

Book Reviews

Allen, Leslie C. *Ezekiel 20–48*, *Word Biblical Commentary* 29, Dallas: Word Books, 1990. xxviii

The name Leslie Allen has long been associated with excellence in evangelical scholarship, and this volume will do nothing to diminish his reputation. Though this volume is the companion to W. H. Brownlee, *Ezekiel 1–19* in the same series, Allen takes a different tack than Brownlee. Using rhetorical, form, and redaction criticism as his main exegetical tools, Allen demonstrates the theological power of the historical critical method for those who confess allegiance to the inspired text.

The commentary proper divides Ezekiel 20–48 into twenty-eight sections, including a brief introduction to Ezekiel's program for restoration. Each unit follows the familiar *Word* format of bibliography, translation, notes, form/structure/setting, comment and explanation. The first three sections are self-explanatory; the notes are extensive and helpful for those struggling with the Hebrew text (both critically and philologically). The discussion of Form/Structure/Setting typically focuses on the rhetorical "unity" of the pericope, though Allen is not adverse to see redactional activity as the means by which rhetorical unity is achieved where so necessitated by the evidence (see, e.g., his discussion of Ezek. 20:1-44). There is less attention paid to the form-critical structure of the extant text than some would like; such readers are referred to R. Hals, *Ezekiel* (FOTL 19; Grand Rapids: Eerdmans, 1989). The language of "secondary addition" or "later redactional expansion" is less likely to be found here than one might expect (see, e.g., 21:15, 18a; 23:4b, 5b, 7b, 25b, etc.). Allen is also more likely to posit the activity of Ezekiel the prophet in the redactional/compositional activity which gave birth to the book (see p. xxvi) while conceding the presence of a school of disciples during the exile who also played a role in this process.

The Comment section provides an opportunity for verse-by-verse and section-by-section exposition, whereas the Explanation yields a synthetic interpretation of the pericope as a whole, frequently with reference to the NT.

This is an outstanding commentary that will repay careful study by its readers. In my judgment, it ranks with W. Zimmerli's two volumes in the *Hermeneia* series as the best available studies of these chapters. (Many, of course, await the completion of M. Greenberg's two-volume set in the Anchor Bible; this will give the student of the OT a remarkably rich resource for the study of Ezekiel). Obviously, interpreters will find points of dispute with Allen, and so the rehearsal of a litany of disagreements would hardly be helpful. Nonetheless, I was least pleased with his work on two sections: chapter 23 and chapters 40–48. The former—perhaps the best OT example of revi-

sionistic historiography—is as thoroughly negative as any text in the OT. Allen sees three lessons in the chapter: to remind the people that Egypt is the enemy of the people, that the Northern Kingdom's flirtation with Assyria led to catastrophe, to proclaim that Judah's turning from the hand of Yahweh was to fall into the hand of Yahweh. But there is no theological discussion of the total absence of grace in the chapter (compare the use of 20:32-44 to "cap" the negative polemic of 20:1-31) and the question that this raises: Can the Gospel ever be bad news without good news? With respect to Ezekiel 40-48, Allen asks

To some extent at least they were presumably presented as normative for the future. Yet the post-exilic community, even adoption of their rulings was within its power, found other models for its worship, while the different orientation of the Christian faith has left these chapters outdated. Must one relegate them to a drawer of lost hopes and disappointed dreams, like faded photographs? (p. 214)

In fact the answer should be "Yes." Ezekiel and his disciples proclaimed a program for the restored community that was ultimately rejected in favor of the Priestly program now reflected in the Pentateuch. But Allen tries to skirt this conclusion in favor of a subsequent symbolic reading of these institutions. This seems to me not to cohere with a sober historical method of interpretation.

But these disagreements aside, this is an outstanding commentary, one of the strongest in the series, and well worth owning by serious students of the OT.

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Moltmann, Jürgen. *The Spirit of Life: A Universal Affirmation*. Minneapolis: Fortress Press, 1992. Trans. Margaret Kohl from the German *Der Geist des Lebens: Eine Ganzheitliche Pneumatologie*.

