the cultures of India, China, Japan, and the Philippines.

**Katoppo, Marianne.** *Compassionate and Free: An Asian Woman's Theology*. Maryknoll, NY: Orbis, 1979.

An Indonesian woman argues for the development of a unique approach to theology that is unconstrained by conceptions of men and other cultures.

**Koyama, Kosuke.** *No Handle on the Cross*. Maryknoll, NY: Orbis, 1976.

A series of lectures and devotionals on Asian approaches to understanding God, and spiritual sensitivities and understandings of Christian theology in Asia. The author is a missionary from Japan to Thailand.

\_\_\_\_\_. *Water Buffalo Theology*. Maryknoll, NY: Orbis, 1974.

Devotionals on Thai and Japanese cultural themes as they relate to the understanding of God from South East Asian perspectives. Designed to inform Christians from the West as they enter Asian lands.

**Lee, Jung Young.** *The Trinity in Asian Perspective*. Nashville: Abingdon, 1996.

Presents an Asian theology of the Trinity based on a variety of East Asian religious traditions. The Korean concept of "yin and yang" is used to help understand how God is both "one" and "three."

**Park, Andrew Sung.** *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon, 1993.

Examines reconciliation with God and the restoration of *han* (the Korean concept of the relational consequences of sin). Presents a culturally contextualized examination of the doctrine of sin.

**Song, Choan-Seng.** *The Compassionate God*. Maryknoll, NY: Orbis, 1982.

This writer comes from China, lives in Switzerland, and writes theology to help Westerners know how very differently the Gospel must be presented for Asian minds. Evangelicals in China are not always pleased with the extent to which he deals with Western ideas.

\_\_\_\_\_. *Jesus, the Crucified People*. New York: Crossroad, 1990. Reprint, Minneapolis: Fortress, 1996.

First of a trilogy detailing an Asian Christology.

\_\_\_\_\_. *Jesus and the Reign of God*. Minneapolis: Fortress, 1993.

Second of a trilogy detailing an Asian Christology.

\_\_\_\_\_. *Jesus in the Power of the Spirit*. Minneapolis: Fortress, 1994.

Third of a trilogy detailing an Asian Christology.

\_\_\_\_\_. *The Tears of Lady Meng: A Parable of People's Political Theology*. Maryknoll, NY: Orbis, 1982.

An example of doing theology in a contextual way, Song examines a story and draws implications for today.

\_\_\_\_\_. *Theology from the Womb of Asia*. Maryknoll, NY: Orbis 1986.

An intriguing study of cultural themes appropriate to the doing of theology in Asia, such as the Love-Pain of God who loves those who suffer and the mystery of why he does not stop it. He offers 10 ways in which western theology does not fit Asia and needs to change.

\_\_\_\_\_. *Third Eye Theology: Theology in Formation in Asian Settings*. Maryknoll, NY: Orbis, 1979. An examination of the approaches to theology in the Asian context.

**Thangaraj, M. Thomas.** *The Crucified Guru: An Experiment in Cross Cultural Christology*. Nashville: Abingdon, 1994.

Examines the person and work of Christ in light of the Indian concept of guru.

**Trompf, G.W.** *The Gospel is Not Western: Black Theologies from the Southwest Pacific*. Maryknoll, NY: Orbis, 1987.

Collection of theological essays from Aboriginal Australia, Torres Strait, and Melanesia which demonstrate the unique contributions of Black theologians of Southwest Asia.

#### **D. BLACK THEOLOGY**

**Bailey, Randall C. and Jacquelyn C. Grant, eds.** *The Recovery of Black Presence: An Interdisciplinary Exploration*. Nashville: Abingdon, 1994.

Explores how "Afrocentric" issues have reshaped concerns about the Bible, theology, ethics, sociology of religion, and Christian Education.

**Barndt, Joseph.** *Dismantling Racism: The Continuing Challenge to White America*. Mpls: Augsburg, 1991. A white pastor examines racism and posits a biblical response to it.

**Bentley, William H. and Ruth Lewis Bentley.** "Reflections on the Scope and Function of a Black Evangelical Black Theology," in *Evangelical Affirmations*, ed. Kenneth S. Kantzer and Carl F.H. Henry, 299-333. Grand Rapids: Academie, 1990.

Describes the nature of black evangelicalism and details the unique culture and setting in which it developed. Includes a helpful bibliography.

**Bradley, L. Richard.** "The Curse of Canaan and the American Negro." *Concordia Theological Monthly* 42,2 (February 1971): 100-107.

Examination of past interpretations of Gen. 9:25-27 with arguments as to why it should not be used to justify racial segregation or oppression of people of color.

**Brown, Hubert L.** *Black and Mennonite: A Search for Identity*. Scottdale, PA: Herald, 1976.

Argues for a multi-cultural approach to understanding the spiritual heritage of the Mennonites and Anabaptists, with a view toward broadening the Mennonite heritage.

**Cone, James H. and Gayraud S. Wilmore.** *Black Theology: A Documentary History*. Vol. 1, 1966-1979, 2d ed. Maryknoll, NY: Orbis, 1993.

Collection of writings by African-American thinkers and church leaders on fundamental aspects of black theology. Includes extremely helpful annotated bibliography.

\_\_\_\_\_. *Black Theology: A Documentary History*. Vol. 2, 1980-1992. Maryknoll, NY: Orbis, 1993.

Compilation of writings on contemporary issues facing the black church, including feminism, hermeneutics, and multicultural issues.

\_\_\_\_\_. "Black Theology in American Religion." *Journal of the American Academy of Religion* 53 (December 1985): 755-71.

Examines the roots of Black theology in the context of Africa-American religious thought. The author discusses the themes of justice, love, suffering, liberation and hope in Black religious thought from slavery to the civil rights movement and the theology of Martin Luther King, Jr. The author concludes with a discussion of the impact of Malcolm X and the Black Power movement on the emergence of Black theology. (C)

\_\_\_\_\_. *For My People: Black Theology and the Black Church*. Maryknoll, NY: Orbis, 1984.

Interprets the origins of Black theology from the Black Power movement of the 1960s, its relationship to liberation theologies, special problems faced by Black women and his suggestions for the movement as it moves toward maturity. Earlier titles include: *Black Theology*, *Black Theology of Liberation*, *The Spirituals and the Blues*.

**Cooper-Lewter, Nicholas, and Henry H. Mitchell.** *Soul Theology: The Heart of American Black Culture*. Nashville: Abingdon, 1986.

An examination of theological methods and core tenets of the theological thinking of the black community.

**Ellis, Carl F.** *Free at Last? The Gospel in the African-American Experience*. Downer's Grove: InterVarsity, 1996.

Describes the ways in which culture and history have affected the African-American community and its theology, and proposes a means of liberation through the Gospel.

**Evans, James H. Jr.** *We Have Been Believers: An African-American Systematic Theology*. Minneapolis: Fortress, 1992.

Expresses the content of Black theology with an effort to strengthen black churches in the accomplishment of their mission.

**Evans, Anthony T.** "A Biblical Critique of Selected Issues in Black Theology." Th.D. diss., Dallas Theological Seminary, 1982.

An examination of Black theology as to how it relates to the biblical doctrines of Christ, the Bible, and the church. It further analyzes the tenets in light of Scripture to determine compatibility, and offer biblical corrections, where needed.

**Fager, Charles E.** *White Reflections on Black Power*. Grand Rapids: Eerdmans, 1967.

White response to the Black Power authors of the sixties which recognizes the ways in which African Americans have been systematically put at a social and economic disadvantage, and considers the kind of response which would lead toward justice.

**Felder, Cain Hope, ed.** *Stony The Road We Trod: African American Bible Interpretation*. Minneapolis: Fortress Press, 1991.

A collection of essays and papers from eleven prominent African American writers dealing with issues such as the Black presence in the Bible, Afro-centric hermeneutics, African women in the Bible, and texts in the Bible dealing with slavery.

**Hays, J. Daniel.** "The Cushites: A Black Nation in the Bible." *Bibliotheca Sacra* 153 (Oct-Dec 1996): 396-409.

Examines the nature of the Cushites as a Black people and notes their contribution and development. In light of the prominence of the Cushites, the author argues that the Bible should be seen as being told against a multiethnic background.

**Hopkins, Dwight N.** *Black Theology, USA and South Africa: Politics, Culture, and Liberation*. Maryknoll, NY: Orbis, 1989.

Explores the fundamental tenets of black theology in the US and in South Africa, and searches for a common denominator between the two.

**Ivory, Luther D.** *Toward a Theology of Radical Involvement: The Theological Legacy of Martin Luther King, Jr.* Nashville: Abingdon Press, 1997.

