

Synopsis

In the nascent United States, religion often functioned as a justifier of oppression. Yet while religious discourse buttressed such oppressive activities as slavery and the destruction of native populations, oppressed communities have also made use of religion to critique and challenge this abuse. As *Liberation Theologies in the United States* demonstrates, this critical use of religion has often taken the form of liberation theologies, which use primarily Christian principles to address questions of social justice, including racism, poverty, and other types of oppression. Stacey M. Floyd-Thomas and Anthony B. Pinn have brought together a stellar group of liberation theology scholars to provide a synthetic introduction to the historical development, context, theory, and goals of a range of U.S.-born liberation theologies. Chapters cover Black Theology, Womanist Theology, Latino/Hispanic Theology, Latina Theology, Asian American Theology, Asian American Feminist Theology, Native American Theology, Native Feminist Theology, Gay and Lesbian Theology, and Feminist Theology. Contributors: Grace Ji-Sun Kim, Mary McClintock Fulkerson, Nancy Pineda-Madrid, Robert Shore-Goss, Andrea Smith, Andrew Sung Park, George (Tink) Tinker, and Benjamin Valentin.

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Customer Reviews

Handbook of U.S. Theologies of Liberation HUSTL (2004), edited by Miguel A. De La Torre and Liberation Theologies in the United States, An Introduction LTUS, (2010), edited by Stacey M. Floyd-Thomas and Anthony B. Pinn are anthologies of recent writings on eleven and ten different contextual theologies respectively. Both are fairly recent and both have approximately the same cost per page, based on prices at the time of this writing. I used both books as textbooks in a course on contextual theologies, and on average, the writing in the two was fairly uniform, but also fairly general. An important question if you are interested in the subject is whether you buy both books, one of the two (and which one) or none of these two books. One easy answer is that if you have some training in theology and you have already read a fair amount on at least two different contextual theologies, especially, Latino, Black, and Feminist, you will already have gone deeper into this subject than these books can take you. If you have a good background in classical Christian theology, but know nothing about contextual theology, you really should read one of these books. If total price is an issue, and you are willing to take a used copy, HUSTL is cheaper from resellers, since it's been around a few more years. This is a good thing, because this title has several other advantages. The first is that it has a 25 page combined Bibliography versus individual article Bibliographies in LTUS, totaling about 10 pages. The second is that HUSTL contains essays on general topics where various contexts tend to agree. If you have no theological background, this makes HUSTL even more of an advantage.

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