For years, Jürgen Moltmann has been one of the most interesting—and interested—theologians on the world stage. Often in America, perhaps more clergy, seminarians and laity have heard Moltmann speak than any other German theologian. Moltmann continues to take as many cues from the life of Christians in America and Europe as he gives clues to them for understanding our faith. Moltmann's mind and Christian heart are large and amaze the reader by the diversity not only of the knowledge but of the caring they contain. As a former student of the "up-to-date" Paul Tillich, I am still amazed at a theologian who quotes the Rastafarian singer, Bob Marley (at the very end), and who clings to an honestly orthodox theology while making liberation thought his touch stone and responsible ecology his concern. Along the way Moltmann affirms feminism, feminist theology, the peace and Greenpeace movements and self-help groups for single-parents, the divorced, and people with Aids. Even more amazingly, he does this not by simple assertion but by showing how the nature of the church based in a fuller, more complete *pneumatology* demands such

affirmation.

Some years ago, I taught Systematic Theology in seminary using Moltmann's earlier works, and found myself wishing for a thorough exposition of the doctrine of the Holy Spirit analogous to Paul Tillich's *Life and the Spirit*, part IV of the *Systematic Theology* (1963). Now in Moltmann's fourth volume of *Systematics*, I have it. It was worth waiting for! Tillich is mentioned only seven times in 358 pages but the conception, and the basic idea of *The Spirit of Life* is closer to that of Tillich than to any other predecessor or influence. This by no means is to say Moltmann is derivative of Tillich any more than he is from Barth or Luther or John Wesley, all of whom he quotes and dialogues with. It is to say that Moltmann, like Tillich, draws from that long and vital tradition that treats of the Spirit of Life in German and other European philosophy and theology. To say that what we experience every day as the spirit of life is the Spirit of God is to voice a prehension that roots deep in the Nineteenth Century and runs back to the work of Hegel, Schelling, Fichte and perhaps most in Johann Georg Hamann, in the eighteenth. Lessing (d. 1781) is mentioned only three times in this volume, yet Moltmann's freedom from bias, tolerance and continual urging of persons to love without prejudice are reminiscent of Lessing. The author's contemporary and sincere concern for the care of the earth that persons have neglected surely owes something to German Romanticism with its love of nature and its open ear for hearing the movement of The Spirit in an overly rationalized world. All this is but to say that reading Moltmann is an intellectual and emotional feast, not unlike the crowded tables set by Paul Tillich, yet much more existential, more colorful and real, than the abstractions Tillich regularly offers us.

To simply list the courageous new ideas and suggestions made by Moltmann in this work would take considerable time. Perhaps the most audacious—and the most symbolic of his suggested reconstruction of our confession of The Spirit—is his closely reasoned argument that the addition of the Filioque to the Nicene Creed is superfluous, unnecessary and is even pernicious in its historical effects (pp. 306-307). Moltmann refers to this problem under several rubrics, beginning in the introduction (p.1) and ends the book with his conclusions. He definitely comes down on the side of the Orthodox Theologians:

In the light of his (Spirit's) origin, he is subordinated to The Son; and it is consequently impossible for him to appear in any other way in the economy of salvation. The relationships between The Son and The Spirit can then no longer be understood as reciprocal relationships. The way always leads from The Son to The Spirit, no longer from The Spirit to The Son." (p. 306-307).

I suspect that Moltmann is correct, and applaud his insight not only for pneumatology but for Ecumenism. The filioque has divided the church since 1054; perhaps a willingness to discuss a new understanding could bring East and West in Christianity closer to that unity that is our Catholic hope.

Two other vital areas opened up by Moltmann in this volume are Spirit-Christology (another reminder of Tillich), beginning on p. 60 and an intense and open dialogue with the Wesleyan tradition involving sanctification (chapter VIII) and the Contemporary Pentecostal tradition concerning the variety of gifts of the Spirit experienced by Pentecostals. Moltmann affirms the "Charismatics" of this and every age, saying:

The *whole* of life, and *every* life in faith is charismatic, for The Spirit is 'poured out upon all flesh' to quicken it. (p.182)

No other important Protestant teacher offers the mainline churches a better platform on which to attempt to build an ecumenical consensus with the "Evangelicals" of America than Moltmann. Affirming those who pursue holiness and those in whom signs and wonders so often occur, he shows both Evangelicals and mainline Protestants—and Eastern and Western Christians—that we need one another and that we belong together so as to save our sisters and brothers and to redeem and restore the battered world on which we all live.

The Spirit of Life is highly recommended reading for clergy, professors and laity.

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Baldwin Jr., Lewis V. *There Is a Balm in Gilead: The Cultural Roots of Martin Luther King, Jr.* Philadelphia: Fortress Press, 1991. 339 pages.

