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. “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 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. Tools to help students understand the purpose, structure, themes, and cultural background of the book of Acts. 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 one’s faith. This must-have volume gathers Brueggemann’s wisdom on topics ranging from anxiety and abundance to partisanship and the role of faith in public life. 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. Lost in antiquity, rediscovered in 1896, and only recently accessible for study, The Secret Revelation of John offers a firsthand look into the diversity of Christianity before the establishment of canon and creed. Karen L. King offers a illuminating reading of this ancient text—a narrative of the creation of the universe and humanity and a guide to justice and salvation, said to be Christ's revelation to his disciple John. Freeing the Revelation from the category of "Gnosticism" to which such accounts were relegated, King shows how the Biblical text could be read by early Christians in radical and visionary ways. By placing the Revelation in its social and intellectual milieu, she revises our understanding of early Christianity and, more generally, religious thought in the ancient Mediterranean world. Her work helps the modern reader through many intriguing—but confusing—ideas in the text: for example, that the creator god of Genesis, a self-described jealous and exclusive god, is not the true Deity but a kind of fallen angel; or, in an overt critique of patriarchy unique in ancient literature, the declaration that the subordination of woman to man was an ignorant act in direct violation of the “holy height.” In King’s analysis, the Revelation becomes not strange but a comprehensible religious vision—and a window on the religious culture of the Roman Empire.
translation of the complete Secret Revelation of John is included. Author note: Ronald C. White, Jr. is Chaplain and Assistant Professor of Religion at Whitworth College in Spokane, Washington. >P>C. Howard Hopkins is Professor of History Emeritus at Rider College and Director of the John R. Mott Biography Project. He is the author of The Rise of the Social Gospel in American Protestantism. 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. 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." 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. Walter Rauschenbusch's thought made an indelible and enduring impact on the Christian world and beyond. Scores of books and hundreds of articles have rediscovered the implications of his work in church history, ethics, politics, gender studies, international relations, German American cross culturalism, Christian spirituality, Baptist religious identity, and the Liberal and evangelical theological perspectives. His writings made an immediate impact upon publication, and have been reprinted over the years since by many different disciples. A roster of distinguished and younger scholars plumbed the depths of Rauschenbusch's impact on the Christian Tradition. Contributors include Gary Dorrien, Christopher Evans, Andrea Strübind, Adam Bond, Roger Prentice, Chakravarthy Zadda, Wendy Deichmann, Darryl Trimiew, Dominik Gautier, Christina Littlefield, Heath Carter, David Gushee, and William Brackney. Includes a personal reflection by Paul B. Rauschenbush, great grandson of Walter. Although countless books have been devoted to the life and work of Martin Luther King, Jr., few, if any, have focused on King's appropriation of, and contribution to, the intellectual tradition of personalism. Emerging as a philosophical movement in the early 1900s, personalism is a type of philosophical idealism that has a number of affinities with Christianity, such as a focus on a personal God and the sanctity of persons. Burrow points to similarities and dissimilarities between personalism and the social gospel movement with its call to churchgoers to involve themselves in the welfare of both individuals and society. He argues that King's adoption of personalism represented the fusion of his black Christian faith and his commitment not only to the social gospel of Rauschenbusch, but most especially to the social gospelism practiced by his grandfather, father, and black preacher-scholars at Morehouse College. Burrow devotes much-needed attention both to King's conviction that the universe is value-infused and to the implications of this ideology for King's views on human dignity and his concept of the "Beloved Community." Burrow also sheds light on King's doctrine of God. He contends that King's view of God has been uncritically and erroneously relegated by black liberation theologians to the general category of "theistic absolutism" and he offers corrections to what he believes are misinterpretations of this and other aspects of King's thought. He concludes with an application of King's personalism to present-day social problems, particularly as they pertain to violence in the black community. 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. Letters, poems, prayers, articles, and sermons by this evangelist and social reformer who was a major influence on the development of American spirituality. 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. Rauschenbusch (1861-1918) is known as the father of the Social Concern movement in America. Traditionally, the source of his social ethic has been seen to lie in the single motif of liberalism. Smucker (social science emeritus, U. of Waterloo) provides a new perspective, arguing that Rauschenbusch’s social ethic was based on not one but four complementary influences: pietism, sectarianism, liberalism, and transformationism. Annovation copyright by Book News, Inc., Portland, OR 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. “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 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—Rauschenbusch 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. 