

THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER

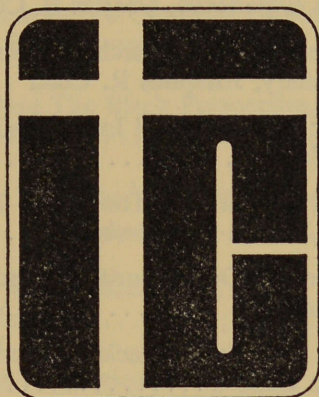
Volume III

Spring — 1976

Number II



THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER



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Mr. Calvin E. Bruce is a doctoral fellow studying theology and ethics at Yale University. He is co-editor, with Professor William R. Jones, of a forthcoming collection of essays on the Advancement of Contemporary Black Theology. The work is entitled *Black Theology II* and is to be published by Bucknell University Press.

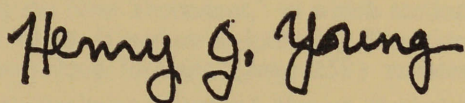
Editorial Comment

What is the relationship between black theology and biblical theology? How does black theology bridge the gap between what the scripture "meant" then and what it means today? These and other pertinent questions are dealt with by Robert A. Bennett in a very creative manner. He reviews current scholarship in black theology and biblical theology, attempting to show the proper place for black theology in scripture and vice-versa. Both biblical scholars and theologians will welcome Bennett's contribution. Cecil Wayne Cone continues the concern to find a proper relationship between biblical theology and black theology in his quest to reconstruct the nature and meaning of Christian Theology. He attempts to develop this reconstruction using both Old and New Testaments as paradigmatic models; thus, making the Bible the foundation of Christian Theology.

Edward P. Wimberly in "Pastoral Counseling And The Black Perspective" explicates the uniqueness of pastoral care in the black church: His contention is that the black church, in large measure, employs the corporate approach to pastoral care and counseling. He sees this approach as grounded in an African soil . . . but also in the biblical conception of the nature of man and God's attempt to bring him to salvation."

Harold A. Jackson, Jr. concerns himself with the pressing need to construct a viable hermeneutic that will enable us to more adequately interpret texts. His thesis is that the dialectical approach to a text better allows us to interpret the text in that it tends to minimize ones possibility of coming to the text with preconceived ideas of "seeing the text." Jackson provides a very elaborate and helpful discussion of the meaning of dialectical method and hermeneutics. He then seeks to show the applicability of "The New Hermeneutic" for understanding spirituals. Continuing the concern with hermeneutics, Hubert Danford Maultsby in "Paul, Black Theology And Hermeneutics" searches for the relevancy of the theology of St. Paul, especially Romans Chapter 7, for illuminating God's word for contemporary man. In spite of the criticisms some black theologians have made of Paul, Maultsby methodologically shows how the theology of Paul is relevant for black liberation. When exegesis and hermeneutics are correctly employed, Maultsby demonstrates how the gap between Pauline theology and black theology can be overcome.

Calvin E. Bruce argues for "Black Spirituality" as an essential part of black religion. He makes a valuable contribution to black theological discussion in his interpretation of spirituality in light of liberation.



Henry J. Young