Lewis Baldwin is an associate professor of religious studies at Vanderbilt University, an African American, a Southerner, and an ordained Baptist minister. This first book on King joins a number of Baldwin's articles on King, as well as on slave religious culture. He has written two other books and a companion volume to this work, *To Make the Wounded Whole: The Cultural Legacy of Martin Luther King, Jr.* (Philadelphia: Fortress Press, 1992).

With other African-American scholars, Baldwin contends that King has been interpreted against the background of white intellectual tradition, relegating his own cultural experience to the margins, as if:

the black church and the larger black community are not healthy and vital contexts for the origin of intellectual ideas regarding theology and social change.¹

Against this misunderstanding, Baldwin claims that Southern Black² experience and the Black Church provided King with his deepest norms, by which he tested and appropriated Reinhold Niebuhr, Personalism, Gandhian pacifism, and the social gospel of Rauschenbusch. In this effort, Baldwin's thesis functions as an alternative to John J. Ansbro's *The Making of a Mind*,³ and William D. Watley's *Roots of Resistance*.⁴ Ansbro's focus was on King's appropriation of the "classical" western intellectual tradition represented by Socrates, Augustine, Aquinas, Kant, Tillich, Weiman, and the Boston Personalists, Brightman and DeWolfe. Watley's treatment of King's intellectual resources grants a certain foundational status to the Black Christian tradition alongside Personalism and Evangelical liberalism, but defines his ethic as "developing" and "maturing" outside that context. Baldwin contends that the Black gospel tradition provided King with enduring norms that were not significantly changed or challenged by other intellectual streams of thought. The author seeks not to chronicle King's life and intellectual odyssey, but to identify three domi-

nant themes that emerge from Black Southern experience.

First is the *sense of Southern identity*. This sense of place in a Southern context includes a sense of purpose and commitment toward that region. In the chapter titled "Cast Down Your Bucket," Baldwin examines the socio-cultural significance of eating, shared religious values, the joy in humor and music, the character of black middle-class Atlanta, and the effects of poverty and segregation. Meal sharing is seen as a ritualistic expression of celebration and economic security, and King's passion for Southern cooking is set in a communal context of solidarity with the region. The rich humor and wit of Southern Blacks is interpreted as a stubborn refusal to be victimized by white society; laughter is a shared language of hopeful protest against the hardship of oppressed existence. Likewise, the love of music demonstrates a festiveness toward life, a shared expression of art and celebration. Baldwin also notes the natural resources of the Southern context, noting that the geographic wealth of the region was at once a source of plenty and of oppression, since "the beauty of the South and its abundance of untapped resources" were categorically exploited by whites at the expense of blacks. King saw the inclusion of Blacks in the vision of the new industrial South as a moral and economic necessity in defeating segregation.

King's peculiarly Southern identity shaped his agenda as well as personal decisions. He married a Southern woman, surrounded himself by Southerners while in Boston, and returned to the South for his ministry. Baldwin concludes that the paradox of Southern identity as both nurturing and hostile provided the heart of King's dialectical understanding of community and non-community.

The second theme is the *sense of community* revolving around family life, church experience, and the neighborhood of Auburn Avenue. In "Walk Together Children," Baldwin examines King's complex inheritance of community values of discipline, responsibility, spirituality, and the drive for educational excellence. The middle-class neighborhood of Auburn Avenue is presented as a cohesive community, committed to self-help and public accountability. In the discussion of extended family life, the effects of both Martin's and Coretta's family ties are identified as constitutive elements of King's own communal commitments. The author provides insight into the historical role of the grandmother as the bearer of oral history during the days of slavery, providing a sense of continuous kinship. The examination of King's teachings (in sermons and church school) considers his own relationship to Coretta and to his children, concluding that King understood the family as a communal entity. In King's life, family was one of the two figural institutions in the liberation and survival of African Americans. The other primary role is attributed to the Black Church.

Christian optimism, the third thematic consideration, is the deep faith in God's providence. Rooted in early slave culture, Christian optimism created King's vision of the Beloved Community. The book title and chapter headings come from slave spirituals, supporting Baldwin's thesis that the Black Church was the single most important intellectual source for King. In "How I Got Over," the Black Church is identified as the single most important source for King's faith, providing him with both vision and method to challenge social injustice. Baldwin traces the particular prophetic tradition of Christianity that emerged when the first Africans were confronted with a gospel of love at the hands of oppressive white Christians. He argues that the experience of oppression produced a partic-

ular manifestation of Christianity, a unique blend of intense spirituality and a commitment for social justice. Standing in a long line of ministers, King was shaped by the power of Black oratory, slave spirituals, and gospel music. Of particular interest is King's own early pastoral experience, the "vision in the kitchen," and the spiritual resources of prayer and song that energized the Civil Rights movement. This chapter is key to Baldwin's understanding of King's intellectual resources. He concludes that the church is still the most autonomous and resourceful institution in the African-American community, and that future liberation initiatives must be founded on this legacy.

