The Social Gospel Of Walter Rauschenbusch And Its Relation To Religious Education

Christianizing the Social Order
Religion and the Rise of Capitalism
Religion Is Raced
An Evangelical Social Gospel?
Christian Realism and the New Realities
Christianity and the Social Crisis in the 21st Century
The Kingdom Is Always But Coming
All Things Human
The Social Gospel in American Religion
The Political Thought of Calvin Coolidge
The Social Gospel in Black and White
Mercy Union Made Gender and the Social Gospel
A Consuming Faith
The Social Gospel Today
The Gospel of Jesus Christ
Walter Rauschenbusch
The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education
Interpreting the Book of Acts (Guides to New Testament Exegesis)
Christianity and the Social Crisis
Religions of the United States in Practice, Volume 1
Breaking White Supremacy
Dare We be Christians
Home Without Walls
Gospel of the Family, The
A Theology for the Social Gospel
How the Body of Christ Talks
The Social Gospel of Jesus
Leadership
Veritas
A Gospel of Hope
The Social Gospel
Walter Rauschenbusch, American Reformer
The Social Principles of Jesus
What Social Classes Owe to Each Other
The Kingdom of God in America
A Theology for the Social Gospel
The New Abolition

Letters, poems, prayers, articles, and sermons by this evangelist and social reformer who was a major influence on the development of American spirituality.

This collection of essays examines the central, yet often overlooked, role played by women in the formation of the social gospel movement in the late nineteenth and early twentieth centuries. A practical theological response to the stark realities of poverty and injustice prevalent in turn-of-the-century America, the social gospel movement sought to apply the teachings of Jesus and the message of Christian salvation to society by striving to improve the lives of the impoverished and the disenfranchised. The contributors to this volume set out to broaden our understanding of this radical movement by examining the lives of some of its passionate and vibrant female participants and the ways in which their involvement expanded and enriched the scope of its activity. In addition to examining the lives of individual women, the essays in Gender and the Social Gospel contain broader analyses of the gender and racial issues that have caused the histories of movements such as the social gospel to be viewed almost exclusively in terms of their male, European-American, intellectual participants at the expense of the women, African Americans, and
Canadians whose contributions were just as worthy of attention.

Tools to help students understand the purpose, structure, themes, and cultural background of the book of Acts.

The New York Times bestselling book about the early development, growth, and exercise of leadership from Pulitzer Prize-winning author Doris Kearns Goodwin “should help us raise our expectations of our national leaders, our country, and ourselves” (The Washington Post). “After five decades of magisterial output, Doris Kearns Goodwin leads the league of presidential historians” (USA TODAY). In her “inspiring” (The Christian Science Monitor) Leadership, Doris Kearns Goodwin draws upon the four presidents she has studied most closely—Abraham Lincoln, Theodore Roosevelt, Franklin D. Roosevelt, and Lyndon B. Johnson (in civil rights)—to show how they recognized leadership qualities within themselves and were recognized as leaders by others. By looking back to their first entries into public life, we encounter them at a time when their paths were filled with confusion, fear, and hope. Leadership tells the story of how they all collided with dramatic reversals that disrupted their lives and threatened to shatter forever their ambitions. Nonetheless, they all emerged fitted to confront the contours and dilemmas of their times. At their best, all four were guided by a sense of moral purpose. At moments of great challenge, they were able to summon their talents to enlarge the opportunities and lives of others. Does the leader make the times or do the times make the leader? “If ever our nation needed a short course on presidential leadership, it is now” (The Seattle Times). This seminal work provides an accessible and essential road map for aspiring and established leaders in every field. In today’s polarized world, these stories of authentic leadership in times of apprehension and fracture take on a singular urgency. “Goodwin’s volume deserves much praise—it is insightful, readable, compelling: Her book arrives just in time” (The Boston Globe).

Chronicles the life of an influential Baptist minister in New York’s Hell’s Kitchen slum who shaped a theology of social activism that moved religion to fight for life as it tries to save souls

Religions of the United States in Practice is a rich anthology of primary sources with accompanying essays that examines religious behavior in America. From praying in an early American synagogue to performing Mormon healing rituals to debating cremation, Volume 1 explores faith through action from Colonial times through the nineteenth century. The documents and essays consider the religious practices of average
people—praying, singing, healing, teaching, imagining, and persuading. Some documents are formal liturgies while other texts describe more spontaneous religious actions. Because religious practices also take place in the imagination, dreams, visions, and fictional accounts are also included. Accompanying each primary document is an essay that sets the religious practice in its historical and theological context—making this volume ideal for classroom use and accessible to any reader. The introductory essays explain the various meanings of religious practices as lived out in churches and synagogues, in parlors and fields, beside rivers, on lecture platforms, and in the streets. Religions of the United States in Practice offers a sampling of religious perspectives in order to approximate the living texture of popular religious thought and practice in the United States. The history of religion in America is more than the story of institutions and famous people. This anthology presents a more nuanced story composed of the everyday actions and thoughts of lay men and women.