Ivory argues that King is best understood as a theologian whose activist rhetoric is determined and shaped by a profound understanding of God and God's involvement in human history for human liberation and salvation.

**Jones, Major.** *Christian Ethics for Black Theology: The Politics of Liberation*. Nashville: Abingdon, 1974.

Important African-American theologian seeks a middle ground between the black power and nonviolent stances.

**Jordan, R.L.** *Black Theology Exposed*. New York: Vantage, 1982.

A black pastor argues that black theology is unbiblical and inconsistent with the Gospel.

**Kelsey, George.** *Racism and the Christian Understanding of Man*. New York: Charles Scribner's Sons, 1965.

Classic work which disengages racism (which says human life is determined by the physical and the genetic) from true Christianity (which sees human life as a function of the personal and spiritual).

**McCray, Walter Arthur.** *Black Folks and Christian Liberty: Black, Christian, and Free to be Cultural and Social*. Chicago: Black Light Fellowship, 1979.

A very devotional set of practical Bible studies designed to help people of color deal with the distinctive problems and challenges facing them in the USA, using the strength and power which only God can give as they apply the teachings of God's word.

\_\_\_\_\_. *The Black Presence in the Bible: Discovering the Black and African Identity of Biblical Persons and Nations*. Chicago: Black Light Fellowship, 1991.

This teacher's guide introduces the topic of the black presence in the Bible and details the importance of the topic for blacks and whites alike.

\_\_\_\_\_. *The Black Presence in the Bible and the Table of Nations: Genesis 10:1-32 With Emphasis on the Hamitic Genealogical Line from a Black Perspective*. Chicago: Black Light Fellowship, 1990.

A companion to the above volume, this work focuses attention on Genesis 10:1-32.

**Mitchel, Henry H.** *Black Belief*. New York: Harper & Row, 1975.

Thesis that African American folk religion has its roots in lofty African concepts of God as a God of hope and justice, which has given African American people common beliefs, values and the ability to endure pain in America.

**Moyd, Olin P.** *Redemption in Black Theology*. Valley Forge: Judson Press, 1979.

Seeks to expand the understanding of redemption to include acceptance into the community of the chosen.

**Pannell, William.** *The Coming Race Wars: A Cry for Reconciliation*. Grand Rapids: Zondervan, 1993.

This professor from Fuller Seminary comments on the crisis of the Rodney King events and its meaning for Black evangelicals in view of the failure of evangelical Whites to do much to understand the conditions and feelings of people of color in the USA.

**Perkins, Spencer.** "The Prolife Credibility Gap." *Christianity Today*, 21 April 1989, 21-22.

Essay on the need for a broader prolife position that includes concern for justice and the poor, as well as the unborn.

**Potter, Ronald.** "Christian Apologetics in the African-American Grain." In *Christian Apologetics in the Postmodern World*, ed. Timothy R. Phillips and Dennis L. Okholm, 173-81. Downer's Grove: InterVarsity, 1995.

Challenges the white evangelical world to seek new approaches to communicating the Gospel to African-Americans and their unique perspectives and culture.

**Raboteau, Albert J.** *Slave Religion: The "Invisible Institution" in the Antebellum South*. New York: Oxford University Press, 1978.

Scholarly examination of the nature and impact of religious faith among slaves in the South.

**Roberts, Deotis, J.** *Black Theology in Dialogue*. Philadelphia: Westminster Press, 1987.

A plea for contextual theology which includes dialogue with Third World theologians, African Americans and other communities, which traces the origins of Black Theology and its potential contribution to justice and reconciliation in our world today, without which there is little love or truth in theology. Other titles by Deotis are: *Black Theology in Dialogue*, *Roots of a Black Future*, *A Black Political Theology, Liberation and Reconciliation: A Black Theology*

**Salley, Columbus and Behm, Ronald.** *What Color Is Your God?: Black Consciousness and the Christian Faith*. Downer's Grove, IL: InterVarsity Press, 1981.

An evangelical assessment of the Black Consciousness movement and its contribution to the health and recovery of African Americans, and recommendations for what White evangelical churches could be doing to promote healing and reconciliation.

**Skinner, Tom.** *Black and Free*. Grand Rapids: Zondervan, 1968.

An early statement by a black evangelical on the impact of the Gospel on the problems of inner cities and racism.

\_\_\_\_\_. *How Black is the Gospel?* Philadelphia: J.B. Lippincott, 1970.

An effort to demonstrate that Christianity is not a "white" religion, but is focused on a relationship with Jesus, who seeks all the lost.

\_\_\_\_\_. *If Christ is the Answer, What are the Questions?* Grand Rapids: Zondervan, 1974.

A question-and-answer book addressing some key issues in politics and religion, stressing how faith in Christ can make a difference.

**Usry, Geln and Craig S. Keener.** *Black Man's Religion: Can Christianity be Afrocentric?* Downer's Grove: InterVarsity, 1996.

A forceful argument that Christianity is not a "white man's religion," but rather can be afrocentric and, therefore, significant for people of color.

**Walker, Theodore, Jr.** *Empower the People: Social Ethics for the African-American Church.* Maryknoll, NY: Orbis, 1991.

Presents a response to social problems facing the black community from the perspective of black theology and black power.

**Wilmore, Gayraud S.** *Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People.* 2nd edition. Maryknoll, NY: Orbis, 1983.

Examines the history of religion among African-Americans and identifies the cultural, social, and political factors in the rise and decline of radicalism in the black church. Concludes with identification of current trends in black religion.

**Witvliet, Theo.** *The Way of the Black Messiah: The Hermeneutical Challenge of Black Theology as a Theology of Liberation.* Oak Park, IL: Meyer Stone, 1987.

This white theologian examines the history and development of black theology and describes how it is unique as a theological movement. Translated from Dutch.

## **E. THE DISABLED – THEOLOGY AND THE CHURCH**

**Black, Kathy and Franklyn, Paul (editors)** *A Healing Homiletic: Preaching and Disability* Nashville, TN: Abingdon Press, 1996.

**Eiesland, Nancy and Saliers, Don E. (editors)** *Human Disability and the Service of God: Reassessing Religious Practice* Nashville, TN: Abingdon Press, 1998.

**Eiesland, Nancy and Chopp, Rebecca** *The Disabled God: Toward a Liberatory Theology of Disability,* Nashville: Abingdon Press, 1994.

**Evans, Abigail Rian** *Redeeming Marketplace Medicine: A Theology of Health Care* Pilgrim Press, 1999.

**Newman, Gene and Eareckson Tada, Joni (photographer)** *All God's Children* Grand Rapids, MI: Zondervan, 1993.

**Webb-Mitchell, Brett** *God Plays Piano, Too: The Spiritual Lives of Disabled Children* New York: Crossroads/Herder and Herder, 1993.

\_\_\_\_\_. *Dancing with Disabilities: Opening God's Church to all God's Children* Cleveland, OH: United Church Press, 1997.

\_\_\_\_\_. *Unexpected Guests at God's Banquet: Welcoming People with Disabilities into the Church* Cleveland, OH: United Church Press,

**Weiss Block, Jennie** *Copious Hosting: A Theology of Access for People with Disabilities* Continuum Publishing Group, 2002.

## **F. HISPANIC and CARIBBEAN THEOLOGY**

**Araya, Victorio.** *God of the Poor.* Maryknoll, NY: Orbis, 1983 (Spanish) English 1987. A Methodist professor of theology indicates how God's concern for the poor is a theological theme that can integrate theological thinking.

**Costas, Orlando E..** *Christ Outside the Gate: Mission Beyond Christendom.* Maryknoll, NY: Orbis 1984.

A good introduction to contextualization in Latin American context, understanding sin and salvation in an oppressed continent. An Evangelical approach to Biblical and liberation themes.

\_\_\_\_\_. *The Integrity of Mission.* Maryknoll, NY: Orbis, 1979.

The author pleads with church and mission agencies to allow greater freedom of thought and theological expression for Latin American pastors and theologians. This will result in greater effectiveness in church outreach in the region.

\_\_\_\_\_. *The Church and Its Mission: A Shattering Critique from the Third World.* Maryknoll: Orbis, 1974. A strong protest against the use of financial control to limit the effectiveness of Latin American churches and missions to minister to Latin Americans. Argues that the motivation for such control is fear of criticism on the part of North American mission agencies.

**Dyrness, William A.** *Emerging Voices in Global Christian Theology.* Grand Rapids: Zondervan, 1994, pp. 199-252.

Two Latin American theologians describe theological issues of missiology and Protestantism.

\_\_\_\_\_. *Learning about Theology from the Third World.* Grand Rapids: Academie Books, 1990.

