

NOTES

PREFACE

1. Consider this perspective: “We understand white supremacy more broadly as a system of individual, institutional, and societal racism in which whiteness—that is, ‘white’ bodies, and cultural and social practices associated with those deemed ‘white’—are seen as normative and superior and through which white people are granted advantaged status of various kinds.” Jennifer Harvey, Karin A. Case, and Robin Hawley Gorsline, eds., *Disrupting White Supremacy from Within: White People on What We Need to Do* (Cleveland, Ohio: Pilgrim Press, 2004), 4.
2. Curtis Paul DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford University Press, 2003), 2.
3. James H. Cone, “Theology’s Great Sin: Silence in the Face of White Supremacy,” *Black Theology: An International Journal* Vol. 2, no. 2 (1994): 142.

INTRODUCTION

1. Sallie McFague, “Theology as Action,” in *Constructive Theology: A Contemporary Approach to Classical Themes*, ed. Serene Jones and Paul Lakeland (Minneapolis, MN: Fortress Press, 2005), 152.
2. James H. Cone, “Theology’s Great Sin: Silence in the Face of White Supremacy,” *Black Theology: An International Journal* Vol. 2, no. 2 (1994): 143–44.
3. *Ibid.*: 139.
4. Ada María Isasi-Díaz, *Mujerista Theology: A Theology for the Twenty-First Century* (Maryknoll, N.Y.: Orbis Books, 1996), 2.
5. Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 2000), 19.
6. Alice Walker, *In Search of Our Mother’s Gardens* (New York: Harcourt Brace Jovanovich, 1983), 8. Quoted in Collins, *Black Feminist Thought*, 19.
7. Susan Brooks Thistlethwaite and Mary Potter Engel, eds., *Lift Every Voice: Constructing Christian Theologies from the Underside*

- (Maryknoll, NY: Orbis Books, 1998), 4. I am thankful to the authors of the chapters in this volume for their examples of describing social location, context, and commitments.
8. Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza*, 2nd ed. (San Francisco, CA: Aunt Lute Foundation Books, 1999), 19.
 9. This work is included in my dissertation, but length constraints precluded its inclusion here. Tammerie Day, *Constructing Solidarity: A Theology of Liberation* (Ph.D. dissertation: Southern Methodist University, 2009).
 10. All Scripture references are from the New Revised Standard Version Bible, copyright (c) 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States.
 11. María Pilar Aquino, Daisy L. Machado, and Jeanette Rodríguez, eds., *A Reader in Latina Feminist Theology: Religion and Justice* (Austin, TX: University of Texas Press, 2002), 150.
 12. Ada María Isasi-Díaz, *La Lucha Continues: Mujerista Theology*. (Maryknoll, NY: Orbis Books, 2004), 168.
 13. *Solidary* is an adjectival form of the word *solidarity*, and as such is closely related though less commonly used. I invite the reader to become familiar with this term, since it is useful as a modifier of concepts and works that contribute to the movement toward solidarity.

CHAPTER 1

1. Ada María Isasi-Díaz, *Mujerista Theology: A Theology for the Twenty-First Century* (Maryknoll, NY: Orbis Books, 1996), 98.
2. *Ibid.*, 108.
3. Justo González, “Latino/a Theology,” in *Handbook of U.S. Theologies of Liberation*, ed. Miguel A. De La Torre (St. Louis, MO: Chalice Press, 2004), 205.
4. Edwin David Aponte, “Hispanics,” in *Handbook of U.S. Theologies of Liberation*, ed. Miguel A. De La Torre (St. Louis, MO: Chalice Press, 2004), 163. This essay contains a useful overview of the importance and function of naming in Hispanic/Latino/a communities. See also the essays “Latino/a Theology” and “Latin American Liberation Theology” in this volume. Additional explorations of Latino/a identities and theologies can be found in Miguel A. De La Torre and Edwin David Aponte, *Introducing Latina/O Theologies* (Maryknoll, NY: Orbis Books, 2001). See also Ada María Isasi-Díaz and Fernando F. Segovia, eds., *Hispanic/Latino Theology: Challenge and Promise* (Minneapolis, MN: Fortress Press, 1996). The bibliography of this work presents additional resources.
5. Kevin F. Burke, S.J., *The Ground Beneath the Cross: The Theology of Ignacio Ellacuría* (Washington, DC: Georgetown University Press,

- 2000), 104. Ignacio Ellacuría was a Jesuit theologian and priest in El Salvador who was serving as president of the University of Central America when he was murdered in a political assassination in 1989, along with five other priests and two lay women associated with the Jesuit community. Although Ellacuría's philosophical and theological work might have reached an even more complete flowering had he not been killed, his work nonetheless serves as an important foundation and resource for liberation theologians of his generation and ours. For a comprehensive orientation to Ellacuría's life and thought, see Burke, *The Ground Beneath the Cross*. See also Kevin F. Burke, S.J. and Robert Lassalle-Klein, eds., *Love That Produces Hope: The Thought of Ignacio Ellacuría* (Collegetown, MN: Liturgical Press, 2006).
6. Burke, *The Ground Beneath the Cross*, 105.
 7. *Ibid.*, 211.
 8. Daisy L. Machado, "Promoting Solidarity with Migrants," in *Justice in a Global Economy: Strategies for Home, Community and World*, ed. Pamela K. Brubaker, Rebecca Todd Peters, and Laura A. Stivers (Louisville, KY: Westminster John Knox Press, 2006), 117–18.
 9. María Pilar Aquino, *Our Cry for Life: Feminist Theology from Latin America* (Maryknoll, NY: Orbis, 1993), 2. Emphasis in original.
 10. Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*, trans. Matthew J. O'Connell (Maryknoll, NY: Orbis Books, 1987), xvii.
 11. Ada María Isasi-Díaz, *La Lucha Continúes: Mujerista Theology* (Maryknoll, NY: Orbis Books, 2004), 173.
 12. Jon Sobrino, *Where Is God? Earthquake, Terrorism, Barbarity and Hope* (Maryknoll, NY: Orbis Books, 2004), 108.
 13. *Ibid.*, 110–11.
 14. *Ibid.*, 117–18.
 15. María Pilar Aquino, Daisy L. Machado, and Jeanette Rodríguez, eds., *A Reader in Latina Feminist Theology: Religion and Justice* (Austin, TX: University of Texas Press, 2002), 140.
 16. Aquino, *Our Cry for Life*, 12.
 17. *Ibid.*, 21.
 18. Marcella Althaus-Reid, *Indecent Theology: Theological Perversions in Sex, Gender and Politics* (New York: Routledge, 2000), 166.
 19. Daisy L. Machado, "The Unnamed Woman: Justice, Feminists and the Undocumented Woman," in *A Reader in Latina Feminist Theology: Religion and Justice*, ed. María Pilar Aquino, Daisy L. Machado, and Jeanette Rodríguez (Austin, TX: University of Texas Press, 2002), 162.
 20. It is telling to consider the primacy with which specific texts in Leviticus are used to justify the exclusion of homosexual persons, and yet this text demanding that aliens be treated as citizens is nowhere as prominent in our discourse, used neither to justify the inclusion nor the just treatment of aliens in our society.

21. Isasi-Díaz and Segovia, *Hispanic/Latino Theology*, 123.
22. Aquino, *Our Cry for Life*, 12. Emphasis in original.
23. *Ibid.*, 10.
24. Ada María Isasi-Díaz, *En La Lucha/in the Struggle: Elaborating a Mujerista Theology* (Minneapolis, MN: Fortress Press, 1993 [2004]), 52.
25. Isasi-Díaz, *La Lucha Continues*, 175.
26. ———, *En La Lucha/in the Struggle*, 60.
27. Harold Recinos, *Good News from the Barrio: Prophetic Witness for the Church* (Louisville, KY: Westminster/John Knox Press, 2006), 14.
28. Ada María Isasi-Díaz, Personal communication in e-mail, April 25, 2008.
29. The Combahee River Collective makes this argument as well: “The most profound and potentially most radical politics comes directly out of our own identity, as opposed to working to end somebody else’s oppression.” Combahee River Collective, “A Black Feminist Statement,” in *This Bridge Called My Back: Writings by Radical Women of Color*, ed. Cherrie Moraga and Gloria Anzaldúa (Watertown, MA: Persephone Press, 1981), 212.
30. Michael Omi and Howard Winant, *Racial Formation in the U.S.: From the 1960s to the 1990s*, Second ed. (New York: Routledge, 1994), 61–62. See also Howard Winant, *The World Is a Ghetto: Race and Democracy since World War II* (New York: Basic Books, 2001).
31. Matthew Frye Jacobson, *Whiteness of a Different Color: European Immigrants and the Alchemy of Race* (Cambridge, MA: Harvard University Press, 1998), 241. For a comprehensive, multidisciplinary and multiracial examination of whiteness, see Richard Delgado and Jean Stefancic, eds., *Critical White Studies: Looking Behind the Mirror* (Philadelphia, PA: Temple University Press, 1997).
32. Mab Segrest, *Memoir of a Race Traitor* (Cambridge, MA: South End Press, 1994), 232.
33. *Ibid.*, 235.
34. *Ibid.*, 239.
35. Mary Elizabeth Hobgood, “White Economic and Erotic Disempowerment: A Theological Exploration in the Struggle against Racism,” in *Interrupting White Privilege: Catholic Theologians Break the Silence*, ed. Laurie M. Cassidy and Alex Mikulich (Maryknoll, NY: Orbis Books, 2007), 42.
36. *Ibid.*, 44.
37. James W. Perkinson, *White Theology: Outing Supremacy in Modernity* (New York: Palgrave MacMillan, 2004), 57.
38. *Ibid.*, 2.
39. *Ibid.*, 19.
40. Two excellent collections of multiracial, multidisciplinary scholarship explore more recent investigations of whiteness: see Ruth

- Frankenberg, ed., *Displacing Whiteness: Essays in Social and Cultural Criticism* (Durham, NC: Duke University Press, 1997). and Birgit Brander Rasmussen et al., eds., *The Making and Unmaking of Whiteness* (Durham, NC: Duke University Press, 2001).
41. Mary Elizabeth Hobgood, *Dismantling Privilege: An Ethics of Accountability* (Cleveland, OH: Pilgrim Press, 2000), 9.
 42. Perkinson, *White Theology*, 227.
 43. *Ibid.*, 220ff.
 44. Machado, "Reader in Latina Feminist Theology," 174.
 45. Isasi-Díaz, *Mujerista Theology*, 108.

