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Main content

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On April 28, 2018, society lost one of its premier scholars. At age 79, James Cone, a central figure in the development of Black liberation theology, went on to glory. Cone's 1969 book, *Black Theology and Black Power*, became a seminal text in religious studies, theological studies, and ethnic studies, as well as for scholars seeking to look seriously at the impacts of racism on society and religion. This dual book review will hone in on the racial Blackness (1) of Cone's theology in *Black Theology and Black Power* and in Cone's posthumously published memoir, *Said I Wasn't Gonna Tell Nobody: The Making of a Black Theologian*. This focus on racial Blackness is not to negate other usages of Blackness as a proxy for marginalized peoples, but to reinforce that Cone's contextualized theology has relevance to the welfare of contemporary Black people. After providing an overview of both books, I will provide a short challenge to Cone's work and a discussion of how Black liberation theology and Black power should transform Christian Higher Education.

Said I Wasn't Gonna Tell Nobody

In chapter 1 of *Said I Wasn't Gonna Tell Nobody*, Cone is introduced as a professor at Adrian College, a predominately White college in Detroit. It was 1967, and Detroit was embroiled in its rebellion known as the 12th Street Riot. The faculty and administration of Adrian were virtually silent about what was occurring in the Black community, and Cone became disillusioned with their indifference. Cone states he began to publicly use the phrase "Black theology" in an address at Colgate College in 1968. Later that year, Cone found himself angered at White liberal passivity after Martin Luther King Jr's assassination. King's assassination catalyzed Cone to flee the White academic establishment. He moved home to Arkansas, took physical solace in the Black community of his childhood, and immersed himself in Black music as a consolation. In this milieu, Cone was galvanized by Black culture and the historic and revolutionary ideals of the African Methodist Episcopal (AME) tradition and its founders Absalom Jones and Richard Allen, who opposed racial subjugation within the Methodist Episcopal Church (MEC). The Black habitus (2) of his home community nurtured Black Theology and Black Power into existence.

Cone followed this volume with *A Black Theology of Liberation* (Lippincott, 1970), which furthered his new theological perspective toward a systematic theology that was intentionally Black and drew more deeply from the works of Malcom X and an alignment with the liberative message of the Christian scriptures. While writing, Cone often retreated to his "blue room" (65) and meditated on the blues, jazz, spirituals, and other works elevating the "spirit of Blackness" (65). Cone's doggedness in his explicit Blackness intended to make the point that White theologians implicitly drew from their culture and norms, but in not making that influence explicit they normalized their theology and thus retained power and control over a theological metanarrative that subjugated Black people.

Chapters 4 and 5 of *Said I Wasn't Gonna Tell...*

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Christian Higher Education. Publication details, including instructions for authors and. subscription information:
<http://www.tandfonline.com/loi/uche20>. Biblical Worldview: The Christian Higher. Education Foundation for Learning. Octavio Javier Esqueda a. a Talbot School of Theology , Biola University , La Mirada There are different approaches or schools of thought regarding biblical theology and one. of them is to read the Scriptures as a worldview story (Klink & Lockett, 2012). A worldview. story combines what VanZanten (2011) believes are different ways for addressing the integration. of faith and learning as worldview on the one hand and narrative on the other one. From this. perspective, the biblical narrative provides answers to life's most pressing questions: Who are. The Christian Theology Reader is now available in a new 5th edition featuring completely revised Old Testament theology : reading the Hebrew Bible as Christian scripture. 256 Pages·2013·3.05 MB·9,940 Downloads·New! is necessary to understand and appropriate the Hebrew Bible as a fundamental resource for Christian theology The Cambridge History Of Christianity, Vol. 4, Christianity In Western Europe 1100–1500. 597 Pages·2010·13.31 MB·22,535 Downloads. of Christianity offers the reader a series of articles instance of his readiness to ally with the laity New Dictionary of Christian E A Theology For Christian Education, edited by James Estep, Michael Anthony, and Gregg Allison is a well-rounded primer which is suited for pastors in the local church and Bible College/Seminary professors in the classroom. The first five chapters are foundational in scope. They deal with questions that concern: 1. The Nature of Theology and Education 2. What Makes Education Christian 3. Biblical Principles for a Theology of Christian Education 4. Revelation, Scripture, and Christian Education 5. The T A Theology For Christian Education, edited by James Estep, Michael Anthony, and Gregg Allison