Chapter 3, "Latin American Theology: Christianity and its Political Setting."

An introduction to the background, development, and thought of liberation theology.

**González, Justo L.** *Mañana: Christian Theology from a Hispanic Perspective.* Nashville: Abingdon, 1990.

Examines the early church's doctrinal formulations and sets forth a contemporary Hispanic theology of liberation.

\_\_\_\_\_, ed. *Voices: Voices from the Hispanic Church.* Nashville: Abingdon, 1992.

Hispanic Christians write about ethical issues facing the church today. Includes materials from Catholics, Protestants, and women from a variety of Hispanic backgrounds.

**Gutierrez, Gustavo.** *A Theology of Liberation: History, Politics and Salvation.* Maryknoll: Orbis, 1973.

Spanish Original: *Teología de la liberación, Perspectivas* (Lima, CEP, 1971).

**Isasi-Díaz, Ada María and Fernando F. Segovia, eds.** *Hispanic/Latino Theology: Challenge and Promise.* Minneapolis: Fortress, 1996.

Details the sources, loci, and expressions of Hispanic theology while at the same time providing insight as to the possibilities for the future of Hispanic theology.

**Pretiz, Paul and Mike Berg** *The Gospel People.* (157 pages) Waynesboro, Georgia: Gabriel Resources, 1992.

Veteran LAM (Latin-American Mission) missionaries Berg and Pretiz tell the exciting story of the fast-growing evangelical church in Latin America--putting faces and feelings to what some call a modern day Protestant Reformation. This book makes a great introduction to the evangelical church in Latin America.

\_\_\_\_\_, *Spontaneous Combustion: Grass-Roots Christianity, Latin American Style,* Waynesboro, Georgia: Gabriel Resources, 1996.

LAM's Mike Berg and Paul Pretiz's second co-authored book. The writers study the phenomenal growth of Latin grass-roots churches having no connection to existing denominations or foreign mission agencies. There is fascinating material on these grass-roots movements, which largely explain the explosive Protestant growth in Latin America.

**Pretiz, Paul and Roberts, Dayton.** *Like A Mighty Army,* (204 pages), (same publ. as above) 1999.

Spanish version: *Guerreros de la Evangelización,*

Update on above books: Explanation of the “innovative, inclusive mission methodology pioneered by LAM (Latin American Missions)...includes critique.”

**Segundo, Juan Luis.** *The Liberation of Theology.* Maryknoll, NY: Orbis, 1976.

A classic introduction to liberation theology from one of the founding fathers, who focuses on the need to care for the liberation of the poor, using a combination of Christian theology and Marxist critique of economic conditions in Latin America.

**Sobrinho, Jon and Ignacio Ellacuría, eds.** *Systematic Theology: Perspectives from Liberation Theology.* Maryknoll, NY: Orbis, 1996.

Collection of readings on various aspects of Latin American Liberation Theology.

**Sobrinho, Jon.** *The True Church and the Poor.* Maryknoll, NY: Orbis, 1984.

A classic development of a combination of Christian Theology from a Roman Catholic perspective and some Marxist categories of critique of existing social inequality and persistent disadvantage of the poor. Argues for the need to provide a theological solution to the problem.

**Tamez, Elsa.** *The Amnesty of Grace: Justification by Faith from a Latin American Perspective.* Translated by Sharon H. Ringe. Nashville: Abingdon, 1993.

Presents a Latin American theology of justification by faith, arguing that justification is properly understood as a synonym for "humanization."

**Wagner, Peter.** *Latin American Theology: Radical or Evangelical.* Grand Rapids: Eerdmans, 1970.

Peter Wagner of the School of World Missions offers an Evangelical attempt to evaluate the major trends in Latin American Theology, attempting to assess those emphases which are needed as a corrective and those which are not acceptable to evangelical mission concerns.

## **G. NATIVE AMERICAN THEOLOGY**

**Austin, Mary** *Basket Woman: The Book of Indian Tales* (includes modern also: “The Christmas Tree”) Reno, NV: University of Nevada Press, 1999. Traditional and modern stories tell of the wisdom of a people who flourished before the arrival of white settlers.

**Irwin, Lee, ed.** *Native American Spirituality, a Critical Reader.* Lincoln: University of Nebraska Press, 2000. Includes aboriginal and Christian traditions.

**Hong, Edna** *Way of the Sacred Tree,* Augsburg Publ House, Minneapolis, Minnesota, 1983.

A fascinating historical novel of the Dakota people in the 1800's, their suffering, conflict and adjustment to the Christian faith and to new ways of living. Based on actual persons and historical events. (*Out of print at this time, but many copies are available on internet sources.*)

**Hoyer, Mark** *Dancing Ghosts: Native American and Christian Syncretism in Mary Austin's Work.* Reno, Nevada: University of Nevada Press, 1998.

An interdisciplinary, historically grounded American Studies scholarly work. On one level, it offers a sophisticated, well-focused reading of the work of Mary Austin. On another, it provides readers with a wealth of information about western Indian tribes, particularly those from the Owens Valley.

**Kidwell, Clara Sue, Homer Noley, and George E. "Tink" Tinker.** *A Native American Theology.* Maryknoll, NY: Orbis Books, 2001.

Organized around traditional Christian theological categories, with some drawn from the Native American context, the authors engage Native American experience, concepts, values and worldviews in their interpretation of the message of the gospel.

**Rusco, Elmer R.** *A Fateful Time: The Background and Legislative History of the Indian Reorganization Act (IRA)* Reno, NV: University of Nevada Press, 2000. Re: “Sovereign Nations”

The Indian Reorganization Act of 1934 has been acknowledged as the most important statute affecting Native Americans after the General Allotment Act of 1887. Over half the Native (tribal land) governments in the contemporary US are organized under its provisions and related statutes.

**Smith, Huston and Snake, Reuben, eds.; Walter B. Echo-Hawk, et al.** *One Nation Under God: the Triumph of the Native American Church*, Santa Fe, NM: Clear Light Publishers, 1996.

Helpful websites:

<http://www.elca.org/cmm/resource.html>

<http://www.firstnationsmonday.com/healing-circle.htm>.

[http://www.crosssearch.com/People/Native\\_Americans/](http://www.crosssearch.com/People/Native_Americans/)

<http://www.mrs.umn.edu/~pehng/rel.html>

### **H. GAY, LESBIAN, BISEXUAL, TRANSGENDER THEOLOGY**

Comstock, Gary David. *Unrepentant, Self-Affirming, Practicing: Lesbian – Bisexual -Gay People within Organized Religion*. (New York: Continuum, 1996).

A compendium of information on how certain believers see religions, not how religions see some of their most faithful adherents.

**Countryman, Louis William, Ritley, M.R.** *Gifted by Otherness: Gay and Lesbian Christians in the Church* Philadelphia, PA: Morehouse Publ. 2001.

**Coy, Wendy** *Tough Stuff (chapter on Gender/Orientation)* Zondervan, 2003.

**Goss, Robert E. and West, Mona** *Take Back the Word: A Queer Reading of the Bible* Pilgrim Press  
With a multitude of gay, lesbian, transsexual and bisexual voices, this book provides a point of reference that allows persons in these communities to “define and affirm ourselves in the midst of a social environment that uses the Bible to justify violence and hatred toward us.”

**Helminiak, Daniel A., Spong, John S.** *What the Bible Really Says about Homosexuality*, San Francisco: Alamo Square Press, 1994.

**Kader, Rev. Samuel** *Openly Gay, Openly Christian: How the Bible Really is Gay Friendly*, San Francisco: Leyland Publications, 1999.

Examines in a logical and scholarly fashion exactly what the Bible does and does not say about homosexuality. There is a lack of political rhetoric, and the cultural background descriptions are helpful in understanding how to interpret Biblical passages often quoted by many voices in the debate.

**Mackenzie Shepherd, Loraine** *Feminist Theologies for a Postmodern Church: Diversity, Community, and Scripture (American University Studies. Series VII, Theology & Religion, Vol. 219. New York, Oxford: Peter Lang, 2002.* Part I of the book is an excellent overview of postmodern thinking in 4 major feminist theologians, and implications for their research for postmodern churches. Part II analyzes the story of the United Church of Canada’s decision in the late ‘80’s to ordain gay and lesbian clergy; she utilizes her critique of the theologians for this ‘real-life’ process; and portrays examples from actual church groups.

**McNeill, John J.** *The Church and the Homosexual*, Boston: Beacon Press, 1993.

**Molenkott, Virginia Ramey** *Omnigender: A Trans-Religious Approach* Pilgrim Press, 2002.

The author examines the problems inherent in our society's bipolar concept of gender identity. This is a landmark book in bridging traditional religious doctrine and postmodern theory.