CHAPTER 2

1. Lillian Smith, *Killers of the Dream* (New York: W.W. Norton, 1994 [1949]), 39.
2. Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*, trans. Matthew J. O'Connell (Maryknoll, NY: Orbis Books, 1987), xvii.
3. Joe R. Feagin, *Racist America: Roots, Current Realities, and Future Reparation* (New York: Routledge, 2000), 88.
4. *Ibid.*, 34.
5. *Ibid.*, 141.
6. *Ibid.*, 154–57.
7. Mary Elizabeth Hobgood, *Dismantling Privilege: An Ethics of Accountability* (Cleveland, OH: Pilgrim Press, 2000), 42.
8. *Ibid.*, 52.
9. Tim Wise, *White Like Me: Reflections on Race from a Privileged Son* (Brooklyn, NY: Soft Skull Press, 2005), ix-x.
10. *Ibid.*, xi.
11. See the work of Shannon Sullivan, *Revealing Whiteness: The Unconscious Habits of Racial Privilege* (Bloomington, IN: Indiana University Press, 2006).
12. Wise, *White Like Me*, 141.
13. Feagin, *Racist America: Roots, Current Realities, and Future Reparation*, 114–16.
14. Michael Zweig, *The Working Class Majority: America's Best Kept Secret* (Ithaca, NY: ILR Press/Cornell University Press, 2000), 19.
15. Feagin, *Racist America: Roots, Current Realities, and Future Reparation*, 200.
16. Hobgood, *Dismantling Privilege: An Ethics of Accountability*, 57.
17. Andrea Smith, "Walking in Balance: The Spirituality/Liberation Praxis of Native Women," in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 55. Emphasis in original.

18. Jennifer Harvey, Karin A. Case, and Robin Hawley Gorsline, eds., *Disrupting White Supremacy from Within: White People on What We Need to Do* (Cleveland, OH: Pilgrim Press, 2004), 4. Emphasis in original.
19. *Ibid.*
20. See, for instance, Karen Brodtkin, *How Jews Became White Folks and What That Says About Race in America* (New Brunswick, NJ: Rutgers University Press, 1998). See also Noel Ignatiev, *How the Irish Became White* (New York: Routledge, 1995).
21. Theodore W. Allen, *The Invention of the White Race: Racial Oppression and Social Control*, 2 vols., vol. 1 (New York: Verso, 1994), 154.
22. Mary Elizabeth Hobgood, "White Economic and Erotic Disempowerment: A Theological Exploration in the Struggle against Racism," in *Interrupting White Privilege: Catholic Theologians Break the Silence*, ed. Laurie M. Cassidy and Alex Mikulich (Maryknoll, NY: Orbis Books, 2007), 45–48.
23. *Ibid.*, 48.
24. Barbara Applebaum's work on understanding white complicity is highly relevant here; see Barbara Applebaum, *Being White, Being Good: White Complicity, White Moral Responsibility, and Social Justice Pedagogy* (Lanham, MD: Lexington Books, 2010). Also, see Shannon Sullivan's work on race and epistemology: Sullivan, *Revealing Whiteness: The Unconscious Habits of Racial Privilege*. This essay collection also offers pertinent resources: Shannon Sullivan and Nancy Tuana, eds., *Race and Epistemologies of Ignorance* (Albany, NY: State University of New York, 2007).
25. Richard Shaull, *Heralds of a New Reformation: The Poor of South and North America* (Maryknoll, NY: Orbis Books, 1984), 76.
26. James W. Perkinson, *White Theology: Outing Supremacy in Modernity* (New York: Palgrave MacMillan, 2004), 17.
27. Hobgood, "White Economic and Erotic Disempowerment," 49.
28. Shaull, *Heralds of a New Reformation*, 82.
29. Joerg Rieger, *Christ and Empire: From Paul to Postcolonial Times* (Minneapolis, MN: Fortress Press, 2007), vii.
30. Frederick Herzog, *Justice Church: The New Function of the Church in North American Christianity* (Maryknoll, NY: Orbis Books, 1980), 33. Herzog is referencing John 7:47–49.
31. *Ibid.*, 37.
32. Robert Jensen, *The Heart of Whiteness: Confronting Race, Racism, and White Privilege* (San Francisco, CA: City Lights Publishing, 2005), xx.
33. Iris De León-Hartshorn, Tobin Miller Shearer, and Regina Shands Stoltzfus, *Set Free: A Journey toward Solidarity against Racism* (Scottsdale, PA: Herald Press, 2001), 86.
34. Jensen, *Heart of Whiteness*, xx.
35. Wise, *White Like Me*, 126.

36. Sharon Welch, *Communities of Resistance and Solidarity: A Feminist Theology of Liberation* (Maryknoll, NY: Orbis Books, 1985), 51. Emphasis added.
37. Herzog, *Justice Church: The New Function of the Church in North American Christianity*, 83.
38. *Ibid.*, 95, 98.
39. “Household Income Rises, Poverty Rate Declines, Number of Uninsured Up,” US Census Bureau, http://www.census.gov/Press-Release/www/releases/archives/income_wealth/010583.html.
40. “U.S. Census Bureau Quick Facts,” US Census Bureau, <http://quickfacts.census.gov/qfd/states/00000.html>.
41. The Bureau of Labor Statistics (BLS) also organizes its data in a way that renders whiteness invisible. Its Current Population Survey data on employment and income is tabulated for workforce totals and then presented in subsets for women, African Americans, Asian and Hispanic/Latino workers. Data for men and/or white people must be extrapolated, and the data is presented in such a way that it can only be used to estimate white workers or male workers, but not—for instance—white male workers. “Charting the U.S. Labor Market in 2006,” Bureau of Labor Statistics, <http://www.bls.gov/cps/labor2006/>. Accessed July 22, 2008.
42. “Household Data Annual Averages: Employment by Detailed Occupation, Race, and Hispanic Ethnicity,” Bureau of Labor Statistics, <http://www.bls.gov/cps/cpsaat11.pdf>.
43. “Charting the U.S. Labor Market.”
44. The variability arises from the US Census approach to recording race and ethnicity. Persons of Hispanic ethnicity can indicate various races, including white and black. The lower number in this range is white persons not of Hispanic descent; the higher number includes white persons of Hispanic descent.
45. Although women outnumber men in HR management positions, men are compensated more highly, earning a median weekly wage of \$1581 compared with women’s \$1073, as reported in “Median Weekly Earnings.” A similar discrepancy exists for education administration, where women hold 64 percent of the positions, but receive less compensation than men, \$1371 to \$960.
46. Sources of data include “Household Data Annual Averages: Employed persons by detailed occupation, sex, race, and Hispanic or Latino ethnicity” accessed on November 3, 2011, from http://www.bls.gov/cps/tables.htm#ncharemp_m, as well as personal calculations.
47. Carmen DeNavas-Walt, Bernadette D. Proctor, and Jessica Smith, *Income, Poverty, and Health Insurance Coverage in the United States: 2006*, Current Population Reports, P60–233 (Washington, DC: US Census Bureau/US Government Printing Office, 2007), 11.

48. "A Profile of the Working Poor," Bureau of Labor Statistics, <http://www.bls.gov/cps/cpswp2005.pdf>.
49. Jared Bernstein, Chauna Brocht, and Maggie Spade-Aguilar, "How Much Is Enough: Basic Family Budgets for Working Families," (Washington, DC: Economic Policy Institute, 2000). See figure 2b.
50. "Quintiles of Income before Taxes (2006)," Bureau of Labor Statistics, <http://www.bls.gov/cex/2006/Standard/quintile.pdf>.
51. Barbara Ehrenreich, *Nickel and Dimed: On (Not) Getting by in America* (New York: Metropolitan Books, Henry Holt and Company, 2001), 45.
52. *Ibid.*, 211.
53. *Ibid.*, 208.
54. Tex Sample, *Blue Collar Resistance and the Politics of Jesus: Doing Ministry with Working Class Whites* (Nashville, TN: Abingdon Press, 2006), 8–9.
55. *Ibid.*, 113.
56. William J. Wilson, *The Bridge across the Racial Divide: Rising Inequality and Coalition Politics* (New York: University of California Press, 1999), 24.
57. G. William Domhoff, "Wealth, Income and Power," Sociology Dept., University of California at Santa Cruz, <http://sociology.ucsc.edu/whorulesamerica/power/wealth.html>.
58. *Ibid.*
59. Economic Policy Institute, "Occupy Wall Streeters Are Right About Skewed Economic Rewards in the United States," <http://www.epi.org/publication/bp331-occupy-wall-street/>, accessed November 2011.
60. Rural organizing resources: <http://rop.org/resources-for-small-town-occupations>, accessed November 2011.
61. Alice Speri, "Occupy Wall Street Struggles to Make 'the 99%' Look Like Everybody," <http://cityroom.blogs.nytimes.com/2011/10/28/occupy-wall-street-struggles-to-make-the-99-look-like-everybody/>, accessed October 2011.
62. Sean Captain, "Infographic: Who is Occupy Wall Street?," <http://www.fastcompany.com/1792056/occupy-wall-street-demographics-infographic>, accessed November 2011.
63. Speri, "Occupy Wall Street Tries," nytimes.com.
64. See Lev 19:18, 33–34, Deut 6:5, Micah 6:8, Matt 22:34–40, John 15:12.
65. Shaull, *Heralds of a New Reformation*, 86.
66. *Ibid.*, 89.
67. Welch, *Communities of Resistance and Solidarity*, 49.
68. *Ibid.*, 51.
69. *Ibid.*, 53.
70. Mab Segrest, *Memoir of a Race Traitor* (Cambridge, MA: South End Press, 1994), 241–42.

