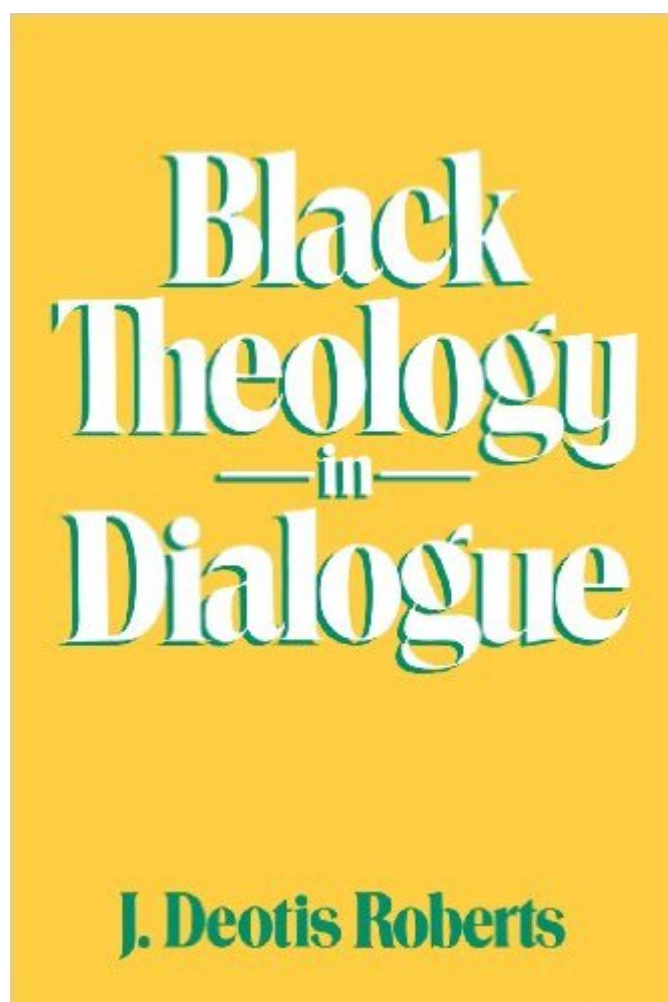


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Black Theology In Dialogue



Synopsis

Challenging all who are concerned about religion in today's world, J. Deotis Roberts outlines a new way of looking at the essential questions. Roberts proposes a theology concerned with concrete and specific situations that also retains a universal vision. In discussing the relationship of American black thought to African, liberation, feminist, Asian, and Euro-American theologies, he covers significant religious issues such as love, justice, power, and evil.

Book Information

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Average Customer Review: 3.0 out of 5 stars Â Â See all reviews Â (1 customer review)

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Customer Reviews

It is best to let Roberts sum up BTD in his own words. He writes, "This book began by defining the contextual method for our purpose. Next we provided the historical background for our study in our history. This also led us to a brief dialogue with African theology today. The heart of the book is both a theological and an ethical account of how black theology engages the critical issues of our time. We then enter again into dialogue with Jewish and Minjung theologies" (119-120). The reason I find it best to let him sum up his own work is BTD is rather eclectic and disparate. It is mostly his previous work in other books or lectures compiled thematically. So, even while it is compiled for theme, it still gives a rather disparate feel to many of the chapters. Roberts basic idea is that black theology has grown up to a level of maturity that can now be put in dialogue with other theological movements (this is back in 1987 when the work was compiled). He believes the white, European, western theologians are basically done adding anything new to theology, and that black theology has now emerged to provide an adequate dialogue partner between western theology and other theological systems. So, the book is somewhat dialogical, but also has missiological overtones.

Hence the discussion of contextualization. One of his repeated and sweeping arguments throughout the work is that western missionaries are colonialistic (he never defines this nor does he list specific examples), and oftentimes implies that they are knowingly colonialistic and racist. He thinks theology should be done bottom-up by faith communities in their own context.

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