This is an OCR edition without illustrations or index. It may have numerous typos or missing text. However, purchasers can download a free scanned copy of the original rare book from GeneralBooksClub.com. You can also preview excerpts from the book there. Purchasers are also entitled to a free trial membership in the General Books Club where they can select from more than a million books without charge. Original Published by: Pilgrim Press in 1912 in 527 pages; Subjects: Sociology, Christian; Christian sociology; Religion / Christian Theology / General; Religion / Christian Theology / Ethics; Religion / Theology; Social Science / Social Work; Social Science / Sociology of Religion;

This book is not a life of Christ, nor an exposition of his religious teachings, nor a doctrinal statement about his person and work. It is an attempt to formulate in simple propositions the fundamental convictions of Jesus about the social and ethical relations and duties of men. Our generation is profoundly troubled by the problems of organized society. The most active interest of serious men and women in the colleges is concentrated on them. We know that we are in deep need of moral light and spiritual inspiration in our gropings. There is an increasing realization, too, that the salvation of society lies in the direction toward which Jesus led. And yet there is no clear understanding of what he stood for. Those who have grown up under Christian teaching can sum up the doctrines of the Church readily, but the principles which we must understand if we are to follow Jesus in the way of life, seem enveloped in a haze. The ordinary man sees clearly only Christ’s law of love and the golden rule. This book seeks to bring to a point what we all vaguely know. It does not undertake to furnish predigested material, or to impose conclusions. It spreads out the most important source passages for personal study, points out the connection between the principles of Jesus and modern social problems, and raises questions for discussion. It was
"A study of the social views of Southern Baptist women through a critical examination of the Woman’s Missionary Union (WMU) from 1888 to 1930, an era when American theologians were formulating the social gospel"--

In Union Made, Heath W. Carter advances a bold new interpretation of the origins of American Social Christianity. While historians have often attributed the rise of the Social Gospel to middle-class ministers, seminary professors, and social reformers, this book places working people at the very center of the story. The major characters--blacksmiths, glove makers, teamsters, printers, and the like--have been mostly forgotten, but as Carter convincingly argues, their collective contribution to American Social Christianity was no less significant than that of Walter Rauschenbusch or Jane Addams. Leading readers into the thick of late-19th-century Chicago's tumultuous history, Carter shows that countless working-class believers participated in the heated debates over the implications of Christianity for industrializing society, often with as much fervor as they did in other contests over wages and the length of the workday. Throughout the Gilded Age the city's trade unionists, socialists, and anarchists advanced theological critiques of laissez faire capitalism and protested "scab ministers" who cozied up to the business elite. Their criticisms compounded church leaders' anxieties about losing the poor, such that by the turn-of-the-century many leading Christians were arguing that the only way to salvage hopes of a Christian America was for the churches to soften their position on "the labor question." As denomination after denomination did just that, it became apparent that the Social Gospel was, indeed, ascendant—from below.

Cardinal Kasper, in an address to the consistory, published in English exclusively by Paulist Press, advocates a stronger appreciation of marriage and the family—even on sensitive issues such as divorce and remarriage.

A Theology for the Social Gospel is undoubtedly Walter Rauschenbusch's most enduring work. It is here that Rauschenbusch, the father of the social gospel in the United States, articulates the theological roots of social activism that surged forth from mainline Protestant churches in the early part of the twentieth century. Skillfully examining the great theological issues of the Christian faith--sin, evil, salvation, and the kingdom of God--Rauschenbauch offers a powerful justification for the church to fully engage society. The Library of Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of
important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors though reflection on classic works in the field.