CHAPTER 3

1. Ada María Isasi-Díaz, *Mujerista Theology: A Theology for the Twenty-First Century* (Maryknoll, NY: Orbis Books, 1996), 89–90.
2. ———, “Solidarity: Love of Neighbor in the Twenty-First Century,” in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 31.
3. Frederick Herzog, *Justice Church: The New Function of the Church in North American Christianity* (Maryknoll, NY: Orbis Books, 1980), 93.
4. Jon Sobrino, *Where Is God? Earthquake, Terrorism, Barbarity and Hope* (Maryknoll, NY: Orbis Books, 2004), 18.
5. *Ibid.*, 19.
6. Susan Brooks Thistlethwaite and Mary Potter Engel, eds., *Lift Every Voice: Constructing Christian Theologies from the Underside* (Maryknoll, NY: Orbis Books, 1998), 3.
7. Andrea Smith, “Walking in Balance: The Spirituality/Liberation Praxis of Native Women,” in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 53.
8. Linda Alcoff, “The Problem of Speaking for Others,” in *Feminist Nightmares: Women at Odds—Feminism and the Problem of Sisterhood*, ed. Susan Ostrov Weisser and Jennifer Fleischner (New York: New York University Press, 1994), 286.
9. *Ibid.*, 286–87.
10. *Ibid.*, 293.
11. *Ibid.*, 301.
12. *Ibid.*, 303.
13. Mark Lewis Taylor, “Subalternity and Advocacy as Kairos for Theology,” in *Opting for the Margins: Postmodernity and Liberation in Christian Theology*, ed. Joerg Rieger (New York: Oxford Press, 2003), 23.
14. *Ibid.*, 24. I would add sexual orientation to Taylor’s list of “affiliations.”
15. *Ibid.*, 32.
16. *Ibid.*, 33.
17. *Ibid.*, Emphasis added.
18. *Ibid.*, 34–37. Emphasis in original.
19. *Ibid.*, 35.
20. Isasi-Díaz, “Solidarity,” 34. Isasi-Díaz is one of few scholars or theologians who describes both types of solidary relationships and the formative possibilities for each.
21. ———, *Mujerista Theology*, 89.
22. Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis, MN: Augsburg Fortress, 1993), 14.

23. Athanasius, "On the Incarnation of the Word," in *Select Library of Nicene and Post-Nicene Fathers* (London: 1892), section 8, paragraph 4.
24. I offer two caveats for this exploration. One, I recognize the very different dynamics and understandings of slavery in Paul's time and our time, which I cannot explore here other than to say my use of this text in no way represents condoning slavery in any time or place. Two, I recognize the danger of a textual exploration that compares white people to Jesus Christ or God, such that racialized hierarchies and power inequalities might be reinforced. In risking the attempt, I can only hope that my use of this text to direct thinking about power and self-abnegation does not reinforce what I am trying to help unravel.
25. This choice is evidenced in the stories of his human temptation, relayed in Matt 4/Mark 1/Luke 4. Jesus chooses against the empire's approach of food, entertaining spectacle, and power-over-others, and chooses for God's power revealed through communities sharing food together, healing, and power-for-each-other.
26. Ignacio Ellacuría and Jon Sobrino were Spanish Jesuits who experienced a conversion to the reality of and solidarity with their Salvadoran flocks. Ellacuría was murdered for the political implications of his work, along with several of his coworkers; Sobrino continues to work and write theology. Ada María Isasi-Díaz was the initiator of *mujerista* theology, liberation theology developed from the perspectives of Latinas' daily lived experience, *lo cotidiano*.
27. Kevin F. Burke, S.J., "Christian Salvation and the Disposition of Transcendence: Ignacio Ellacuría's Historical Soteriology," in *Love That Produces Hope: The Thought of Ignacio Ellacuría*, ed. Kevin F. Burke, S.J. and Robert Lassalle-Klein (Collegeville, MN: Liturgical Press, 2006), 175–77.
28. *Ibid.*, 179–80.
29. Ignacio Ellacuría, "The Crucified People," in *Systematic Theology: Perspectives from Liberation Theology (Readings from Mysterium Liberationis)*, ed. Jon Sobrino and Ignacio Ellacuría (Maryknoll, NY: Orbis Books, 1996), 261.
30. Jon Sobrino, *Jesus the Liberator: A Historical-Theological View* (Maryknoll, NY: Orbis Books, 1994), 69.
31. *Ibid.*, 44.
32. Aquiles Ernesto Martínez, "Jesus, the Immigrant Child: A Diasporic Reading of Matthew 2:1–23," *Apuntes: Reflexiones Teológicas desde el Contexto Hispano-Latino* 26, no. 3 (2006): 85ff.
33. Virgilio Elizondo, *Galilean Journey: The Mexican American Promise* (Maryknoll, NY: Orbis Books, 2000), 51.
34. Sobrino, *Where Is God?*, 82. Emphasis added.
35. *Ibid.*, 83.

36. Ibid., 85.
37. Ibid., Sobrino is quoting J.B. Metz, "Hacia una cristología después de Auschwitz," *Selecciones de Teología* 158 (2001), 114.
38. Isasi-Díaz, "Solidarity," 32.
39. ———, *Mujerista Theology*, 89–90. Isasi-Díaz uses the term "kingdom" of God to avoid the patriarchal, imperialistic implications of "kingdom" of God, and as a reminder that in the fullness of God's will, we will live as God's kin together.
40. ———, "Solidarity," 31.
41. Ibid., 33.
42. Audre Lorde, "Uses of the Erotic: The Erotic as Power," in *Sister Outsider: Essays and Speeches* (Berkeley, CA: The Crossing Press, 1984), 53ff. Lorde describes the erotic as "a resource within each of us that lies in a deeply female and spiritual plane firmly rooted in the power of our unexpressed or unrecognized feeling It is an internal sense of self and the chaos of our strongest feelings. It is an internal sense of satisfaction to which, once we have experienced it, we know we can aspire. For having experienced the fullness of this depth of feeling and recognizing its power, in honor and self-respect we can require no less of ourselves For the erotic is not a question only of what we do; it is a question of how acutely and fully we can feel in the doing."

CHAPTER 4

1. Liz Stanley and Sue Wise, *Breaking out Again: Feminist Ontology and Epistemology* (New York: Routledge, 1993).
2. Robert Audi, ed., *Cambridge Dictionary of Philosophy* (New York: Cambridge University Press, 1995), 273.
3. See for instance Lorraine Code, *What Can She Know? Feminist Theory and the Construction of Knowledge* (Ithaca, NY: Cornell University Press, 1991) and Linda Alcoff and Elizabeth Potter, eds., *Feminist Epistemologies* (New York: Routledge, 1993).
4. Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 2000). See also Nancy Pineda-Madrid, "Notes toward a ChicanaFeminist Epistemology (and Why It Is Important for Latina Feminist Theologies)," in *A Reader in Latina Feminist Theology: Religion and Justice*, ed. María Pilar Aquino, Daisy L. Machado, and Jeanette Rodríguez (Austin, TX: University of Texas Press, 2002).
5. Nancy Hartsock, *Money, Sex, and Power: Toward a Feminist Historical Materialism* (Boston, MA: Northeastern University Press, 1983).
6. Code, *What Can She Know?* 25ff.
7. Alcoff and Potter, *Feminist Epistemologies*, 3.

8. Collins, *Black Feminist Thought*, 273.
9. *Ibid.*, 257.
10. *Ibid.*, 265.
11. *Ibid.*, 253.
12. *Ibid.*, 270.
13. *Ibid.*, 227ff.
14. Pineda-Madrid, "ChicanaFeminist Epistemology," 241. Emphasis in original.
15. Note, for instance, Stacey Floyd-Thomas' direct engagement of womanist epistemological tasks in Stacey M. Floyd-Thomas, ed., *Deeper Shades of Purple: Womanism in Religion and Society* (New York: New York University Press, 2006). See also Kwok Pui-lan's exploration of the development of a postcolonial imagination as an epistemological decolonization in Kwok Pui-lan, *Postcolonial Imagination and Feminist Theology* (Louisville, KY: Westminster John Knox Press, 2005).
16. Pineda-Madrid, "ChicanaFeminist Epistemology," 247.
17. *Ibid.*, 260.
18. *Ibid.*, 261.
19. *Ibid.*
20. Ada María Isasi-Díaz, *La Lucha Continues: Mujerista Theology*. (Maryknoll, NY: Orbis Books, 2004), 98.
21. *Ibid.*, 213.
22. ———, "Solidarity: Love of Neighbor in the Twenty-First Century," in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 33. Isasi-Díaz is quoting José Míguez Bonino, "Nueva tendencias en teología," *Pasos* no. 9 (1987): 22.
23. Andrea Smith, "Walking in Balance: The Spirituality/Liberation Praxis of Native Women," in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 55. Emphasis in original.
24. Isasi-Díaz, "Solidarity," 34.
25. A critical formulation appears in Ignacio Ellacuría, "Hacia Una Fundamentación Del Método Teológico Latinoamericano," *Estudios centroamericanos* August-September, no. 30 (1975): 419. Emphasis added.
26. Isasi-Díaz, *La Lucha Continues*, 100.
27. *Ibid.*, 101.
28. *Ibid.*, 110.
29. Alcoff and Potter, *Feminist Epistemologies*, 13. Emphasis added.
30. Chela Sandoval, *Methodology of the Oppressed* (Minneapolis, MN: University of Minnesota Press, 2000), 27.