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. 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. As industrialization and urbanization spread in the nineteenth century, the Social Gospel movement sought to apply Christian teachings to effect improvements in the lives of the less fortunate. Potter was firmly in this tradition, concerning himself especially with issues of race, the place of women in society, questions of labor and capital, and what he called “political righteousness.” Placing Potter against the wider backdrop of nineteenth-century American Protestantism, Bourgeois explores the experiences and influences that led him to espouse these socially conscious beliefs, to work for social reform, and to write such works as Sermons of the City (1881) and The Citizen in His Relation to the Industrial Situation (1902). In telling Potter’s remarkable story, All Things Human stands as a valuable contribution to intellectual and religious history as well as an exploration of the ways in which religion and society interact. 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. “Four lectures on the Nathaniel W. Taylor foundation before the annual convocation of the Yale school of religion presented in elaborated form.”—Foreword. 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 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. 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. 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 written primarily for voluntary study groups of college seniors, and their intellectual and spiritual needs are not like those of an average church audience. It challenges college men and women to face the social convictions of Jesus and to make their own adjustments.Given the 2005 Award of Merit by Christianity Today, Christopher Evans’ The Kingdom is Always but Coming follows the life and career of American theologian Walter Rauschenbusch, the preeminent spokesperson at the center of the social gospel movement. Perceptive, well-informed, and ably written, Evans' biography is a superb introduction to both Rauschenbusch's life and his thought. 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 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 leaders. 20,000 first printing. Walter Harper, Alaska Native Son illuminates the life of the remarkable Irish-Athabascan man who was the first person to summit Mount Denali, North America’s tallest mountain. Born in 1893, Walter Harper was the youngest child of Jenny Albert and the legendary gold prospector Arthur Harper. His parents separated shortly after his birth, and his mother raised Walter in the Athabascan tradition, speaking her Koyukon-Athabascan language. When Walter was seventeen years old, Episcopal archdeacon Hudson Stuck hired the skilled and charismatic youth as his riverboat pilot and winter trail guide. During the following years, as the two traveled among Interior Alaska’s Episcopal missions, they developed a father-son-like bond and summited Denali together in 1913. Walter’s strong Athabascan identity allowed him to remain grounded in his birth culture as his Western education expanded, and he became a leader and a bridge between Alaska Native peoples and Westerners in the Alaska territory. He planned to become a medical missionary in Interior Alaska, but his life was cut short at the age of twenty-five, in the Princess Sophia disaster of 1918 near Skagway, Alaska. Harper exemplified resilience during an era when rapid socioeconomic and cultural change was wreaking havoc in Alaska Native villages. Today he stands equally as an exemplar of Athabascan manhood and healthy acculturation to Western lifeways whose life will resonate with today’s readers. An interpretation of the social gospel concept in two related areas of thought: What is the structure of Christian social-ethical thought, and in what way is the New Testament a resource for social ethics? This book treats areas of process formation, general questions and issues of concern to the Christian perspective. A fierce critique of civil religion as the taproot of America’s bid for global hegemony Pulitzer Prize–winning historian Walter A. McDougall argues powerfully that a pervasive but radically changing faith that “God is on our side” has inspired U.S. foreign policy ever since 1776. The first comprehensive study of the role played by civil religion in U.S. foreign relations over the entire course of the country’s history, McDougall’s book explores the deeply infused religious rhetoric that has sustained and driven an otherwise secular republic through peace, war, and global interventions for more than two hundred years. From the Founding Fathers and the crusade for independence to the Monroe Doctrine, through World Wars I and II and the decades-long Cold War campaign against “godless Communism,” this coruscating polemic reveals the unacknowledged but freely exercised dogmas of civil religion that bind together a “God blessed” America, sustaining the nation in its pursuit of an ever elusive global destiny. Walter Rauschenbusch (1861 – 1918) was a Christian theologian, Baptist pastor, and a leader of the Social Gospel movement. In A Theology for the Social Gospel, published the year before his death, Rauschenbusch offered a A Theology for the Social Gospel (1917), Rauschenbusch takes up the task of laying a theological foundation for the nascent movement. Copyright code: 362d1c53fbc38ad781e06d26323e03cd