**Sheridan, Vanessa and James B. Nelson** *Crossing Over: Liberating the Transgendered Christian*, Pilgrim Press, 2001.

The author dispels myths about the transgendered. Using tenets of liberation theology, she encourages those who are transgendered to seek sources of spiritual strength and join the struggle for justice in the church and larger society.

**Stone, Ken, ed.** *Queer Commentary and the Hebrew Bible* Sheffield, England: Sheffield Academic Press, 2001.

**Thompson-Cook, Ann** *And God Loves Each One: A Resource for Dialogue about the Church and Homosexuality*, Reconciling Congregations Program. 3801 N. Keller Ave. Chicago, IL 60641 (see link below).

<http://www.whosoever.org/index.shtml>

<http://www.anthompsoncook.com/andgodloves/>

## **I. WOMEN AND THEOLOGY**

Abrahamsen, Valerie A. *Women and Worship at Philippi: Diana/Artemis and other Cults in the Early Christian Era*. (Portland, Maine: Astarte Shell Press, 1995).

Women at Philippi in the first century C.E. reveal a great deal about women's religious agency in that period.

Anderson, Sherry R. and Patricia Hopkins. *The Feminine Face of God*. (Bantam, 1991).

More about feminine spirituality than theology but a good introduction to the search for a more authentic faith for women. (K. Huckle)

Armstrong, Karen. *A History of God: The 4000-Year Quest of Judaism, Christianity and Islam*. (New York: Alfred A. Knopf, 1993).

This is not a "feminist" book, but it is richly rewarding for those interested in a review of ideas and concepts of God that have pertained over the millennia in Judaism, Islam, and Christianity, including traditions of mysticism.

Ashe, Kaye. *The Feminization of the Church*. (Sheed and Ward, 1997).

It has chapters on women and spirituality, women and ethics, women and language, women and ministry, and women and leadership.

Borreson, K.E; *The image of God: Gender models in the Judaeo-Christian Tradition*. (Minneapolis: Fortress Press, 1995)

**Ashton, Mark** *Hot Issues: Jesus Confronts Today's Controversies*, Grand Rapids, MI: Zondervan 2002.

Jesus on 6 Hot Issues: racism, feminism, sexuality, materialism, poverty and intolerance.

Brock, Rita Nakashima. *Journeys by Heart: A Christology of Erotic Power*. (New York: Crossroad, 1988).

An exploration of a multi-cultural Christian journey, and a thoughtful rationale and proposal for

"embodiment theology." Christians, since St. Augustine, have made the female and male body a source of degradation and shame. Nakashima Brock's work reclaims God's wondrous physical creations in poetically profound prose, and shows how we are redeemed and graced by God's gift of body.

Buchmann, Christina and Celina Spiegel (eds). *Out of the Garden: Women Writers on the Bible*.

A collection of essays on different women in the Hebrew Bible. Contributing writers include Fay Weldon, Rebecca Goldstein, Margaret Anne Doody, Phyllis Trible, Daphne Merkin, and the editors.

Anne E. Carr, *Transforming Grace: Christian Tradition and Women's Experience* (San Francisco: Harper & Row, 1988).

A good overview.

Clanton, Jann Aldredge. *In Whose Image: God and Gender* (Myer-Stone, 1989)

Just what it says, and introduces alternate trinitarian imagery.

Comstock, Gary David. *Unrepentant, Self-Affirming, Practicing: Lesbian – Bisexual -Gay People within Organized Religion*. (New York: Continuum, 1996).

A compendium of information on how certain believers see religions not how religions see some of their most faithful adherents.

Daly, Mary. *The Church and the Second Sex*. (Boston: Beacon Press, 1968, 1975, 1985).

From the cover: "Mary Daly's first analysis of women and religion . . . a searing expose of Christian misogyny--especially within the Catholic Church; one of the most important critiques of sexism in the Christian tradition." "Reading this newest edition . . . is like taking part in a rich archaeological dig. At each level we discover revolutionary breakthroughs in feminist consciousness."

Daly, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. (Boston: Beacon Press, 1973, 1985).

From the cover: "What other radical feminists have revealed by analyzing patriarchal society's political economic, social, and sexual institutions, Daly does for the spiritual institution on which Western civilization is founded."

Day, Peggy L. (ed). *Gender and Difference in Ancient Israel*. (Minneapolis: Fortress Press, 1989).

A reader in feminist theology on the Old Testament.

Eriksson, Ann Louise. *The Meaning of Gender in Theology. Problems and Possibilities*. Acta Universitatis Upsalliensis (AUU), Uppsala 1995).

Esser, Annette and Luise Schottroff (eds). *Feminist Theology in a European Context*. (Netherlands: Kampen, Kok/Pharos, 1993).

Fabella, Virginia and Mercy Amba Oduyoye (eds). *With Passion and Compassion: Third World Women Doing Theology*. (Maryknoll, New York: Orbis Books, 1989).

FitzGerald, Kyriaki Karidoyanes. *Women Deacons in the Orthodox Church: Called to Holiness and Ministry*. (Brookline MA USA: Holy Cross Press 1998).

Fulkerson, Mary McClintock. *Changing the Subject: Women's Discourses and Feminist Theology*. (Minneapolis: Fortress, 1994).

Furlong, Monica (ed). *Mirror to the Church: Reflections on Sexism*. (London: SPCK, 1988)

Gottlieb, Lynn. *She who dwells within: a feminist vision of a renewed Judaism* (San Francisco: Harper&Row, 1995).

A useful Jewish feminist text.

Grant, Jacquelyn. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*. (Atlanta: Scholars Press, 1989).

From the back cover: "Because [feminist christology] has reflected the experience of White women predominantly, it fails to reflect the concerns of non-White and non-western women. In response to this failure, and as distinguished from feminist theology, the author proposes a womanist theology and christology that emerges from and is adequate to the reality of contemporary Black women."

Hampson, Daphne. *Theology and Feminism* (Oxford: Blackwell, 1990).

One of the most cogently argued critiques of traditional Christology, though I don't personally come down where she does . . . her questions demand response. (Ellie McLaughlin). Relative to post-Christian theology, Mary Daly is highly original and that's why I enjoy reading her work, but for a theological argument I prefer Daphne Hampson. (Natalie Knodel).

Heyward, Carter. *Our Passion for Justice*. New York (The Pilgrim Press, 1984).

A Lesbian voice. Collected essays on various topics. Insightful, enlightening, and highly recommended. (Marion Grau) Carter Heyward was one of the eleven Episcopal women "illegally" ordained in Philadelphia in 1974.

Her autobiographical book ("A Priest Forever: The Formation of a Woman and a Priest." [Harper & Row, 1976]) tells the story of the struggle in the Episcopal Church.

Heyward, Carter. *Speaking of Christ: a lesbian feminist voice* (New York: Pilgrim Press, 1989).

Hogan, Linda. *From Women's Experience to Feminist Theology*. (Sheffield, England:Sheffield Academic Press).

Hopkins, Julie M. *Toward a Feminist Christology: Jesus of Nazareth, European Women, and the Christological Crisis*. (Grand Rapids: Eerdmans, 1995).

Johnson, Elizabeth A. *She Who Is: The Mystery of God in Feminist Theological Discourse*. (New York: Crossroad, 1993).

From the book: "The goal of feminist theology . . . is not to make women equal partners in an oppressive system. It is to transform the system." A thoughtful, serious, and engaged book. Supportive and en-heartening. (Edith E. Graber) Powerful . . . provides solid biblical foundations for female images of God. (A. Blackstone)

von Kellenbach, Katharina. *Anti-Judaism in Feminist Religious Writings*. (The American Academy of Religion, 1994).

Von Kellenbach shows how feminist theologians can fall prey to anti-Judaism. Some portray Judaism negatively "in comparison with Christianity and paganism (antithesis), identify it as the source of patriarchy (scapegoat), and render it invisible as a religious alternative after the rise of Christianity (prologue). The book calls on feminist theologians to create a teaching of respect to combat the pervasive tradition of Christian anti-Judaism." (from the cover)

King, Ursula. *Religion and Gender* (Oxford: Blackwell, 1995).

Kim, C. W. Maggie et al. *Transfigurations: theology and the French feminists* (Minneapolis: Fortress Press, 1993).

Kotun, Elisabeth. *The Jewish Woman, New Perspectives*. (New York: Schocken, 1976)  
Still a good reader for Jewish feminism.

LaCugna, Catherine Mowry (ed). *Freeing Theology: The Essentials of Theology in a Feminist Perspective*. San Francisco: Harper, 1993.