Additional chapters set King in the historic streams of Black Messianism and Black preachers. In "Up You Mighty Race," Baldwin offers a historical overview of Black Messianic thought in America. Against this legacy, Baldwin examines points of comparison and contrast with a number of nineteenth-century advocates of the Black Messianic vision as they relate to King's image of the Beloved Community. Discussing the role of King as a black Messianic figure, he notes that such identification among followers is to some degree natural and beneficial. But, while strong symbolic leadership is essential to the liberation of blacks, Baldwin cautions against absolutizing one figure as a norm for the future of African-American liberation:

Most black Americans have not progressed beyond the point of calling on a Martin Luther King, Jr., to save them. King's philosophy and methods are still widely accepted as the only moral and practical way to liberation. Black America's models for a liberation ethic will not be significantly enlarged as long as such a perception remains dominant within its ranks. (p. 252)

Finally, Baldwin considers King's own pastoral ministry. In "Standing In The Shoes of John," the author considers the prophetic, priestly, and pastoral elements of the Dexter Avenue ministry. Setting King in the context of his pastoral colleagues, Baldwin concludes that he was successful in balancing the three interdependent functions. King's own rhetorical style and pulpit giants establish him firmly in the Black preaching tradition.⁵ Baldwin also considers King's ecumenicity and his collegial style, basing much of his information on private interviews with King's buddy, Philip Lenud.

Baldwin's style is clear and compelling. His own Afrocentric view is implied rather than argued. The text is accessible to the general reader, free of academic jargon, lengthy theological discourse, or polemic (although the numerous footnotes carry the weight of warrants and a certain amount of polemic). The editorial decision to eliminate a bibliography may be unfortunate. While there are a number of excellent bibliographies on King that would not need duplication, the literature about early slave culture is figural to Baldwin's work and deserves to be cited beyond footnotes. Readers interested in this resource are encouraged to locate Albert J. Raboteau's *Slave Religion. The "Invisible Institution" of the Antebellum South*; Bayraud Wilmore's *Black Religion and Black Radicalism*; Lawrence Levine's *Black Culture and Black Consciousness*; Eugene Genovese's *Roll, Jordan, Roll: The World The Slaves Made*; and Sterling Stuckey's *Slave Culture*; just to name a few. Baldwin's approach is based on the premise that slave culture shaped the distinctive character of the contemporary Black Church. I would recommend that readers start with Chapter 3, "How I Got Over," to establish this critical foundation. Those who only have time to read one or

two chapters are advised to read this chapter and Chapter 4, "Up You Mighty Race," which ties the Black Church to the Messianic tradition.

The book provides a brilliant interpretation of the meaning and significance of the cultural tradition of King. Baldwin provides an Archimedian point of reference for understanding the broader development of King within this very specific framework of Southern Black culture, and in this way has contributed decisively to King scholarship. The book takes the symbolic universe of a particular region seriously and demonstrates its definitive influence upon the theology and praxis of all of King's endeavors.

Readers will want to keep Baldwin's own interpretation of King's theological norms clearly in mind, however. The controlling theological norms are not only distinct from assumed white theological claims of personal salvation, but are also distinct from conservative and literalist traditions in the faith of both white and black Christians. First, King's concept of the personal God is one of a loving, active, immanent deity who works in history through the power of redemptive love. Though personal, King's God is not private, but actively involved in social structures and processes to bring about transformation. Second, this God does not play favorites, but values all human beings as having worth and dignity endowed by the Creator. In the negative sense, King's theological claims are contrary to those that emphasize either God's wrath, God's detachment from the social sphere, or God's favoring of one group over another. With these two norms in view, the book engages in an excellent critical discussion of the theological issues involved in King's appropriation of EuroAmerican philosophy and theology. Baldwin demonstrates his theological expertise in his analysis of King's sermons, continually clarifying the analytical power of these religious-cultural norms. Clearly, when Baldwin calls for an appropriation of the theological genius of King and the Black Church, it is this particular theological interpretation he advances. Baldwin establishes King's theological agenda as one which includes liberation as a means toward the ultimate goal of the Beloved Community.