Perceptive, well-informed, and ably written, Evans' biography is a superb introduction to both Rauschenbusch's life and his thought.--Rosemary Skinner Keller, Professor Emerita of Church History, Union Theological Seminary

In A Consuming Faith, Susan Curtis analyzes the startling convergence of two events previously treated independently: the emergence of a modern consumer-oriented culture and the rise of the social gospel movement. By examining the lives and works of individuals who identified themselves as social gospelers, rather than just groups or individuals who fit a particular definition, Curtis is able to capture the very fluidity of the term social gospel as it was used. In addition to exploring the time in which the movement took shape, Curtis provides biographical sketches of traditional figures involved in various aspects of the social gospel movement such as Walter Rauschenbusch, Washington Gladden, and Josiah Strong alongside those of less-prominent figures like Charles Jefferson, Elizabeth Stuart Phelps, and Charles Macfarland. Going beyond their roles in the movement, Curtis shows them to be sons and daughters, husbands and wives, and workers and citizens who experienced the vast changes in their world wrought by industrialization and class conflict even as they sought to define a meaningful religious life. The result of their quest was a redefinition of Protestantism that contributed to an evolving public discourse and culture. This groundbreaking study, now with a new preface by Curtis, provides an illuminating look at culture and religion as interdependent influences, and treats religious life as an integral part of American culture--not a sacred world apart from the secular. A Consuming Faith will be of interest to anyone who strives to understand not only the social and cultural history of America in the late nineteenth and early twentieth centuries, but also the origins of modern America.

Demonstrates how race and power help to explain American religion in the twenty-first century When White people of faith act in a particular way, their motivations are almost always attributed to their religious orientation. Yet when religious people of color act in a particular way, their motivations are usually attributed to their racial positioning. Religion Is Raced makes the case that religion in America has generally been understood in ways that center White Christian experiences of religion, and argues that all religion must be acknowledged as a raced phenomenon. When we overlook the role race plays in religious belief and action, and how religion in turn spurs public and political action, we lose sight of a key way in which race influences religiously-based claims-making in the public sphere. With
Access Free The Social Gospel Of Walter Rauschenbusch And Its Relation To Religious Education

contributions exploring a variety of religious traditions, from Buddhism and Islam to Judaism and Protestantism, as well as pieces on atheists and humanists, Religion Is Raced brings discussions about the racialized nature of religion from the margins of scholarly and religious debate to the center. The volume offers a new model for thinking about religion that emphasizes how racial dynamics interact with religious identity, and how we can in turn better understand the roles religion—and Whiteness—play in politics and public life, especially in the United States. It includes clear recommendations for researchers, including pollsters, on how to better recognize moving forward that religion is a raced phenomenon. With contributions by Joseph O. Baker, Kelsy Burke, James Clark Davidson, Janine Giordano Drake, Ashley Garner, Edward Orozco Flores, Sikivu Hutchinson, Sarah Imhoff, Russell Jeung, John Jimenez, Jaime Kucinskas, Eric Mar, Gerardo Martí, Omar M. McRoberts, Besheer Mohamed, Dawne Moon, Jerry Z. Park, Z. Fareen Parvez, Theresa W. Tobin, and Rhys H. Williams.

Are religion and public life really separate spheres of human activity? Should they be? In this book, Robin W. Lovin criticizes contemporary political and theological views that separate religion from public life as though these areas were systematically opposed and makes the case for a more integrated understanding of modern society. Such an understanding can be underpinned by 'Christian realism', which encourages responsible engagement with social and political problems from a distinctive perspective. Drawing on the work of Rawls, Galston, Niebuhr, and Bonhoeffer, Lovin argues that the responsibilities of everyday life are a form of politics. Political commitment is no longer confined to the sphere of law and government, and a global ethics arises from the decisions of individuals. This book will foster a better understanding of contemporary political thought among theologians and will introduce readers primarily interested in political thought to relevant developments in recent theology.

Contains writings from three different stages of Cardinal Walter Kasper’s theological journey. They seek to open up the gospel of Jesus Christ in a way that is intelligible to today’s readers. The works are: “An Introduction to the Faith,” “Surpassing All Knowledge,” and an original essay on evangelization, “New Evangelization as a Theological, Pastoral, and Spiritual Challenge.”

The author demonstrates that the foundational transition in thinking about what is now called economics, beginning in the 18th century, was decisively shaped by the hotly contended lines of religious thought within the English-speaking Protestant world.

In a major revision of accepted wisdom, this book, originally published by
UNC Press in 1991, demonstrates that American social Christianity played an important role in racial reform during the period between Emancipation and the civil rights movement. As organizations created by the heirs of antislavery sentiment foundered in the mid-1890s, Ralph Luker argues, a new generation of black and white reformers--many of them representatives of American social Christianity--explored a variety of solutions to the problem of racial conflict. Some of them helped to organize the Federal Council of Churches in 1909, while others returned to abolitionist and home missionary strategies in organizing the NAACP in 1910 and the National Urban League in 1911. A half century later, such organizations formed the institutional core of America's civil rights movement. Luker also shows that the black prophets of social Christianity who espoused theological personalism created an influential tradition that eventually produced Martin Luther King Jr.