This collection brings together ten of the most respected women theologians today: Anne E. Carr, Lisa Sowle Cahill, Sandra M. Schneiders, Mary Catherine Hilker, Mary E. Hines, Mary Aquin O'Neill, Joann Wolski Conn, Catherine Mowry LaCugna, Susan A. Ross, and Elizabeth A. Johnson.

Loades, Ann L. (ed). *Feminist Theology, A Reader*. (London: SPCK, 1990).  
Covers a wide range of topics.

Maitland, Sara. *A Map of the New Country: Women and Christianity*. (London: Routledge and Kegan Paul, 1983).

Getting old now, but written by a lay person who is an author of fiction. A good, very basic introduction. (Judy Redman)

McEwan, Dorothea and Lisa Isherwood. *Introducing Feminist Theology*. (Sheffield: Sheffield Academic Press, 1993). 🍷

McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. (Minneapolis: Fortress Press, 1982).

McFague, Sallie. *Models of God: Theology for an Ecological, Nuclear Age*. (Minneapolis: Fortress Press, 1987).

Noting that theology is "mostly fiction, an elaboration of key metaphors and models," McFague moves beyond "deconstruction" of traditional imagery of God and the world to "construction of models of God as mother, lover, and friend in the context of the world as God's body." McFague's imaginative work provides profoundly rich images that speak not only to what is no longer useful but, most importantly, to what *is* useful. (Anne Blackstone)

McFague, Sallie. *The Body of God: an ecological theology*. (Minneapolis: Fortress Press, 1993).

Building on her work in "Models of God," McFague develops her image of "the universe as God's body with God's spirit as its enlivening breath." Her focus on bodies (bodies *matter!*) --and her integration of contemporary scientific understanding of the world with theology-- bring both the transcendence and immanence of God to life in powerful, new ways that deeply resonate with the realities of 20th century life and offer a renewed sense of wonder, appreciation, and passionate concern for creation. (A.B.Blackstone)

**Mackenzie Shepherd, Loraine** *Feminist Theologies for a Postmodern Church: Diversity, Community, and Scripture* (American University Studies. Series VII, Theology & Religion, Vol. 219. **New York, Oxford: Peter Lang, 2002.** Part I of the book is an excellent overview of postmodern thinking in 4 major feminist theologians, and implications for their research for postmodern churches. Part II analyzes the story of the United Church of Canada's decision in the late '80's to ordain gay and lesbian clergy; and utilizes her critique of the theologians for this 'real-church' process, providing recommendations for congregations.

Meyer-Wilmes, Hedwig. *Rebellion on the Borders: Feminist Theology between Theory and Praxis*. (Kampen, The Netherlands: Kok Pharos, 1995).

The author provides a look at how feminist theory and praxis overlap and why this approach is so useful. A critical response to its postmodern despisers.

Mollenkott, Virginia Ramey. *Men, Women, and the Bible*. (New York: Crossroad, 1992).

Mollenkott, Virginia Ramey. *Sensuous Spirituality. Out from Fundamentalism.* (New York: Crossroad, 1993).

Mollenkott, raised in an extremely fundamentalist tradition, became radicalized by reading the Bible in a contextual way. An "evangelical lesbian feminist," Mollenkott has written this highly readable book on a wide range of important topics from justice and diversity to sensuous spirituality and the "building of bridges between interpretive communities." Mollenkott's incisive intellect, bright humor, deep faith, and passionate courage ring clearly through these pages. (A.B.Blackstone)

Nelson, J.B and Longfellow, S.P (eds). *Sexuality and the Sacred: Sources for theological reflection.* (Westminster/John Knox Press: Louisville, 1994).

Newsom, Carol A. And Sharon H. Ringe (eds). *The Women's Bible Commentary.* (1992). (amazon.com)

Oduyoye, Mercy Amba. *Daughters of Anowa. African Women & Patriarchy.* (Maryknoll: Orbis, 1995).  
Oduyoye is a native of Ghana - a world-wide lecturer - has served as deputy general secretary of the World Council of Churches in Geneva.

Oduyoye, Mercy Amba, *Introducing African Women's Theology.* (Pilgrim Press, 2001).

Ortega, Ofelia, ed. *Women's Visions. Theological Reflection, Celebration, Action.* World Council of Churches Publishing House, Geneva, 1995.

Includes perspectives from various cultures. 🍇

Osiek, Carolyn, RSCJ. *Beyond Anger: On Being a Feminist in the Church.* (New York: Paulist Press, 1986).

Discusses what will be required of women who choose to stay in the church if they are to remain whole and effective. This is not a course of action for everyone, and the consequences are candidly described. As the title suggests, the book discusses the anger that accompanies awareness of the validity of feminist critique of the church and offers direction for those who choose to try to stay and work from "within." (K. Huckle) Parales, Heidi Bright. *Hidden Voices: Biblical Women and Our Christian Heritage.* (Smyth & Helwys, 1998).

Plaskow, Judith. *Standing Again at Sinai. Judaism from a Feminist Perspective.* (San Francisco: Harper & Row, 1990).

Judaism from a feminist perspective. The classic on Jewish Feminist theology. (Rebecca Unsoeld) This is a "must read" for Christian as well as Jewish feminists. Judith Plaskow's discussion of the God of Israel is deep, rich, and powerful. Her discussions of sexuality and social action are also incisively to the point. Outstanding book. (A.B.Blackstone) Plaskow, Judith and Carol Christ. *Womanspirit Rising.* (San Francisco: Harper & Row, 1992).

A classic for first impressions on the diversity of feminist theology (Judy Redman). Plaskow, Judith and Carol Christ. *Weaving the Visions.* (San Francisco: Harper & Row, 1989).

A series of essays from a variety of feminist theologians, including Jewish and neo-pagan as well as Christian (Judy Redman).

Ruether, Rosemary Radford. *Faith and Fratricide: The Theological Roots of Anti-Semitism.* (Boston: The Seabury Press, 1974. NEW edition available through: Wipf & Stock in Eugene Oregon, USA, 1995).

The central, historical Christian claim -- that Christianity represented the "new covenant" over and against the "old covenant" -- is, at its root, anti-Judaic. Ruether traces the horrific effects of this claim throughout history up to and including the Holocaust. Ruether offers a way out of this impasse that ceases to negate, deny, repress, or ignore Jewish history and belief since 70 C.E. and without negating the encounter with messianic hope that is central to Christian faith, in part by recognizing Jesus' advent as "prototype" rather than "fulfillment." This outstanding book addresses Jewish - Christian history and theological issues so unblinkingly that it is worth searching for in the library or used bookstores. No "blurb" can do it justice. (ABB)

Ruether, Rosemary Radford. *New Woman New Earth : Sexist Ideologies and Human Liberation*. (First published in 1975, re-issued by Beacon Press, 1995).

From the cover: "it remains an unparalleled introduction to women's studies and the feminist critique of religion." (K. Huckle)

Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology*. (Boston: Beacon Press, 1983).

A good overview. Ruether gives the biblical tradition prominence among the various other traditions which she tries to make usable for feminist theology. (Natalie Knodel) A systematic feminist critique of Christian theology. Widely read.

Ruether, Rosemary Radford. *To Change the World: Christology and Cultural Criticism*. (1990).

Ruether, Rosemary Radford. *Women-Church: Theology & Practice of Feminist Liturgical Communities*. (San Francisco: Harper & Row, 1986).

From the book flap: "Christian feminists cannot wait for the institutional churches to reform sufficiently to provide the vehicle of faith and worship that they need today. As a response to the failure of both traditional and left-wing Christianity to meet their needs, they are joining together to reclaim aspects of the biblical tradition and to create new systems that liberate them from patriarchy. . . . Offers practical guidelines for developing communities of worship and mutual support."

Russell, Letty M. (Ed.), *Feminist Interpretation of the Bible*. (1985).

Includes essays by Tribble, Ruether, Schussler Fiorenza, Russell, and others about biblical interpretations. They make some attempts to reply to each others' methods of interpretation. Some of Russell's earlier work might also be of interest. (Rebecca Unsoeld)

Russell, Letty M. & J. Shannon Clarkson (Ed.), *Dictionary of Feminist Theologies*. (Westminster John Knox Press, 1996).

Schneiders, Sandra M. *Beyond Patching: Faith and Feminism in the Catholic Church*. (New York: Paulist Press, 1991)

From the cover: "Supports meaningful change . . . in a manner that does not undermine the foundations of Christian faith. Candidly and straightforwardly supports wholehearted renewal rather than attempts to "patch up" the current practices. Excellent introduction for all Christian feminists." One of my favorite books. (K. Huckle)

Schottroff, Luise. *Lydia's Impatient Sisters*. (Westminster: John Knox Press, 1995).