White readers, especially those from parts outside the South, will be introduced to the rich and complex world of King's particular context. For many, the synthesis of family life, community commitment, aesthetic depth, and religious ethos that Baldwin presents as normative black Southern life will strike a chord of profound wonder. For those who have come to identify King with the white Liberal Protestant tradition, the uniqueness of African American religious culture will be striking. Contrary to what whites may interpret from King's own "Pilgrimage to Nonviolence,"⁶ his religious pilgrimage did not begin in Boston with his introduction to Nietzsche, Niebuhr, Heidegger and Hegel. King's own interpretation suggests that his concept of the *imago dei*, and the Christian norms of neighbor love were grounded in the gospel of the Black Church. King was no theological *tabula rasa*, absorbing the norms of EuroAmerican philosophy. Rather, his own theological norms of a personal God and the dignity and worth of all persons found a certain formal philosophical ground in EuroAmerican tradition. Baldwin does not oppose these traditions, since the reality of being African and American is a continuing double consciousness, the "twoness" articulated by W.E.B. DuBois.⁷ For all white pastors, seminarians, and scholars, ignorance of this dynamic is ethically and intellectually irresponsible. Baldwin's understanding of King is an essential hermeneutic key.

Women readers, womanists and feminists alike, will appreciate the unflinching evalua-

tion of King's sexism,⁸ how it distorted Coretta's life and hampered the Civil Rights Movement itself. Baldwin is sensitive to the role of women in King's life, avoiding both matriarchal or romantic models. The influence of wives, mothers, and grandmothers is treated with admirable evenhandedness. The author's insistence on the communal life of family and church as primary environments of ethical and moral development avoids both valorization of the "strong Black woman" as well as sentimental trivialization. I, for one, regret the slight attention given to Harriet Tubman and Sojourner Truth, in the extensive treatment of nineteenth century Black Messianism. Lack of ordination or church leadership should not exclude these courageous women who spoke and acted on behalf of full human freedom. Baldwin's own argument against a male-dominated church would be enhanced by more emphasis on this womanist heritage.

Womanists and feminists may not be so optimistic as Baldwin about the appropriation of King's cultural roots in the Black Church. Although Baldwin criticizes the sexism of King and the Black Church, he continues to use them as models for the present. For many women, African American and otherwise, a deep hermeneutic of suspicion lingers whenever a hierarchical male model (that has rendered them invisible and forgotten) is promoted. A call to racial solidarity continues to overlook the complex connections between sexism, capitalism, and racism. The womanist critique of African-American patriarchy by Hooks, Davis, Cannon, and Brantl are assumed rather than articulated by Baldwin. Those who do not understand Baldwin's use of King's theological norms will be suspicious of his demand that liberation efforts be grounded in the Black Church. In his discussion of potential barriers to liberation (pp. 268-272), Baldwin neglects to articulate how King's own theological norms may serve as a corrective to eradicate patriarchal interpretations of African-American faith.

For those in the African-American scholarly tradition, Baldwin's thesis maintains the view of such Black theological luminaries as James Cone, Gayraud Wilmore, and C. Eric Lincoln, claiming that Black Christianity is a distinctive model of faith and praxis. With a different constellation of stories, faith claims, and eschatological visions, it is not just a different hued version of Euro-American faith. Baldwin's distinction is his articulation of King's cultural context as a hermeneutic lens through which the history and the future of liberation may be critically interpreted. With clarity and adeptness, he blends slave history, Afrocentric cultural symbols, and critical Black theology into a dynamic force. Such an energetic synthesis provides a necessary constructive framework for future African-American liberation.

However, Baldwin's conclusions regarding the moral superiority of this cultural uniqueness may spark some debate. He claims that:

Despite its many shortcomings, black America is still in a better moral and spiritual position than white America to serve as a vanguard in the human struggle for wholeness and harmony. This fact should be accepted with humility and a deep sense of collective responsibility....¹⁰

Such was King's own understanding; and one criticized by Cornel West as "weak exceptionalist" assertions of African-American superiority based on sociological claims of cultural values or religious claims of redemptive suffering.¹¹ The distinction is subtle, but there is a

difference between claiming that certain moral positions are superior and that certain communities holding those claims are better than other communities. It is unclear whether Baldwin claims the moral or the epistemological advantage to advance his argument for collective responsibility. One danger in making the moral claim is the objectification of "the other" as an object of redemption, a mistake that white Christians made with regard to African slaves. Another critique of the moral superiority argument comes from feminists and womanists: to what degree can one sexist tradition be morally superior to another?