A remarkable history of the powerful and influential social gospel movement. The global crises of child labor, alcoholism and poverty were all brought to our attention through the social gospel movement. Its impact on American society makes it one of the most influential developments in American religious history. Christopher H. Evans traces the development of the social gospel in American Protestantism, and illustrates how the religious idealism of the movement also rose up within Judaism and Catholicism. Contrary to the works of previous historians, Evans demonstrates how the presence of the social gospel continued in American culture long after its alleged demise following World War I. Evans reveals the many aspects of the social gospel and their influence on a range of social movements during the twentieth century, culminating with the civil rights movement in the 1950s and 1960s. It also explores the relationship between the liberal social gospel of the early twentieth century and later iterations of social reform in late twentieth century evangelicalism. The Social Gospel in American Religion considers an impressive array of historical figures including Washington Gladden, Emil Hirsch, Frances Willard, Reverdy Ransom, Walter Rauschenbusch, Stephen Wise, John Ryan, Harry Emerson Fosdick, A.J. Muste, Georgia Harkness, and Benjamin Mays. It demonstrates how these figures contributed to the shape of the social gospel in America, while arguing that the movement’s legacy lies in its profound influence on broader traditions of liberal-progressive political reform in American history.

Scholars are agreed that the central metaphor in Jesus' proclamation was the kingdom of God. But what did that phrase mean in the first-century Palestinian world of Jesus? Since it is a political metaphor, what did Jesus envision as the political import of his message? Since this is tied to the political economy, how was that structured in Jesus' day? How is the violence of Jesus' Mediterranean world addressed in the kingdom? And how
does "self-denial" fit into Jesus' agenda? Malina tackles these questions in a very accessible way, providing a social-scientific analysis, meaning that he brings to bear explicit models and a comparative approach toward an exciting interpretation of what Jesus was up to, and how his first-century audience would have heard him.

In today's highly charged social and political environment, we often don't know how to talk well with others--especially with people whose backgrounds differ from our own. C. Christopher Smith, coauthor of the critically acclaimed and influential Slow Church, addresses why conversation has become such a challenge in the 21st century and argues that it is perhaps the most-needed spiritual practice of our individualistic age. Smith likens practicing conversation to the working of the human body. Bodies are wondrous symphonies of diverse, intricate parts striving for our health, and our health suffers when these parts fail to converse effectively. Likewise, we must learn to converse effectively with those who differ from us in the body of Christ so we can embody Christ together in the world. In community, we learn what it means to belong to others and to a story that is bigger than ourselves. Smith shows how church communities can be training hubs where we learn to talk with and listen to one another with kindness and compassion. The book explores how churches can initiate and sustain conversation, offers advice for working through seasons of conflict, suggests spiritual practices and dispositions that can foster conversation, and features stories from several congregations that are learning to practice conversation.

The contributors explore how the theological tradition of the Social Gospel, born within the social and cultural dislocations of late 19th-century America, relates to the dislocations of the current American scene. The contributors argue that America's only indigenous theological tradition remains powerfully relevant to mainline churches and to the scholars who work out of these institutions.

"This book has done me so much good." —Pope Francis From one the leading intellects in the church today—one whom Pope Francis has described as a "superb theologian"—comes perhaps his most important book yet. Available for the first time in English, Cardinal Kasper looks to capture the essence of the gospel message. Compassionate, bold, and brilliant, Cardinal Kasper has written a book which will be studied for generations.

A primary architect of the Social Gospel, a movement that responded to the changing social and industrial conditions in the U.S. during the late 19th and early 20th centuries, presents his prophetic interpretation of Jesus and the
kingdom, understanding of troubling conditions that call the church to faithful witness, and to work toward meaningful political and economic reforms.

This magisterial follow-up to The New Abolition, a Grawemeyer Award winner, tells the crucial second chapter in the black social gospel's history. The civil rights movement was one of the most searing developments in modern American history. It abounded with noble visions, resounded with magnificent rhetoric, and ended in nightmarish despair. It won a few legislative victories and had a profound impact on U.S. society, but failed to break white supremacy. The symbol of the movement, Martin Luther King Jr., soared so high that he tends to overwhelm anything associated with him. Yet the tradition that best describes him and other leaders of the civil rights movement has been strangely overlooked. In his latest book, Gary Dorrien continues to unearth the heyday and legacy of the black social gospel, a tradition with a shimmering history, a martyred central figure, and enduring relevance today. This part of the story centers around King and the mid-twentieth-century black church leaders who embraced the progressive, justice-oriented, internationalist social gospel from the beginning of their careers and fulfilled it, inspiring and leading America's greatest liberation movement.