A summary of Luise Schottroff's work and a good overview of feminist historical theology. Schottroff is one of the most important pioneers in feminist theology in Germany. Her field is New Testament and Early Christianity. She is aware of the danger of anti-Judaism/Semitism in feminist theology and she tries seriously to develop her understanding of early Christianity with great respect and love for the Jewish origin and background of Christian faith. (Rebecca Unsoeld).

Schottroff, Luise. Schroer, Silvia, Wacker, Marie-Theres. *Feminist Interpretation: The Bible in Women's Perspective* (Fortress Publishers, 1998).

Schuessler-Fiorenza, Elisabeth. *In Memory of Her. A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983, 1994).


By piercing the silent spaces and polemics of the first century, Schussler-Fiorenza reveals the prominent role of women in early Christianity and brings to life the activities and realities of our first-century foresisters in a most compelling way. The first three chapters, sometimes considered "too academic" for lay readers, actually provide an inside look at the many assumptions that have prevailed in theological scholarship and the implications of those assumptions for women, and are therefore quite fascinating. (ABB). A classic about women affirming the Christian tradition for

themselves. (Rebecca Unsoeld) Schuessler-Fiorenza, Elisabeth. *But She Said: Feminist Practices of Biblical Interpretation*. (Boston: Beacon Press, 1992).

Schuessler-Fiorenza, Elisabeth. *Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation*. (New York: Crossroad, 1994).

Easier than some of Fiorenza's other books, but also a good overview of the development of Fiorenza's feminist theological thinking. (Natalie Knodel)

Schuessler-Fiorenza, Elisabeth. *Searching the Scriptures. I. A Feminist Introduction*. London: SCM, 1993).

Schuessler-Fiorenza, Elisabeth. *Searching the Scriptures : II. A Feminist Commentary Vol. 2*. (New York: Crossroad, 1997). (amazon.com) 

Schuessler-Fiorenza, Elisabeth. *Jesus: Miriam's Child, Sophia's Prophet: Critical Issues in Feminist Christology*. (New York: Continuum/London: SCM, 1994).

Stevens, Maryanne (ed). *Reconstructing the Christ Symbol: Essays in Feminist Christology*. (1993).

**Suchocki, Marjorie Hewitt** *God – Christ – Church: A Practical Guide to Process Theology*. New York: Crossroad, 1982.

Suchocki offers a generally readable interpretation of Christian faith in terms of process theology. A glossary of process terms helps with some of the technical language.

Trible, Phyllis. *God and the Rhetoric of Sexuality*. (Minneapolis: Fortress Press, 1978).

Very old, but looks at the issue of how female imagery has been translated out of many English texts of the Bible. A basic understanding of how Hebrew works makes this book easier to understand, I think. (Judy Redman)

Trible, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (1984).

Webster, Alison/Maitland, Sara. *Found Wanting: Women, Christianity and Sexuality* (Cassell, 1995).

Weems, Renita J. *Battered Love: Marriage, Sex, and Violence in the Hebrew Prophets*. (Minneapolis: Fortress Press, 1995).

A must read in the field of religion and violence; a challenging approach to biblical scholarship. Dr. Weems lays out the case for some religious language and imagery doing more harm than good.

Williams, Delores. *Sisters in the Wilderness : The Challenge of Womanist God-Talk*. (Maryknoll: Orbis, 1993).

Williams' work grows out of earlier essays which are substantial contributions to womanist theology.

Young, Pamela Dickey. *Feminist Theology/Christian Theology: In Search of Method* (Wipf & Stock, 2000).

A helpful critique of the work of several feminist theologians. (Natalie Knodel).

## ***II. A Global Perspective on Biblical Studies***

## An Annotated Bibliography

\* Indicates a work that is particularly helpful as compared to others in its section.

### A. GENERAL WORKS

**Brown, Robert McAfee.** *Unexpected News: Reading the Bible with Third World Eyes.*

Philadelphia: Westminster, 1984.

A very challenging book on the subject of the poor and powerless. It takes a critical look at passages from Scripture that discuss the situation of the poor.

**Gottwald, Norman K., ed.** *The Bible and Liberation: Political and Social Hermeneutics.* New York: Orbis, 1983.

This is a very comprehensive anthology on the hermeneutics of liberation theology. Gottwald brings together scholars from the traditional west as well as those from the Third World setting.

**Hanks, Thomas.** *God so Loved the Third World: The Bible, the Reformation, and Liberation Theologies.* New York: Orbis, 1983.

This book emphasizes the study of wealth and poverty in the Old and New Testaments. The conclusion reached by this study is that poverty is a direct result of hoarding and other selfish practices by the wealthy.

**Kraft, Charles, II.** *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective.* New York: Orbis, 1979.

An extensive work that investigates the impact culture has on the methods of Biblical interpretation. Loewen, Jacob A. *The Bible in Cross-Cultural Perspective.* Pasadena: William Carey Library, 2000. A great overview of some of the most prominent themes in cross-cultural biblical studies from a scholar who has extensive experience in missionary work.

**Nakanose, Shieyuki.** *Josiah's Passover: Sociology & the Liberating Bible.* New York: Orbis, 1993.

Studies the Passover of King Josiah from 2 Kings in order to explain the connections between the social systems of Israel with their economic and political orders. It is widely considered a powerful work in sociological hermeneutics.

**Rowland, Christopher and Mark Corner.** *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies.* Louisville: Westminster/ John Knox, 1989.

This is an excellent presentation of how liberation theology most effects the work of biblical scholars here and abroad.

**Segovia, Fernando F. and Mary Ann Tolbert.** *Reading from this Place.* Vol. 1, *Social Location and Biblical Interpretation in the United States.* Minneapolis: Fortress, 1995.

This book discusses the impact social location has had on biblical studies. These "locations" do not merely represent place, but also ethnicity, class, and gender. The work of seventeen scholars comprise this volume.

**Smith – Christopher, Daniel, ed.** *Text and Experience: Towards a Cultural Exegesis of the Bible.* Sheffield: Sheffield Academic Press, 1995.

A collection of papers on cultural exegesis with special emphasis on whether cultural backgrounds and experience of the reader of the Bible could influence the methods and results of historical and literary critical methodologies.

**Sugirtharajah, R. S., ed.** *Voices from the Margins: Interpreting the Bible in the Third World.* New York: Orbis, 1991.

A collection of essays by exegetes and theologians from a Third World perspective. Topics range from exegetical methods and principles to an in depth study on the Exodus narrative.

\* \_\_\_\_\_ . *Voices from the Margins: Interpreting the Bible in the Third World.* 2nd ed. New York: Orbis, 1995.

The new edition has rearranged and omitted some material but has added fifteen new articles. There is no other book that better represents the breadth and depth in biblical interpretation by Third World scholars.

### B. AFRICAN

**Adamo, David Tuesday.** *Africa and the Africans in the Old Testament.* London: Christian Universities Press, 1998.

This book is recommended to those who want to gain a better understanding of the terms of the Old Testament that are closely related to Africans. Some of the prominent themes Adamo covers are the African presence in the monarchial period as well as in the prophets and Psalms.

**Adeyemo, Tokunboh.** *Salvation in African Tradition.* Nairobi: Evangel, 1979.

This is a helpful study on the perception of salvation in Africa and how it compares with the biblical record.

**de Gruchy, John W. and Charles Villa-Vicencio.** *Apartheid is a Heresy.* Grand Rapids: Eerdmans, 1983.

A very clear-cut presentation of the impact of Apartheid on the churches of South Africa through the lens of the Bible.

\* **Dube, Musa W.** *Other Ways of Reading: African Women and the Bible.* Geneva: WCC Publications, 2001.

A collection of essays solely by African women. It discusses the ways these women read and interpret the Bible from various cultural vantage points. It is very helpful for an overall look at how the Bible has been interpreted in the postcolonial setting.

**Healey, Joseph and Donald Sybertz.** *Towards an African Narrative Theology.* New York: Orbis, 1996.

In light of the way Jesus used stories, this book takes an in depth look at narrative components of African Christian theology. The authors' experiences in Africa allow them to explain the inculturation of Christianity from a perspective few others possess.

**Holter, Knut.** *Yahweh in Africa: Essays on Africa and the Old Testament.* New York: Peter Lang, 2000.

A collection of essays that reflect different views that are prominent in African biblical studies. The primary genre is socio-intellectual, while the last half of the book focuses on aspects of the Old Testament.

**Kurewa, John Wesley Zwomunodiita.** *Biblical Perspective for Africa Today.* Nashville: Abingdon, 1995.

Starting with the authority of Scripture, this African theologian works out a theology of proclamation for Africa.