31. Ibid., 30.
32. Isasi-Díaz, *La Lucha Continues*, 100. Isasi-Díaz is referencing Otto Maduro, *Mapas Para La Fiesta: Reflexiones Latinoamericanas Sobre La Crisis Y El Conocimiento* (Cap. Federal, Rep. Argentina: Centro Nueva Tierra para la Promociot'n Social y Pastoral, 1992), 137.
33. Sandoval, *Methodology of the Oppressed*, 139.

CHAPTER 5

1. Judit Moschkovich, “—but I Know You, American Woman,” in *This Bridge Called My Back: Writings by Radical Women of Color*, ed. Cherríe Moraga and Gloria Anzaldúa (Watertown, MA: Persephone Press, 1981), 79–80. Emphases in original.
2. Ada María Isasi-Díaz, *La Lucha Continues: Mujerista Theology* (Maryknoll, NY: Orbis Books, 2004), 110.
3. Chela Sandoval, “Afterbridge: Technologies of Crossing,” in *This Bridge We Call Home: Radical Visions for Transformation*, ed. Gloria E. Anzaldúa and AnaLouise Keating (New York: Routledge, 2002), 25.
4. Lucy Tatman is a notable example; for her exploration of the epistemological underpinnings of several key feminist theologians, see Lucy Tatman, *Knowledge That Matters: A Feminist Theological Paradigm and Epistemology* (Cleveland, OH: Pilgrim Press, 2001).
5. Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: University of Chicago, 1970), 111–13.
6. Ibid., 151.
7. Damascus Road, “Institutional Racism,” in *Analysis Training* (Akron, PA: Mennonite Central Committee Damascus Road Anti-Racism Program), 3. Damascus Road training developers included Dionicio Acosta, Michelle Armster, Phil Morice Brubaker, Iris de Leon-Hartshorn, Rick Derksen, Calenthia Dowdy, Harley Eagle, Felipe Hinojosa, Erica Littlewolf, Tobin Miller Shearer, Conrad Moore, Pam Nath, Yvonne Platts, Regina Shands Stoltzfus, Sharon Williams, and Brenda Zook Friesen.
8. An important corollary is to minimize wherever possible additional impact on the group experiencing oppression. For instance, white people who expect peoples of colors to educate us personally, in person, about the effects of racism and white-skin privilege are continuing to occupy the time and space and energy of peoples of colors, thereby reinscribing racist oppression. We would do better to begin by educating ourselves using the works already written and created, so as to minimize this impact.
9. Maria Harris, *Fashion Me a People: Curriculum in the Church* (Louisville, KY: Westminster/John Knox Press, 1989), 139.

10. Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*, trans. Matthew J. O'Connell (Maryknoll, NY: Orbis Books, 1987), xiii. Emphasis in original.
11. Ada María Isasi-Díaz, *Mujerista Theology: A Theology for the Twenty-First Century* (Maryknoll, NY: Orbis Books, 1996), 89–90.
12. Isasi-Díaz, *La Lucha Continues*, 69.
13. Carroll Saussy, *The Gift of Anger: A Call to Faithful Action* (Louisville, KY: Westminster John Knox Press, 1995), 117.
14. Andrew Lester, *Anger: Discovering Your Spiritual Ally* (Louisville, KY: Westminster John Knox Press, 2007), 56.
15. Farhana Hossain, “Congressional Leaders on the Bailout Bill,” *New York Times* (2008), <http://www.nytimes.com/interactive/2008/09/30/us/politics/CONGRESS-VOTE-QUOTES.html>.
16. Ada María Isasi-Díaz, “Solidarity: Love of Neighbor in the Twenty-First Century,” in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 32.
17. *Ibid.*, 36.
18. Works exploring the nature and effects of white-skin privilege and its interactions and correlations with racial prejudice and oppression include Robert Jensen, *The Heart of Whiteness: Confronting Race, Racism, and White Privilege* (San Francisco, CA: City Lights Publishing, 2005); Mab Segrest, *Memoir of a Race Traitor* (Cambridge, MA: South End Press, 1994). Tim Wise, *White Like Me: Reflections on Race from a Privileged Son* (Brooklyn, NY: Soft Skull Press, 2005).; and Mary Elizabeth Hobgood, *Dismantling Privilege: An Ethics of Accountability* (Cleveland, OH: Pilgrim Press, 2000). Additional resources can be found in Paula S. Rothenberg, ed., *White Privilege: Essential Readings on the Other Side of Racism*, Second ed. (New York: Worth Publishers, 2005). For an exploration of whiteness as a habit of mind, see Shannon Sullivan, *Revealing Whiteness: The Unconscious Habits of Racial Privilege* (Bloomington, IN: Indiana University Press, 2006).
19. Peggy McIntosh, “White Privilege: Unpacking the Invisible Backpack,” in *White Privilege: Essential Readings on the Other Side of Racism*, ed. Paula S. Rothenberg (New York: Worth Publishers, 2005). Jensen, *Heart of Whiteness*. Wise, *White Like Me*.
20. Thandeka, *Learning to Be White: Money, Race, and God in America* (New York: The Continuum Publishing Group, 2002), 3ff.
21. Howard Zinn, *A People's History of the United States: 1492-Present* (New York: HarperPerennial, 2003 [1980]).
22. James W. Loewen, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (New York: Simon & Schuster/Touchstone, 1995).

CHAPTER 6

1. Frank J. Matera, "Repentance," in *The Harpercollins Bible Dictionary*, ed. Paul J. Achtemeier (New York: HarperCollins Publishers, 1996), 924.
2. Joseph Healey, "Repentance," in *Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday Publishing, 1992), 672.
3. Matera, "Repentance," 924.
4. Lewis R. Rambo, "Repentance," in *The Westminster Dictionary of Christian Theology*, ed. Alan Richardson and John Bowden (Philadelphia, PA: The Westminster Press, 1983), 499. Emphasis added.
5. Guy D. Nave, *The Role and Function of Repentance in Acts* (Atlanta, GA: Society of Biblical Literature, 2002), 147.
6. Howard Marshall and David Peterson, *Witness to the Gospel: The Theology of Acts* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 160.
7. Ada María Isasi-Díaz, *Mujerista Theology: A Theology for the Twenty-First Century* (Maryknoll, NY: Orbis Books, 1996), 108.
8. Ruth Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness* (Minneapolis, MN: University of Minnesota Press, 1993), 233.
9. Marilyn Frye creates the neologism "whiteness" to describe a white ontology, or "deeply ingrained way of being in the world." Marilyn Frye, *Willful Virgin: Essays in Feminism* (Freedom, CA: Crossing Press, 1992), 151.
10. Rabbi Ralph Mecklenberger, Yom HaShoah homily in Brite Chapel, Brite Divinity School, Texas Christian University, April 2000.
11. See, for example, Noel Ignatiev, *How the Irish Became White* (New York: Routledge, 1995). See also Karen Brodtkin, *How Jews Became White Folks and What That Says About Race in America* (New Brunswick, NJ: Rutgers University Press, 1998).
12. Tim Wise, *White Like Me: Reflections on Race from a Privileged Son* (Brooklyn, NY: Soft Skull Press, 2005), 147ff. See also Thandeka, *Learning to Be White: Money, Race, and God in America* (New York: The Continuum Publishing Group, 2002), 57ff.
13. Mary Elizabeth Hobgood, *Dismantling Privilege: An Ethics of Accountability* (Cleveland, OH: Pilgrim Press, 2000), 36ff. See also "How White People Became White" by James E. Barrett and David Roediger and "How Jews Became White Folks" by Karen Brodtkin in Paula S. Rothenberg, ed., *White Privilege: Essential Readings on the Other Side of Racism*, Second ed. (New York: Worth Publishers, 2005), 35ff and 41ff.
14. See "On Being White and Other Lies: A History of Racism in the United States" in Mab Segrest, *Memoir of a Race Traitor*

