

closer attention to the results of liturgiological historical research, because tradition is the arbiter of truth."

The author looks to catholic tradition with a small "c," in the hope that history will discover "what is believed everywhere, always, by all" (Vincent of Lerins). This reviewer looks to Catholic tradition with a capital "C," because he believes that while history tells us what happened, it does not tell us what should happen; that liturgiological historical research serves the church, but not magisterially; and that tradition means more than common practice in its historic dimensions. But Senn's easy-to-read book is a good summary of the prevalent opinion that there does exist an unchangeable core, and he argues that this historic core can function—and with ecumenical advantage—as "a bulwark against the onslaught of secularism in the church."

DAVID W. FAGERBERG

Concordia College  
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## **The Heart of Black Preaching**

*By Cleophus J. LaRue*

Louisville, Westminster John Knox, 2000. 260 pp. \$14.95.

The black preaching tradition occupies a prominent place in American religious culture. What is the origin of this tradition's distinctive power? Cleophus LaRue, an associate professor of homiletics at Princeton Theological Seminary, addresses this question in *The Heart of Black Preaching*.

LaRue argues that the power of black preaching rests "in the way that African Americans have come, in the refining fires of history, to understand the character of God and the ways God works through scripture and sermon in their lives today." In short, LaRue's thesis is that the distinctiveness of black preaching lies in African Americans' conception of God and their way of interpreting Scripture. Moreover, the social experiences of African Americans have provided the matrix for both the theological conception and the biblical hermeneutic.

In Chapter 1, LaRue surveys the traditional characteristics of black preaching and contends that these do not account fully for the power of black preaching. To locate the power of this tradition, one must talk seriously about biblical interpretation. LaRue suggests that the master lens through which African Americans interpret Scripture is the theological conception of "a God who acts mightily on behalf of the marginalized and oppressed." He then identifies the "domains of experience," or the "tangible, corporeal situations in which the sovereign God's power is sought and demonstrated in the life experiences of blacks."

# Heart Of Black Preaching

**SJ Ball**



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