**Mbiti, John S.** *New Testament Eschatology in an African Background: A Study of the Encounter Between New Testament Theology and African Traditional Conclusions.* Oxford: Oxford University Press, 1971.

This book covers a wide range of topics in African eschatology.

\* **Mosala, Itumeleng J.** *Biblical Hermeneutics and Black Theology in South Africa.* Grand Rapids: Eerdmans, 1989.

Explains that black liberation theology has failed to liberate because its proponents have failed to "break ideologically and theoretically with bourgeois biblical-hermeneutical assumptions." He argues for the necessity of materialistic exegesis by using key texts from Micah and Luke in comparison with previous black theologians in South Africa.

\_\_\_\_\_. "The Implications of the Text of Esther for African Women's Struggle for Liberation." *Semeia* 59 (1992): 129-37.

This article covers Esther's struggle for her survival and the survival of her people in comparison to the struggle of black women in South Africa under the Apartheid regime.

**Muzorewa, Gwinyai H.** *The Origins and Development of African Theology.* New York: Orbis, 1985.

This book provides a helpful study of the origins and development of African theology. Parts six, seven, and eight take a closer look at the use of the Bible for African theology.

**Onwu, Nlenanya.** "The Current State of Biblical Studies in Africa." *Journal of Religious Thought* 41, 2 (1984-1985): 35-46.

An excellent article on the themes important in the work of African biblical studies. Many of the concerns addressed are still prevalent today.

**Villier, Pieter De.** "Interpreting the New Testament in the Light of Pagan Criticisms of Oracles and Prophecies in Greco-Roman Times." *Neotestamentica: Journal of the New Testament Society of South Africa* 33, 1 (1999): 35-58.

This article looks into the different points at which the Greco-Roman scholars criticized oracles or prophetic utterances and how it may have affected the interpretation of the New Testament.

**Wendland, E. R.** "Contextualizing Bible Reading in South-Central Africa: The Preparation of an Annotated Edition with Special Reference to the Gospel of Luke in Chichewa." *Neotestamentica: Journal of the New Testament Society of South Africa* 34, 1 (2000): 143-172.

This paper reviews an interconfessional project to provide explanatory notes for a contemporary translation of the Bible into Chichewa.

\* **West, Gerald.** *Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context.* New York: Orbis, 1991.

This book, more than any other, may get to the root of the hermeneutical method for liberation. Its inclusion of black theology, Latin American liberation theology and feminist theology makes it a very strong work.

### C. ASIAN

**Amaladass, Anand.** "Dhvani Method of Interpretation and Biblical Hermeneutics." *Indian Theological Studies* 31, 3 (1994): 199-217.

A helpful article on dhvani, a method of interpretation used in India. The author discusses this method as a general hermeneutic and how it can be used in interpreting the Bible.

**Boyd, R.H.S.** *India and the Latin Captivity of the Church: The Cultural Context of the Gospel.* Cambridge: Cambridge University Press, 1974.

This book analyzes the effect the Western Church has had on Christianity in India. Beginning from the foundations of Indian Christian theology, Boyd explains the main influences that have negatively influenced Indian Christianity.

\_\_\_\_\_. *Indian Christian Theology.* Madras: Christian Literature Society, 1975.

An in depth look at the primary theologians and topics within Indian Christianity. Part four includes a response to Hinduism.

**Hooper, J.S.M. and W. J. Culshaw.** *Bible Translation in India, Pakistan and Ceylon.* Oxford: Oxford University Press, 1963.

A short book on how the Bible was translated in specific settings of India, Pakistan and Ceylon.

\* **Legrand, Lucien.** *The Bible on Culture.* New York: Orbis, 2000.

Legrand, a biblical scholar from India, examines the cultural context from three climactic episodes of the Bible. Part one, "Israel and the nations," covers Israel's evolution within the Canaanite setting as well as its interaction with Hellenism. Part two covers the culture in which Jesus lived and worked. Part three discusses the inter-cultural dynamics that the Apostle Paul faced during his missionary work.

**Manickam, T. M.** "Cross-Cultural Hermeneutics: The Patterns of Jaimini, Bhartrhari, and Sankaracharya." *Indian Theological Studies* 21, 3-4 (1984): 250-67.

The author takes an in-depth look at three methods of hermeneutics used for religious writings in India.

\_\_\_\_\_. "Towards an Indian Hermeneutics of the Bible." *Jeevadhara: A Journal of Christian Interpretation* 12, 68 (1982): 94-104.

This article is a study on the hermeneutical methods used by Indian academics and how they have handled the Bible.

**Pieris, Aloysius.** *An Asian Theology of Liberation.* New York: Orbis, 1988.

Part one of this work covers the connection of poverty and liberation. Part two turns to religion and liberation and discusses whether western models of inculturation will work for Asia. Part three includes a section on linguistics and works out a theology of liberation for Asia.

\* **Pui-lan, Kwok.** *Discovering the Bible in the Non-Biblical World.* New York: Orbis, 1995.

This book focuses on hermeneutics in pluralistic Asia as well as women in biblical studies. Kwok concludes with a presentation of the postcolonial discourse she believes needs to take place for proper dialogue to happen.

**Sugirtharajah, R. S.** ed. *The Postcolonial Bible.* Sheffield: Sheffield Academic Press, 1998.

Another of Sugirtharajah's compilations of biblical studies from around the world. This collection investigates the consequences of postcolonial theory for biblical studies.

\* \_\_\_\_\_. *Asian Biblical Hermeneutics and Postcolonialism: Contesting the Interpretations.* New York: Orbis, 1998.

Sugirtharajah seeks to put postcolonial work on the biblical studies map with this book. It contrasts colonial ideals towards biblical studies against that of the emerging postcolonial outlook.

\* \_\_\_\_\_. *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters.* Cambridge: Cambridge University Press, 2001.

In keeping with the title, this book explains the use of the Bible for purposes of expansion during the three periods of colonization.

\_\_\_\_\_. *Vernacular Hermeneutics*. Sheffield: Sheffield Academic Press, 1999.

Examines the ways the vernacular has influenced and will continue to influence the process of biblical interpretation.

**Thangaraja, M. Thomas.** *The Crucified Guru: An Experiment in Cross Cultural Christology*. Nashville: Abingdon, 1994.

This is an interesting comparison between the person and work of Christ and that of the traditional understanding of the Asian guru.

#### **D. BLACK AMERICAN**

**Bailey, Randall C.** *David in Love and War: The Pursuit of Power in 2 Samuel 10-12*. Sheffield: Sheffield Academic Press, 1990.

This commentary covers the major aspects of David's life, from his accession to the throne, to his conquests of the neighboring nations, to his affair with Bathsheba and murder of Uriah.

**Bailey, Randall C. and Grant Jacquelyn, eds.** *The Recovery of Black Presence: An Interdisciplinary Exploration*. Nashville: Abingdon, 1995.

This book is a collection of essays in primarily Black biblical studies to honor the work done by Charles Copher. Other topics deal more specifically with theological agendas.

**Bennett, Robert A. Jr.** "Biblical Hermeneutics and the Black Preacher." *Journal of the Interdenominational Theological Center* 1, 2 (1974): 38-53.

This article discusses in what ways modern biblical criticism and hermeneutical methods have hindered and helped the Black preacher.

**Bradley, L. Richard.** "The Curse of Canaan and the American Negro." *Concordia Theological Monthly* 42, 2 (February 1971): 100-110.

An important look at Gen. 9:25-27 and why it should not be interpreted in a manner that justifies the oppression of black people.

**Copher, Charles B.** *Black Biblical Studies: Biblical and Theological Issues on The Black Presence in the Bible*. Chicago: Black Light Fellowship, 1993.

An anthology of the work of Copher in biblical and theological issues on the Black presence in the Bible.

\_\_\_\_\_. "3,000 Years of Biblical Interpretation with Reference to Black Peoples." *Journal of the Interdenominational Theological Center* 13, 2 (1986): 225-46.

A review of the multiple aspects in which the Bible discusses the Black person. Although not greatly discussed in the past, Copher shows just how predominant Black people are in the Bible.

**Dunston, Alfred G. Jr.** *The Black Man in the Old Testament and its World*. Philadelphia: Dorrance, 1974.

A short work emphasizing the meaning of Negro and Ethiopia found in the Bible. Other topics include the Egyptians, the land of Cush, and the Black Warrior.

**Ellis, Carl F.** *Free at Last? The Gospel in the African-American Experience*. Downer's Grove: InterVarsity, 1996.

This book covers the history of the trials of the African-American and how the Gospel can be used to begin to remedy the situation.