- (Cambridge, MA: South End Press, 1994), 183ff. See also Howard Zinn, *A People's History of the United States: 1492-Present* (New York: HarperPerennial, 2003 [1980]). Another useful resource is Matthew Frye Jacobson, *Whiteness of a Different Color: European Immigrants and the Alchemy of Race* (Cambridge, MA: Harvard University Press, 1998).
15. Barbara Applebaum has written an excellent resource on understanding white complicity: Barbara Applebaum, *Being White, Being Good: White Complicity, White Moral Responsibility, and Social Justice Pedagogy* (Lanham, MD: Lexington Books, 2010). Tim Wise also has written several reflections examining how complicity plays out, particularly in contexts of white privilege, including intergenerational settings. See "Collaboration" in Wise, *White Like Me*, 127ff.
 16. For more information on the construction and functioning of privilege, see "Dismantling Whiteness" in Hobgood, *Dismantling Privilege: An Ethics of Accountability*, 36ff.
 17. Paul Kivel, *Uprooting Racism: How White People Can Work for Racial Justice* (Gabriola Island, BC: New Society Publishers, 1996), 28–29.
 18. Robert Jensen, *The Heart of Whiteness: Confronting Race, Racism, and White Privilege* (San Francisco, CA: City Lights Publishing, 2005), 94.
 19. Personal communication, Marcia Stoesz, June 23, 2008.
 20. Personal communication, Phil Morice Brubaker, June 24, 2008.
 21. This is one of the problems with service or mission trips to other locales; participants from churches or service learning organizations may gain a more critical awareness of reality through contact with people experiencing oppression in other locations, but when we leave the context of that reality, it is difficult to maintain relationships with the people in that context, and it is very difficult for them to hold us accountable for our actions and outcomes.
 22. Tim Wise offers a trenchant critique of friendship in work for justice; see Wise, *White Like Me*, 132.
 23. See, for instance, Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness*, 149. See also Jensen, *Heart of Whiteness*, 78ff. See also the essays in "Part Three, Whiteness: The Power of Privilege" in Rothenberg, ed., *White Privilege: Essential Readings on the Other Side of Racism*, 95ff.
 24. *Oxford English Dictionary*, Second Edition [and New Edition in progress] ed. (Oxford, NY: Oxford University Press, 1989). Accessed December 22, 2008 at <http://dictionary.oed.com/entrance.dtl/>.
 25. Jennifer Harvey has done important work in this regard; see her essay in Jennifer Harvey, Karin A. Case, and Robin Hawley Gorsline, eds., *Disrupting White Supremacy from Within: White People on What We Need to Do* (Cleveland, OH: Pilgrim Press, 2004). Also, see

- Jennifer Harvey, *Whiteness and Morality: Pursuing Racial Justice through Reparations and Sovereignty* (New York: Palgrave MacMillan, 2007).
26. Clara Kidwell, Homer Noley, and George Tinker, *A Native American Theology* (Maryknoll, NY: Orbis Books, 2001), 166–80.
 27. Randall Robinson, *The Debt: What America Owes to Blacks* (New York: Dutton, 2000). Harvey, Case, and Gorsline, *Disrupting White Supremacy from Within*, 117–18.
 28. Neil Foley, *The White Scourge: Mexicans, Blacks, and Poor Whites in Texas Cotton Culture* (Berkeley, CA: University of California Press, 1997), 205.
 29. Ian F. Haney López, *White by Law: The Legal Construction of Race* (New York: New York University Press, 1996), 38. Emphasis added.

CHAPTER 7

1. Robert Jensen, *The Heart of Whiteness: Confronting Race, Racism, and White Privilege* (San Francisco, CA: City Lights Publishing, 2005), 83.
2. Tim Wise offers creative approaches to resist racist humor in ways that can increase opportunities for mindfulness and perhaps dialogue. See Tim Wise, *White Like Me: Reflections on Race from a Privileged Son* (Brooklyn, NY: Soft Skull Press, 2005), 104–05.
3. Mab Segrest, *Memoir of a Race Traitor* (Cambridge, MA: South End Press, 1994). For more on white bonding, see Beverly Tatum, “Breaking the Silence,” in *White Privilege: Essential Readings on the Other Side of Racism*, ed. Paula S. Rothenberg (New York: Worth Publishers, 2005), 128. See also Wise, *White Like Me*, 103.
4. I am using Hispanic in this context because these churches included persons from various countries in Central and Latin America, including Colombia, Guatemala, Honduras and Mexico.
5. Gayatri Chakravorty Spivak, “Can the Subaltern Speak?,” in *Colonial Discourse and Post-Colonial Theory: A Reader*, ed. Patrick Williams and Laura Chrisman (New York: Columbia University Press, 1994), 66 ff.
6. Musa Dube, “Postcoloniality, Feminist Spaces and Religion,” in *Postcolonialism, Feminism, and Religious Discourse*, ed. Laura E. Donaldson and Kwok Pui-lan (New York: Routledge, 2002), n. 22, 118. Emphasis added.
7. Ada María Isasi-Díaz, “Solidarity: Love of Neighbor in the Twenty-First Century,” in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 36.
8. Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Continuum, 1970), 47. I note Freire’s noninclusive language, but will not mark each instance.

9. *Ibid.*, 60.
10. Andrea Smith (Cherokee) reflects on *mujerista* and womanist theologians' use of and reliance on meta-ethnography (to maintain connectedness to real women's lived experience): "The problem that this general meta-ethnography presents for a theology of liberation is that most people, even most women, are not activists for social change. Therefore, to identify women's spirituality/liberation praxis, the theologian-cum-historian and ethnographer must focus specifically on the lives of activists." Andrea Smith, "Walking in Balance: The Spirituality/Liberation Praxis of Native Women," in *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (Maryknoll, NY: Orbis Books, 1998), 55. Emphasis in original.
11. Freire, *Pedagogy of the Oppressed*, 66.
12. *Ibid.*, 60.
13. Personal conversation with Ada María Isasi-Díaz, Personal communication in e-mail, April 25, 2008.
14. Freire, *Pedagogy of the Oppressed*, 47. I note Freire's noninclusive language, but will not mark each instance.
15. *Ibid.*, 48.
16. See for instance Korie L. Edwards, *The Elusive Dream: The Power of Race in Interracial Churches* (New York: Oxford University Press, 2008). Edwards reports that interracial churches only maintain their interracial status—that is, keeping white members in church with peoples of colors—to the extent that white norms are maintained. White members and members of color collude to maintain white privilege through leadership and worship practices with which white members are comfortable.
17. Isasi-Díaz, "Solidarity," 34.
18. Darryl M. Trimiew, *God Bless the Child That's Got Its Own: The Economic Rights Debate* (Atlanta, GA: Scholars Press, 1997), 181.
19. Isasi-Díaz, "Solidarity," 33.
20. *Ibid.*, 37.
21. *Ibid.*, 38.
22. Chela Sandoval, *Methodology of the Oppressed* (Minneapolis, MN: University of Minnesota Press, 2000), 73.
23. *Ibid.*, 74.
24. *Ibid.*, 174–75.
25. More information about organizations that provide assistance to institutions seeking to undo racism can be found on these organization's respective web sites, including the People's Institute for Survival and Beyond (www.pisab.org), Crossroads Ministry (www.crossroadsantiracism.org) and Damascus Road, the anti-racism process of Mennonite Central Committee United States (www.mcc.org/damascusroad).

26. Ada María Isasi-Díaz, *La Lucha Continues: Mujerista Theology*. (Maryknoll, NY: Orbis Books, 2004), 94.
27. Isasi-Díaz, "Solidarity," 37–38.
28. Sallie McFague, "Theology as Action," in *Constructive Theology: A Contemporary Approach to Classical Themes*, ed. Serene Jones and Paul Lakeland (Minneapolis, MN: Fortress Press, 2005), 152.
29. *Ibid.*

BIBLIOGRAPHY

- Alcoff, Linda. "The Problem of Speaking for Others." In *Feminist Nightmares: Women at Odds—Feminism and the Problem of Sisterhood*, edited by Susan Ostrov Weisser and Jennifer Fleischner. New York: New York University Press, 1994.
- Alcoff, Linda, and Elizabeth Potter, eds. *Feminist Epistemologies*. New York: Routledge, 1993.
- Allen, Theodore W. *The Invention of the White Race: Racial Oppression and Social Control*. 2 vols. New York: Verso, 1994.
- Althaus-Reid, Marcella. *Indecent Theology: Theological Perversions in Sex, Gender and Politics*. New York: Routledge, 2000.
- Anzaldúa, Gloria. *Borderlands/La Frontera: The New Mestiza*. Second ed. San Francisco, CA: Aunt Lute Foundation Books, 1999.
- Aponte, Edwin David. "Hispanics." In *Handbook of U.S. Theologies of Liberation*, edited by Miguel A. De La Torre. St. Louis, MO: Chalice Press, 2004.
- Applebaum, Barbara. *Being White, Being Good: White Complicity, White Moral Responsibility, and Social Justice Pedagogy*. Lanham, MD: Lexington Books, 2010.
- Aquino, María Pilar. *Our Cry for Life: Feminist Theology from Latin America*. Maryknoll, NY: Orbis, 1993.
- Aquino, María Pilar, Daisy L. Machado, and Jeanette Rodríguez, eds. *A Reader in Latina Feminist Theology: Religion and Justice*. Austin, TX: University of Texas Press, 2002.
- Athanasius. "On the Incarnation of the Word." In *Select Library of Nicene and Post-Nicene Fathers*, section 8, paragraph 4, edited by Phillip Schaff and Henry Wace. London, 1892.
- Audi, Robert, ed. *Cambridge Dictionary of Philosophy*. New York: Cambridge University Press, 1995.
- Bernstein, Jared, Chauna Brocht, and Maggie Spade-Aguilar. *How Much Is Enough: Basic Family Budgets for Working Families*. Washington, DC: Economic Policy Institute, 2000.
- Brodin, Karen. *How Jews Became White Folks and What That Says About Race in America*. New Brunswick, NJ: Rutgers University Press, 1998.
- Brubaker, Phil Morice. June 24, 2008.
- Burke, Kevin F. S.J. "Christian Salvation and the Disposition of Transcendence: Ignacio Ellacuría's Historical Soteriology." In *Love That Produces*