Jesus taught that love for others is the path to God, that you can't love God if you don't love your neighbor. In An Evangelical Social Gospel?, Tim Suttle shows how the exaggerated individualism of American culture distorts the gospel and weakens the church. He reaches back a full century to the writings of the great Baptist pastor Walter Rauschenbusch and offers an imaginative vision for how evangelicals can once again impact the world. Bypassing the culture wars and liberal/conservative squabbling, Suttle offers a way in which the corporate nature of Christianity can be held alongside the evangelical belief in personal salvation. In so doing, Suttle provides valuable theological rationale for the moves many are making toward social justice and helps us rediscover why the nexus of personal and corporate faith is where we find the power to transform lives and cultures alike. His approach to corporate sin and salvation, the kingdom of God, and missional theology are deeply rooted in the life of a pastor, yet informed by a rich theological mind.

The classic reflection of the Protestant roots and ethos behind pluralistic American and its religions today.

Featuring new essays by leading public theologians, a centennial anniversary volume considers the role of the church in transforming the world, pairs each chapter with responses by top contemporary authors, and considers the original publication’s inspirational influence on noted spiritual
"Arguing that Calvin Coolidge was a Burkean conservative and an Americanist politician, Tacoma analyzes the way Coolidge responded to the challenge of upholding American civilization in a changing world by contextualizing Coolidge's thought in the Progressive milieu of the age and examining the core of Coolidge's political thought: civilization"--

The black social gospel emerged from the trauma of Reconstruction to ask what a “new abolition” would require in American society. It became an important tradition of religious thought and resistance, helping to create an alternative public sphere of excluded voices and providing the intellectual underpinnings of the civil rights movement. This tradition has been seriously overlooked, despite its immense legacy. In this groundbreaking work, Gary Dorrien describes the early history of the black social gospel from its nineteenth-century founding to its close association in the twentieth century with W. E. B. Du Bois. He offers a new perspective on modern Christianity and the civil rights era by delineating the tradition of social justice theology and activism that led to Martin Luther King Jr.

Annotation "In addition to being the sixth bishop of the Diocese of New York, Henry Codman Potter (1835-1908) was a prominent voice in the Social Gospel movement of the late nineteenth and early twentieth centuries. This book, the first in-depth study of Potter's life and work, examines his career in the Episcopal church as well as the origins and legacy of his progressive social views."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved.

Beloved and respected by scholars, preachers, and laity alike, Walter Brueggemann offers penetrating insights on Scripture and prophetic diagnoses of our culture. Instead of maintaining what is safe and routine, A Gospel of Hope encourages readers to embrace the audacity required to live out ones faith. This must-have volume gathers Brueggemanns wisdom on topics ranging from anxiety and abundance to partisanship and the role of faith in public life.

From National Book Critics Circle Award-winning author Ariel Sabar, the gripping true story of a sensational religious forgery and the scandal that shook Harvard. In 2012, Dr. Karen King, a star professor at Harvard Divinity
School, announced a blockbuster discovery at a scholarly conference just steps from the Vatican: She had found an ancient fragment of papyrus in which Jesus calls Mary Magdalene "my wife." The tattered manuscript made international headlines. If early Christians believed Jesus was married, it would upend the 2,000-year history of the world's predominant faith, threatening not just the celibate, all-male priesthood but sacred teachings on marriage, sex and women's leadership. Biblical scholars were in an uproar, but King had impeccable credentials as a world-renowned authority on female figures in the lost Christian texts from Egypt known as the Gnostic gospels. "The Gospel of Jesus's Wife"--as she provocatively titled her discovery--was both a crowning career achievement and powerful proof for her arguments that Christianity from its start embraced alternative, and far more inclusive, voices. As debates over the manuscript's authenticity raged, award-winning journalist Ariel Sabar set out to investigate a baffling mystery: where did this tiny scrap of papyrus come from? His search for answers is an international detective story--leading from the factory districts of Berlin to the former headquarters of the East German Stasi before winding up in rural Florida, where he discovered an internet pornographer with a prophetess wife, a fascination with the Pharaohs and a tortured relationship with the Catholic Church. VERITAS is a tale of fierce intellectual rivalries at the highest levels of academia, a piercing psychological portrait of a disillusioned college dropout whose life had reached a breaking point, and a tragedy about a brilliant scholar handed a piece of scripture that embodied her greatest hopes for Christianity--but forced a reckoning with fundamental questions about the nature of truth and the line between reason and faith.