Unfortunately, the moral superiority argument raises the question of the moral fibre of King himself. Clearly, the epistemological argument supports Baldwin's thesis of cultural uniqueness, King's epistemology of suffering, and womanists' more thorough perspectives on social location. The epistemological argument is also more compatible with the theological norms proposed by Baldwin, particularly the claim of radical human worth.

Baldwin sets King within the broad tradition of Black Messianism, extending beyond its Christian expression, to include Black Nationalism. Baldwin's mandate for liberation based in the Black Church may not address those voices, or those who have abandoned the church as an agent of social and political change. As James Cone points out in his recent book, *Martin & Malcolm & America*:

Because of Malcolm's unrestrained critique of Christianity and uncritical devotion to Elijah Muhammad's Nation of Islam, white Christians ignored him and black Christians paid too little attention to his critique of their faith...I do not think anyone can be a real Christian in America today, or perhaps anywhere else, without incorporating Malcolm's race critique into his or her thinking about the religion of Jesus.¹²

African-American Christians, along with white Christians, will have to ask hard questions about the peculiar association of the Christian tradition with capitalism and militarism as well as sexism. While the liberation efforts may need to be associated with the Black Church, critiques from African-American Marxists, Muslims, and Jews will be necessary for a truly inclusive vision of the Beloved Community. Indeed, Baldwin has discerned the theological norms in King's heritage as those which would be most inclusive and transformative. The divine personality of God, and the claim of human dignity will continue to serve as critical norms for the tasks of interfaith dialogue and an internal critique of Christian faith and praxis. While such theological norms will provide criteria for those within religiously oriented frameworks, the problem of the growing number of African Americans who have abandoned "the spiritual values and emotive qualities of their heritage" (p. 271) to pursue American middle-class status will not be easily resolved by theological standards.

With regard to Black pastors, lack of theological education continues to frustrate widespread appropriation of liberation theologies, demanding that much of the task is pedagogical rather than philosophical. Baldwin does not, however, add to the lamentations of other scholars in this regard. His location of critical theological norms within the Black Church offers a way to liberate Black Theology from its academic captivity.

Lewis Baldwin has offered a unique interpretation of King's own cultural identity that enhances the possibilities for "keeping the dream alive." Baldwin weaves together the worldview of slave culture, the vibrancy of southern experience, and the social ethos of

African-American Christianity with astonishing talent. While unabashedly respectful of King, Baldwin is not uncritical. Amidst a recent spate of polemic literature, Baldwin has chosen neither to defend a myth, nor to discount King's contributions. He shows us the ordinary man within extraordinary history, without reducing King's cultural identity to mere anecdotal landscape for heroic drama. Indeed, Baldwin would argue, to see King as a product of the Black Christian South, is to understand the essence of his greatness.

Notes

1. *There Is a Balm in Gilead*, p. 3.
2. Baldwin uses the term "Black" almost exclusively and my references to Baldwin's work reflect that vocabulary.
3. John J. Ansbro, *Martin Luther King Jr.: The Making of a Mind* (Maryknoll: Orbis, 1982).
4. William D. Watley, *Roots of Resistance: The Nonviolent Ethic of Martin Luther King, Jr.* (Valley Forge: Judson Press, 1985).
5. Readers will note that the book went to press just prior to publicity regarding alleged academic and homiletic plagerism. They will not find discussion of this issue in this book.
6. *In Strength to Love* (New York: Harper & Row, 1963), pp. 135-142.
7. W.E.B. DeBois, *The Souls of Black Folk* (New York Fawcett, 1970), pp.16-17.
8. *There Is a Balm in Gilead*, pp. 132-133 and 268-270.
9. For Womanist critiques of the triple oppression of sexism/racism/classism, see Bell Hooks, *Ain't I a Woman: Black Women and Feminism* (Boston: South End Press, 1981); Jacquelyn Grant, *White Women's Christ and Black Women's Jesus* (Atlanta: Scholars Press, 1989); Katie Cannon, *Black Womanist Ethics* (Atlanta: Scholars Press, 1988), Angela Davis, *Women, Race & Class* (New York: Random House, 1981).
10. *There Is A Balm In Gilead*, p. 272.
11. Cornel West, *Prophecy Deliverance!* (Philadelphia: Westminster, 1982), pp. 70-78.
12. James H. Cone, *Martin & Malcolm & America: A Dream or A Nightmare* (Maryknoll: Orbis, 1991), p. 296.

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