- Hope: The Thought of Ignacio Ellacuría*, edited by Kevin F. Burke, S.J. and Robert Lassalle-Klein. Collegeville, MN: Liturgical Press, 2006.
- . *The Ground beneath the Cross: The Theology of Ignacio Ellacuría*. Washington, DC: Georgetown University Press, 2000.
- Burke, Kevin F., S.J., and Robert Lassalle-Klein, eds. *Love That Produces Hope: The Thought of Ignacio Ellacuría*. Collegeville, MN: Liturgical Press, 2006.
- “Charting the U.S. Labor Market in 2006.” Bureau of Labor Statistics, <http://www.bls.gov/cps/labor2006/>.
- Code, Lorraine. *What Can She Know? Feminist Theory and the Construction of Knowledge*. Ithaca, NY: Cornell University Press, 1991.
- Collins, Patricia Hill. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. New York: Routledge, 2000.
- Combahee River Collective. “A Black Feminist Statement.” In *This Bridge Called My Back: Writings by Radical Women of Color*, edited by Cherrie Moraga and Gloria Anzaldúa. Watertown, MA: Persephone Press, 1981.
- Cone, James H. “Theology’s Great Sin: Silence in the Face of White Supremacy.” *Black Theology: An International Journal* Vol. 2, no. 2 (1994): 143–44.
- Damascus Road. “Institutional Racism.” In *Analysis Training*, Akron, PA: Mennonite Central Committee Damascus Road Anti-Racism Program, 2001.
- Day, Tammerie. *Constructing Solidarity: A Theology of Liberation*. Ph.D. dissertation: Southern Methodist University, 2009.
- De La Torre, Miguel A., and Edwin David Aponte. *Introducing Latina/O Theologies*. Maryknoll, NY: Orbis Books, 2001.
- De León-Hartshorn, Iris, Tobin Miller Shearer and Regina Shands Stoltzfus. *Set Free: A Journey toward Solidarity against Racism*. Scottsdale, PA: Herald Press, 2001.
- Delgado, Richard, and Jean Stefancic, eds. *Critical White Studies: Looking Behind the Mirror*. Philadelphia, PA: Temple University Press, 1997.
- De Navas-Walt, Carmen, Bernadette D. Proctor, and Jessica Smith. *Income, Poverty, and Health Insurance Coverage in the United States: 2006*, Current Population Reports, P60–233. Washington, DC: U.S. Census Bureau/U.S. Government Printing Office, 2007.
- DeYoung, Curtis Paul, Michael O. Emerson, George Yancey, and Karen Chai Kim. *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*. New York: Oxford University Press, 2003.
- Domhoff, G. William. “Wealth, Income and Power.” Sociology Dept., University of California at Santa Cruz, <http://sociology.ucsc.edu/whorulesamerica/power/wealth.html>.
- Dube, Musa. “Postcoloniality, Feminist Spaces and Religion.” In *Postcolonialism, Feminism, and Religious Discourse*, edited by Laura E. Donaldson and Kwok Pui-lan. New York: Routledge, 2002.
- Edwards, Korie L. *The Elusive Dream: The Power of Race in Interracial Churches*. New York: Oxford University Press, 2008.

- Ehrenreich, Barbara. *Nickel and Dimed: On (Not) Getting by in America*. New York: Metropolitan Books, Henry Holt and Company, 2001.
- Elizondo, Virgilio. *Galilean Journey: The Mexican American Promise*. Maryknoll, NY: Orbis Books, 2000.
- Ellacuría, Ignacio. "Hacia Una Fundamentación Del Método Teológico Latinoamericano." *Estudios centroamericanos* August–September, no. 30 (1975): 409–25.
- Ellacuría, Ignacio. "The Crucified People." In *Systematic Theology: Perspectives from Liberation Theology (Readings from Mysterium Liberationis)*, edited by Jon Sobrino and Ignacio Ellacuría. Maryknoll, NY: Orbis Books, 1996.
- Feagin, Joe R. *Racist America: Roots, Current Realities, and Future Reparation*. New York: Routledge, 2000.
- Floyd-Thomas, Stacey M., ed. *Deeper Shades of Purple: Womanism in Religion and Society*. New York: New York University Press, 2006.
- Foley, Neil. *The White Scourge: Mexicans, Blacks, and Poor Whites in Texas Cotton Culture*. Berkeley, CA: University of California Press, 1997.
- Frankenberg, Ruth, ed. *Displacing Whiteness: Essays in Social and Cultural Criticism*. Durham, NC: Duke University Press, 1997.
- . *White Women, Race Matters: The Social Construction of Whiteness*. Minneapolis, MN: University of Minnesota Press, 1993.
- Freire, Paulo. *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Continuum, 1970.
- Frye, Marilyn. *Willful Virgin: Essays in Feminism*. Freedom, CA: Crossing Press, 1992.
- González, Justo. "Latino/a Theology." In *Handbook of U.S. Theologies of Liberation*, edited by Miguel A. De La Torre. St. Louis, MO: Chalice Press, 2004.
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Translated by Matthew J. O'Connell. Maryknoll, NY: Orbis Books, 1987.
- Haney López, Ian F. *White by Law: The Legal Construction of Race*. New York: New York University Press, 1996.
- Harris, Maria. *Fashion Me a People: Curriculum in the Church*. Louisville, KY: Westminster/John Knox Press, 1989.
- Hartsock, Nancy. *Money, Sex, and Power: Toward a Feminist Historical Materialism*. Boston, MA: Northeastern University Press, 1983.
- Harvey, Jennifer. *Whiteness and Morality: Pursuing Racial Justice through Reparations and Sovereignty*. New York: Palgrave MacMillan, 2007.
- Harvey, Jennifer, Karin A. Case, and Robin Hawley Gorsline, eds. *Disrupting White Supremacy from Within: White People on What We Need to Do*. Cleveland, OH: Pilgrim Press, 2004.
- Healey, Joseph. "Repentance." In *Anchor Bible Dictionary*, edited by David Noel Freedman. New York: Doubleday Publishing, 1992.
- Herzog, Frederick. *Justice Church: The New Function of the Church in North American Christianity*. Maryknoll, NY: Orbis Books, 1980.

- Hobgood, Mary Elizabeth. *Dismantling Privilege: An Ethics of Accountability*. Cleveland, OH: Pilgrim Press, 2000.
- . “White Economic and Erotic Disempowerment: A Theological Exploration in the Struggle against Racism.” In *Interrupting White Privilege: Catholic Theologians Break the Silence*, edited by Laurie M. Cassidy and Alex Mikulich. Maryknoll, NY: Orbis Books, 2007.
- Hossain, Farhana. “Congressional Leaders on the Bailout Bill.” *New York Times* (2008), <http://www.nytimes.com/interactive/2008/09/30/us/politics/CONGRESS-VOTE-QUOTES.html>.
- “Household Data Annual Averages: Employment by Detailed Occupation, Race, and Hispanic Ethnicity.” Bureau of Labor Statistics, <http://www.bls.gov/cps/cpsaat11.pdf>.
- “Household Income Rises, Poverty Rate Declines, Number of Uninsured Up.” U.S. Census Bureau, http://www.census.gov/Press-Release/www/releases/archives/income_wealth/010583.html.
- Ignatiev, Noel. *How the Irish Became White*. New York: Routledge, 1995.
- Isasi-Díaz, Ada Maria. Personal communication in email, April 25, 2008.
- . *En La Lucha/in the Struggle: Elaborating a Mujerista Theology*. Minneapolis, MN: Fortress Press, 1993 [2004].
- . *La Lucha Continues: Mujerista Theology*. Maryknoll, NY: Orbis Books, 2004.
- . *Mujerista Theology: A Theology for the Twenty-First Century*. Maryknoll, NY: Orbis Books, 1996.
- . “Solidarity: Love of Neighbor in the Twenty-First Century.” In *Lift Every Voice: Constructing Christian Theologies from the Underside*, edited by Susan Brooks Thistlethwaite and Mary Potter Engel. Maryknoll, NY: Orbis Books, 1998, 30–39.
- Isasi-Díaz, Ada Maria, and Fernando F. Segovia, eds. *Hispanic/Latino Theology: Challenge and Promise*. Minneapolis, MN: Fortress Press, 1996.
- Jacobson, Matthew Frye. *Whiteness of a Different Color: European Immigrants and the Alchemy of Race*. Cambridge, MA: Harvard University Press, 1998.
- Jensen, Robert. *The Heart of Whiteness: Confronting Race, Racism, and White Privilege*. San Francisco, CA: City Lights Publishing, 2005.
- Kidwell, Clara, Homer Noley, and George Tinker. *A Native American Theology*. Maryknoll, NY: Orbis Books, 2001.
- Kivel, Paul. *Uprooting Racism: How White People Can Work for Racial Justice*. Gabriola Island, BC: New Society Publishers, 1996.
- Kuhn, Thomas S. *The Structure of Scientific Revolutions*. Chicago, IL: University of Chicago, 1970.
- Kwok, Pui-lan. *Postcolonial Imagination and Feminist Theology*. Louisville, KY: Westminster John Knox Press, 2005.
- Lester, Andrew. *Anger: Discovering Your Spiritual Ally*. Louisville, KY: Westminster John Knox Press, 2007.
- Loewen, James W. *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*. New York, NY: Simon & Schuster/Touchstone, 1995.