\* **Felder, Cain Hope, ed.** *Stony the Road We Trod: African-American Biblical Interpretation*. Minneapolis: Fortress, 1991.

A collaborative work of eleven essays from leading African-American writers in biblical studies. Its topics range from biblical authority and enhancing biblical interpretation to the Black presence in the Bible with an emphasis on slavery.

\* \_\_\_\_\_ . *Troubling Biblical Waters: Race, Class, and Family*. New York: Orbis, 1989.

Understood as the definitive resource for studying the Black religious experience contained in the Bible. This work covers topics from Ancient Ethiopia to New Testament foundations in the nuclear age.

**Jones, Amos N., Jr.** *Paul's Message of Freedom: What does it Mean for the Black Church?* Valley Forge: Judson, 1984.

This book focuses on the Pauline teaching on freedom and how Black Americans can experience it in religious, social, and economic areas.

**Jordan, R. L.** *Black Theology Exposed*. New York: Vantage, 1982.

A black pastor argues that the primary tenets for Black Theology are unbiblical.

\* **Roberts, Deotis J.** *Africentric Christianity: A Theological Appraisal for Ministry*. Valley Forge: Judson Press, 2000.

A book that helps Black Americans return to their cultural heritage. He begins with the Africentric perspective and from there works out a hermeneutical scheme.

\* \_\_\_\_\_ . *Black Theology Today: Liberation and Contextualization*, Vol. 12. New York: Edwin Mellen, 1983.

Roberts is an important figure in the field of Black Theology. In part one of this book he lays out the hermeneutics and method for forming the Black Theology.

**Shannon, David T. and Gayraud S. Wilmore, eds.** *Black Witness to the Apostolic Faith*. Grand Rapids: Eerdmans, 1985.

This is a collection of essays brought together to give a well rounded perspective on the black North American perspective of faith. Important for this bibliography is its section on Christology.

**Shannon, David T.** *The Old Testament Experience of Faith*. Valley Forge: Judson, 1977.

Shannon takes us through the highs and lows of the Jews of the Bible and the faith that sustained them.

**Skinner, Tom.** *How Black is the Gospel?* New York: J. B. Lippincott, 1970.

A reevaluation of the Gospel through the eyes of a Black American writing during the civil rights protests. It is foundational for later works in Black American Theology.

**Vaage, Leif E. and Vincent L. Wimbush, eds.** *Asceticism and the New Testament*. New York: Routledge, 1999.

A collection of essays devoted to the topic of asceticism and how it plays out in the New Testament. It begins with the Gospels and works its way through the New Testament.

**Weems, Renita J.** *Just a Sister Away: A Womanist Vision of Women's Relationships in the Bible*. San Diego: LuraMedia, 1988.

One of the most popular works in meaningful ways that women can connect across class, culture, race, and time. Topics include, Hagar and Sarah, the women who followed Jesus, and Lot's wife and her daughters.

\* \_\_\_\_\_ . *Battered Love: Marriage, Sex, and Violence in the Hebrew Prophets*. Minneapolis: Fortress, 1995.

A unique work on the symbolism found within the prophets that use women to convey their message to the people of Israel.

**Wimbush, Vincent.** "Biblical-Historical Study as Liberation: Toward an Afro-Christian Hermeneutic." *Journal of Religious Thought* 42, 2 (1985-1986): 9-21.

Explains the reason for the slow emergence of Black Theology and biblical studies in America. It is particularly strong in explaining a hermeneutics of liberation.

\_\_\_\_\_. *Paul, The Worldly Ascetic: Response to the World and Self-Understanding According to 1 Corinthians 7*. Georgia: Mercer University Press, 1987.

An in-depth exegetical work of 1 Corinthians 7 that ties together the context of the Corinthians, the message of the New Testament as a whole, and the thought of the Greco-Roman world.

## **E. HISPANIC**

**Araya, Victorio.** *God of the Poor: The Mystery of God in Latin American Liberation Theology*. Translated by Robert R. Barr. New York: Orbis, 1987.

A helpful work in that it begins by covering prominent sources for Liberation Theology. It then covers the hermeneutical foundations for a theology of the poor and finishes by working out the praxis of a God of love and justice.

**Bonino, Jose Miguez.** *Doing Theology in a Revolutionary Situation*. Philadelphia: Fortress, 1975.

One of the earliest books from a Latin American 'insider' that covers the impact of Catholicism and Protestantism on their culture. It discusses the changes in hermeneutics, praxis, and class struggle as Christian leaders began to take sides with the oppressed.

**Boff, Clodovis and George V. Pixley.** *The Bible, the Church, and the Poor*. Translated by Paul Burns. New York: Orbis, 1989.

This book covers the history of the plight of the poor as they existed in the Bible and God's reaction to their circumstances. Beginning with the Exodus of the Jews to the present, they examine and search for the best option for the poor in light of what God has revealed through the Bible.

\* **Boff, Leonardo and Clodovis Boff.** *Introducing Liberation Theology.* Translated by Paul Burns. New York: Orbis, 1987.

Exalted as one of the clearest explanations of Liberation Theology available to the general reader. It contains the hermeneutical perspectives and work that has been done in this theology.

**Boff, Leonardo.** *Passion of Christ, Passion of the World: The Facts, Their Interpretation, and Their Meaning Yesterday and Today.* Translated by Robert R. Barr. New York: Orbis, 1987.

This is a powerful work in Christology from a leading Liberation Theologian. It examines the work of the Cross from Jesus' perspective and the early church up to today.

\_\_\_\_\_. *Jesus Christ Liberator: A Critical Christ for our Time.* New York: Orbis, 1972.

Explains well the challenge that hermeneutics plays in studying the person of Jesus.

\* **Costas, Orlando E.** *Christ Outside the Gate: Mission Beyond Christianity.* New York: Orbis, 1984.

This book takes an evangelical approach to biblical and liberation topics. It also focuses on the Latin American context and how sin and salvation are worked out within it.

\* **Croatto, J. Severino.** *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning.* Translated by Robert R. Barr. New York: Orbis, 1987.

A concise work presenting a reader response approach to draw out the timeless messages of the Bible. The book is split into three main topics: textual primacy, preunderstanding of the reader, and the enlargement of the text by its reading.

\_\_\_\_\_. *Exodus: A Hermeneutics of Freedom.* Translated by Salvator Attanasio. New York: Orbis, 1981.

Croatto uses the theme of Exodus to work out the meaning of Liberation Theology. He focuses on the Old Testament prophets, Jesus, and Paul as liberators.

**Isais, Juan M.** *The Other Evangelism,* Waynesboro, GA: Gabriel Resources 1998.

A look at EID (Evangelism-in-Depth) from Isais' work in Mexico; focuses on biblical evangelism that is dependent on the Holy Spirit.

**Mesters, Carlos.** *Defenseless Flower: A New Reading of the Bible.* Translated by Francis McDonagh. New York: Orbis, 1989.

This book is based on Mesters' work in Brazilian base communities where the communities use the Bible with more freedom. They relate to it because their lives are similar to first century Palestine, and he argues they are more faithful to the meaning of the text in light of its context.

**Nickoloff, James B.** *Gustavo Gutierrez: The Making of Modern Theology.* Minneapolis: Fortress, 1996. Gutierrez is recognized as the "father of Liberation Theology" and thus his significant influence in this theology is obvious. In this book the first two parts focus on the method of liberation theology and its hermeneutical principle.

\* **Nunez C., Emilio A.** *Liberation Theology.* Translated by Paul E. Sywulka. Chicago: Moody, 1985.

Liberation Theology from an evangelical perspective from one whom has lived and worked with the poor of Latin America.

**Segovia, Fernando F.** *Decolonizing Biblical Studies: A View from the Margins.* New York: Orbis, 2000.

A collection of essays from the author himself. The first part covers the expansion of decolonization and liberation in relation to biblical criticism with an emphasis on pedagogical discourse and the place of postcolonial criticism today.

**Tamez, Elsa.** *When the Horizons Close: Rereading Ecclesiastes.* New York: Orbis, 2000.

An in-depth commentary from one of the foremost writers in Latin America.

\_\_\_\_\_. *The Amnesty of Grace: Justification by Faith from a Latin Perspective.* (translated by Sharon H. Ringe) Nashville: Abingdon, 1993.

Keeping in line with other prominent liberation theologies, Tamez presents a controversial stance on justification by faith. She breaks down the writings of Paul concerning justification and builds a theology of justification on a socio-economic level.

\_\_\_\_\_. *The Scandalous Message of James: Faith Without Works is Dead.* New York: Crossroad, 1990. Another challenging and powerful commentary that has been widely acclaimed.