- Lorde, Audre. "Uses of the Erotic: The Erotic as Power." In *Sister Outsider: Essays and Speeches*, Berkeley, CA: The Crossing Press, 1984.
- Machado, Daisy L. "Promoting Solidarity with Migrants." In *Justice in a Global Economy: Strategies for Home, Community and World*, edited by Pamela K. Brubaker, Rebecca Todd Peters and Laura A. Stivers. Louisville, KY: Westminster John Knox Press, 2006.
- . "The Unnamed Woman: Justice, Feminists and the Undocumented Woman." In *A Reader in Latina Feminist Theology: Religion and Justice*, edited by María Pilar Aquino, Daisy L. Machado and Jeanette Rodríguez. Austin, TX: University of Texas Press, 2002.
- Maduro, Otto. *Mapas Para La Fiesta: Reflexiones Latinoamericanas Sobre La Crisis Y El Conocimiento*. Cap. Federal, Rep. Argentina: Centro Nueva Tierra para la Promoción Social y Pastoral, 1992.
- Marshall, I. Howard, and David Peterson. *Witness to the Gospel: The Theology of Acts*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1998.
- Martínez, Aquiles Ernesto. "Jesus, the Immigrant Child: A Diasporic Reading of Matthew 2:1–23." *Apuntes: Reflexiones Teológicas desde el Contexto Hispano-Latino* Vol. 26, no. 3 (2006): 84–114.
- Matera, Frank J. "Repentance." In *The HarperCollins Bible Dictionary*, edited by Paul J. Achtemeier. New York: HarperCollins Publishers, 1996.
- McFague, Sallie. *The Body of God: An Ecological Theology*. Minneapolis, MN: Augsburg Fortress, 1993.
- . "Theology as Action." In *Constructive Theology: A Contemporary Approach to Classical Themes*, edited by Serene Jones and Paul Lakeland. Minneapolis, MN: Fortress Press, 2005.
- McIntosh, Peggy. "White Privilege: Unpacking the Invisible Backpack." In *White Privilege: Essential Readings on the Other Side of Racism*, edited by Paula S. Rothenberg. New York, NY: Worth Publishers, 2005.
- Moschkovich, Judit. "—but I Know You, American Woman." In *This Bridge Called My Back: Writings by Radical Women of Color*, edited by Cherríe Moraga and Gloria Anzaldúa. Watertown, MA: Persephone Press, 1981.
- Nave, Guy D. *The Role and Function of Repentance in Acts*. Atlanta, GA: Society of Biblical Literature, 2002.
- Omi, Michael, and Howard Winant. *Racial Formation in the U.S.: From the 1960s to the 1990s*. Second ed. New York: Routledge, 1994.
- Oxford English Dictionary*. Second ed. [and New Edition in progress] ed. Oxford; New York: Oxford University Press, 1989.
- Perkinson, James W. *White Theology: Outing Supremacy in Modernity*. New York: Palgrave MacMillan, 2004.
- Pineda-Madrid, Nancy. "Notes toward a Chicanafeminist Epistemology (and Why It Is Important for Latina Feminist Theologies)." In *A Reader in Latina Feminist Theology: Religion and Justice*, edited by María Pilar Aquino, Daisy L. Machado and Jeanette Rodríguez. Austin, TX: University of Texas Press, 2002.

- “A Profile of the Working Poor.” Bureau of Labor Statistics, 2007, <http://www.bls.gov/cps/cpswp2005.pdf>.
- “Quintiles of Income before Taxes (2006).” Bureau of Labor Statistics, <http://www.bls.gov/cex/2006/Standard/quintile.pdf>.
- Rambo, Lewis R. “Repentance.” In *The Westminster Dictionary of Christian Theology*, edited by Alan Richardson and John Bowden. Philadelphia, PA: The Westminster Press, 1983.
- Rasmussen, Birgit Brander, Eric Klinenberg, Irene J. Nexica, and Matt Wray, eds. *The Making and Unmaking of Whiteness*. Durham, NC: Duke University Press, 2001.
- Recinos, Harold. *Good News from the Barrio: Prophetic Witness for the Church*. Louisville, KY: Westminster/John Knox Press, 2006.
- Rieger, Joerg. *Christ and Empire: From Paul to Postcolonial Times*. Minneapolis, MN: Fortress Press, 2007.
- Robinson, Randall. *The Debt: What America Owes to Blacks*. New York, NY: Dutton, 2000.
- Rothenberg, Paula S., ed. *White Privilege: Essential Readings on the Other Side of Racism*. Second ed. New York, NY: Worth Publishers, 2005.
- Sample, Tex. *Blue Collar Resistance and the Politics of Jesus: Doing Ministry with Working Class Whites*. Nashville, TN: Abingdon Press, 2006.
- Sandoval, Chela. “Afterbridge: Technologies of Crossing.” In *This Bridge We Call Home: Radical Visions for Transformation*, edited by Gloria E. Anzaldúa and AnaLouise Keating. New York: Routledge, 2002.
- . *Methodology of the Oppressed*. Minneapolis, MN: University of Minnesota Press, 2000.
- Saussy, Carroll. *The Gift of Anger: A Call to Faithful Action*. Louisville, KY: Westminster John Knox Press, 1995.
- Segrest, Mab. *Memoir of a Race Traitor*. Cambridge, MA: South End Press, 1994.
- Shaul, Richard. *Heralds of a New Reformation: The Poor of South and North America*. Maryknoll, NY: Orbis Books, 1984.
- Smith, Andrea. “Walking in Balance: The Spirituality/Liberation Praxis of Native Women.” In *Lift Every Voice: Constructing Christian Theologies from the Underside*, edited by Susan Brooks Thistlethwaite and Mary Potter Engel. Maryknoll, NY: Orbis Books, 1998.
- Smith, Lillian. *Killers of the Dream*. New York: W.W. Norton, 1994 [1949].
- Sobrin, Jon. *Jesus the Liberator: A Historical-Theological View*. Maryknoll, NY: Orbis Books, 1994.
- . *Where Is God? Earthquake, Terrorism, Barbarity and Hope*. Maryknoll, NY: Orbis Books, 2004.
- Spivak, Gayatri Chakravorty. “Can the Subaltern Speak?” In *Colonial Discourse and Post-Colonial Theory: A Reader*, edited by Patrick Williams and Laura Chrisman. New York: Columbia University Press, 1994.
- Stanley, Liz, and Sue Wise. *Breaking out Again: Feminist Ontology and Epistemology*. New York: Routledge, 1993.

- Stoesz, Marcia. June 23, 2008.
- Sullivan, Shannon. *Revealling Whiteness: The Unconscious Habits of Racial Privilege*. Bloomington, IN: Indiana University Press, 2006.
- Sullivan, Shannon, and Nancy Tuana, eds. *Race and Epistemologies of Ignorance*. Albany, NY: State University of New York, 2007.
- Tatman, Lucy. *Knowledge That Matters: A Feminist Theological Paradigm and Epistemology*. Cleveland, OH: Pilgrim Press, 2001.
- Tatum, Beverly. "Breaking the Silence." In *White Privilege: Essential Readings on the Other Side of Racism*, edited by Paula S. Rothenberg. New York, NY: Worth Publishers, 2005.
- Taylor, Mark Lewis. "Subalternity and Advocacy as Kairos for Theology." In *Opting for the Margins: Postmodernity and Liberation in Christian Theology*, edited by Joerg Rieger. New York: Oxford Press, 2003.
- Thandeka. *Learning to Be White: Money, Race, and God in America*. New York: The Continuum Publishing Group, 2002.
- Thistlethwaite, Susan Brooks, and Mary Potter Engel, eds. *Lift Every Voice: Constructing Christian Theologies from the Underside*. Maryknoll, NY: Orbis Books, 1998.
- Trimiew, Darryl M. *God Bless the Child That's Got Its Own: The Economic Rights Debate*. Atlanta, GA: Scholars Press, 1997.
- "U.S. Census Bureau Quick Facts." U.S. Census Bureau, <http://quickfacts.census.gov/qfd/states/00000.html>.
- Walker, Alice. *In Search of Our Mother's Gardens*. New York: Harcourt Brace Jovanovich, 1983.
- Welch, Sharon. *Communities of Resistance and Solidarity: A Feminist Theology of Liberation*. Maryknoll, NY: Orbis Books, 1985.
- Wilson, William J. *The Bridge across the Racial Divide: Rising Inequality and Coalition Politics*. New York: University of California Press, 1999.
- Winant, Howard. *The World Is a Ghetto: Race and Democracy since World War II*. New York: Basic Books, 2001.
- Wise, Tim. *White Like Me: Reflections on Race from a Privileged Son*. Brooklyn, NY: Soft Skull Press, 2005.
- Zinn, Howard. *A People's History of the United States: 1492-Present*. New York, NY: HarperPerennial, 2003 [1980].
- Zweig, Michael. *The Working Class Majority: America's Best Kept Secret*. Ithaca, NY: ILR Press/Cornell University Press, 2000.

INDEX

Note: The letter 'n' followed by the locators refer to notes in the text

- abundance, 7, 23, 25, 56, 58, 62–4,
132, 162
- accountability, 13–15, 34, 44, 57,
66, 68, 101, 136, 156, 162–6,
172
- accountable, 1, 4–5, 13–14, 39,
66–7, 73, 82, 92, 99, 101–3,
111, 123, 138, 139, 162–4,
167, 172, 188n.21
- advocacy, 64–8, 74, 84, 146
- Alcoff, Linda, 66, 68, 89, 96
- Allen, Theodore W., 178n.21
- Althaus-Reid, Marcella, 25,
175n.18
- anti-racist, 1–5, 9, 14, 30, 57, 85,
111, 113, 117–18, 120–1, 127,
133, 137, 139, 143, 152, 156,
162, 168
- allies, 164
- church, 109, 159
- feminism, 9
- practice, 5, 12–14, 33, 85
- praxis, 14
- principles, 5, 15
- stance, 10, 55, 69, 135, 166
- theology, 5, 12
- worldview, 111, 113–14, 153
- Anzaldúa, Gloria, 7, 174n.8
- Aponte, Edwin David, 174n.4
- Applebaum, Barbara, 178n.24
- Aquino, María Pilar, 12, 25, 27
- Athanasius, 71
- Baker-Fletcher, Karen, xix
- borderland(s), 7–8, 22, 69, 166
- Brodkin, Karen, 178n.20
- Burke, Kevin F.S.J., 175n.5
- charity, 64–5, 84
- Chicana, 20
- ChicanaFeminist, 20, 91–2
- Christology, 70, 75
- Church of Many Peoples, ix, 2–4,
12–13, 145, 155, 159
- Code, Lorraine, 89
- Collins, Patricia Hill, 5, 90–1, 96, 99
- Combahee River Collective,
176n.29
- complicity, xv, 24, 29, 37–9, 43, 46,
49, 56, 79, 99–100, 103, 133,
135–6, 154, 160, 165, 167,
178n.24
- Cone, James H., xv, 2
- conscientization, 94, 102–3, 107–27
- conversion, 3, 15, 19–20, 34–5, 48,
56, 77–8, 82–3, 85–7, 102–3,
114, 126, 129–49, 154, 167,
182n.26
- cultural imperialism, 26, 33, 79
- Damascus Road, ix, 2
- dehumanization, 24, 26–7, 35,
39–40, 49, 63, 71, 80, 83
- De León-Hartshorn, Iris, ix,
178n.33
- dismantling racism, 2, 9, 14, 29, 35,
82–3, 160, 162, 164, 172
- Domhoff, G. William, 54, 180n.57
- Dube, Musa, 156, 189n.6

- Edwards, Korie L., 190n.16
 Ehrenreich, Barbara, 180n.51
 Ellacuría, Ignacio, S.J., 21, 74, 92, 94, 96, 102, 147, 182n.26, 184n.25
 embodiment, 23, 33, 65, 70–2
 empire, 47–8
 Engel, Mary Potter, 65–6
 epistemological, 30, 46, 86–104, 107, 113, 116–17, 144, 146–7, 169, 184n.15
 liberation, 98–100, 103
 privilege, 89, 151, 158, 160
 Epistemology, 5, 85–104, 107, 113, 133, 142, 145, 156, 169
 Black feminist, 5, 90–1
 ChicanaFeminist/Latina, 91–4
 liberative, 85–104, 133
 materialist, 94–6
 standpoint, 88–9
 transformative, 87, 96–8
 exploitation, xiv, 2, 25–6, 32, 40, 42, 65–6, 98, 116, 118, 121, 131, 158, 164

 Floyd-Thomas, Stacey M., 184n.15
 Foley, Neil, 146
 Frankenberg, Ruth, 134
 Freire, Paulo, 157–9, 161

 genocide, 1
 González, Justo, 20
 Gutiérrez, Gustavo, 119

 Hancy López, Ian F., 147
 Harris, Maria, 116
 Hartsock, Nancy, 88–9
 Harvey, Jennifer, 188n.25
 Herzog, Frederick, 47, 64
 heterosexism, 9, 14, 50, 79, 93, 116, 164
 Hispanic, 20–2, 50–1, 55, 155–6
 Hobgood, Mary Elizabeth, 31, 33, 45, 47
 Holy Spirit, 1, 14, 48–9, 61, 87, 96, 103, 132, 141, 153

 homophobia, 9, 14
 humanization, 91–2, 96, 100

 imago dei, 58, 70, 71–2, 83
 Immigration and Naturalization Service (INS), 26
 imperialism, 10, 26, 33, 47–8, 67, 79, 164
 incarnation, 23, 44–7, 62, 70–3
 inequality, 25–6, 32, 137, 153
 Isasi-Díaz, Ada María, xix, 2, 13, 19, 23, 25, 27–9, 34–5, 69, 74, 78–9, 89, 92–6, 110–111, 121, 124–5, 132, 157, 160–1, 164–5, 167–8

 Jacobson, Matthew Frye, 30
 Jensen, Robert, 48

 Kivel, Paul, 136
 Kuhn, Thomas S., 113
 Kwok Pui-lan, 184n.15

 Latina, 3, 12–13, 15, 19–35, 38–40, 95, 108–9, 113, 120, 140, 145, 159, 164
 epistemologies, 91–4, 98–100
 feminist, 20, 25, 63, 87, 92
 theology, 26
 Lester, Andrew, 123
 Liberation, xv, xvi, 4, 9–10, 19–20, 23, 29, 35, 62–3, 66, 68–9, 71, 74, 76, 116, 141, 158–9
 epistemologies and, 91–4, 96–8, 100–2, 103
 salvation and, 50, 70, 74, 78–9, 80, 121
 theologians, 2, 65
 theologies, 23–4, 27–9, 93
 white, 35, 37–40, 50, 56–8, 69, 125, 160–1, 164–5
 listening, 1, 5, 19, 21, 28, 34, 67, 82, 108, 120, 125–6, 132, 154, 156–9, 162, 170
 Lorde, Audre, 82, 183n.42

- Machado, Daisy L., 22, 25–6
maquilas, 30
 marginalization, 26, 99, 144, 164
 McFague, Sallie, 1, 170
 McIntosh, Peggy, 126
 metanoia, 83, 130–2, 141–3
 Middle Passage, 2
 Miller Shearer, Tobin, xix, 185n.7
 Moschkovich, Judit, 108
 Mujerista, 2–3, 20, 27, 44, 63, 78, 87, 93
 mutuality, 1, 19, 69, 124, 155, 162, 164–6, 167, 169, 172
- Occupy Wall Street, 54–6
 Omi, Michael, 29–30
 ontology, 86, 100, 103, 107, 113, 154
- Perkinson, James W., 31–3, 46
 perspective, 3, 11, 24, 29–30, 37, 39, 43, 66, 74, 76, 78, 86, 88–90, 93, 99–101, 103, 107, 111, 114, 122, 126, 133, 135, 153–6, 160, 169
 Pineda-Madrid, Nancy, 89, 91–3, 96, 98
 Potter, Elizabeth, 89, 96
 poverty, 14, 21, 25–8, 30, 42, 46, 50, 52–3, 64, 69, 75, 79, 93, 146, 164
 powerlessness, 26, 156, 164
 praxis, 5, 13–15, 30, 33, 44, 68, 78, 86, 88, 91–3, 97, 100, 113, 116, 145, 156–7, 159–60, 169, 190n.10
- Recinos, Harold, xix, 28
 reconciliation, 4, 50, 63, 77, 85, 133, 141, 147, 170
 rehumanization, 27, 58, 62, 83, 99, 159
 reparations, 133, 143–7, 170
 repentance, 129–33, 141–3, 145
 communal, 129–32
 societal, 131–2
 restitution, 133, 143–6, 170
 restoration, 27, 58, 71, 83, 133, 141, 143–8
 Rieger, Joerg, xix, 178n.29
 Rodríguez, Jeanette, 26
- Salvador, 20, 24, 65
 salvation, 3–4, 15, 35, 44, 50, 58, 62–3, 70–1, 74–83
 Sandoval, Chela, 98–102, 166–7
 Saussy, Carroll, 122
 Segrest, Mab, 30–1, 57, 153
 shalom, 23, 38, 83
 Shands Stoltzfus, Regina, 185n.7
 Shaull, Richard, 46–7, 56
 Showing Up for Racial Justice, 55
 sin, xv, 24–5, 35, 37–8, 44, 48–9, 58, 62–3, 74–8, 82, 99, 122, 165, 173n.3
 Smith, Andrea, 44, 66, 93, 190n.10
 Smith, Lillian, 37
 Sobrino, Jon, 24, 64–5, 75–7, 92, 182n.26
 social location, 6–11, 33, 39, 50, 66–7, 69, 75, 80, 86, 89, 91–2, 96–7, 101, 104–7, 136, 138–9, 161, 169–70
 solidarity, 19, 34, 55, 61, 63, 68–71, 74–5, 77–9, 81, 87, 94–5, 97–8, 146, 148, 154, 157, 161–2, 164–5, 169
 solidary, 15, 22, 27, 31, 38, 56, 58, 61–78
 love, 61–2, 69–70, 72–3, 77, 81–3
 relationships, 38, 56, 68–9, 85–6, 103, 152, 158–60, 162, 181n.20
 soteriology, 58, 74–84, 92, 94
 Spivak, Gayatri Chakravorty, 156

- stance analysis, 9–10, 112, 116–17, 148
- Stanley, Liz, 86
- Sullivan, Shannon, 178n.24
- Tatman, Lucy, 185n.4
- Taylor, Mark Lewis, 67–8
- Thandeka, 126
- Thistlethwaite, Susan Brooks, 65–6
- trust, 120, 140, 143, 156–9, 161–3
- Vazquez, Esther, xix, 145, 155, 159
- Walker, Alice, 5
- Welch, Sharon, 49, 56
- white privilege, xiv–xvi, 1, 4, 6, 10, 15, 37–8, 41–2, 49, 57, 77, 111, 114, 123, 125, 127, 129, 133, 135–40, 142, 144, 152, 169, 171
- white supremacy, xiii, xv, 2, 31, 33, 37, 45, 47, 49, 137, 146, 173n.1
- Winant, Howard, 29–30
- Wines, Alphonetta, ix, 147
- Wise, Tim, 41–2, 49
- worldview, 4–5, 15, 24, 32, 38, 40, 57, 73, 83, 86–7, 98–100, 104, 110–15, 127, 129, 136, 141, 151, 153, 160–1, 169–70