



Walter Rauschenbusch

Walter Rauschenbusch



Walter Rauschenbusch:

A Theology for the Social Gospel Walter Rauschenbusch,1917 *Walter Rauschenbusch* Fahey, Joseph J.,2019-11-21
Selected spiritual writings of Walter Rauschenbusch 1851 1918 a Baptist minister and theologian who was the primary voice of the Social Gospel movement in the early 20th century His recovery of the social implications of Jesus teaching on the Kingdom of God prefigured many elements of later liberation theology *A Gospel for the Social Awakening* Walter Rauschenbusch,2008-07-02 *Walter Rauschenbusch* Walter Rauschenbusch,1984 Letters poems prayers articles and sermons by this evangelist and social reformer who was a major influence on the development of American spirituality
Walter Rauschenbusch, American Reformer Paul M. Minus,1988 *Walter Rauschenbusch* Dores Robinson Sharpe,1942
This biography looks at the life of Walter Rauschenbusch the primary theologian of the Social Gospel movement of the early twentieth century **Walter Rauschenbusch : theology for the social gospel** Walter Rauschenbusch,1945 **Walter Rauschenbusch** Walter Rauschenbusch,William H. Brackney,2018-03 Walter Rauschenbusch is credited by many interpreters as the fountainhead of the social gospel in America An American Baptist minister of German heritage Rauschenbusch was the prophet of a movement that created a watershed in American religious thought A theological educator social activist and church historian Rauschenbusch is continually revisited a century after his death This three volume set makes available the original texts of a seminal thinker in an authorized and critical edition Volume II is oriented toward an ethical appreciation of the life and works of Walter Rauschenbusch Ethicist David Gushee provides an in depth analysis of Rauschenbusch s ethics tracing in particular the course of development of Christian ethics and Rauschenbusch s contribution Included are Rauschenbusch s major works *Christianizing The Social Order* 1912 *Dare We Be Christian* 1914 and *The Social Principles of Jesus* 1916 Also included are shorter works *Unto Me* 1912 *Some Moral Aspects of the Woman Movement* 1913 and *The Greatest of These* 1913 A dynamic thinker whose ethics reveal an evolving character from a strictly Biblicist method to his being influenced by Socialist thinkers German historicism American Progressive Era economics and his own empirical observations Rauschenbusch sharply critiqued western industrialism in light of the life and teachings of Jesus of Nazareth **Dare We Be Christians** Walter Rauschenbusch,2000-07-26 *Christianizing the Social Order* Walter Rauschenbusch,1914 **Walter Rauschenbusch and His Contribution to Social Christianity** Anna M. Singer,1926
The Social Principles of Jesus Walter Rauschenbusch,1916 **The Kingdom is Always But Coming** Christopher Hodge Evans,2004 Drawing on primary sources Evans examines all facets of Rauschenbusch s life from his upbringing in a German immigrant family to his early ministry amid the tenements in Hell s Kitchen in New York City to his rise as the major American spokesman for the social gospel movement **For God and the People** Walter Rauschenbusch,2016-06-22 The new social purpose which has laid its masterful grasp on modern life and thought is enlarging and transforming our whole conception of the meaning of Christianity The Bible and all past history speak a new and living language The life of men

about us stands out with an open air color and vividness which it never had in the dusky solemnity of the older theological views about humanity All the older tasks of church life have taken on a new significance and vastly larger tasks are emerging as from the mists of a new morning Many ideas that used to seem fundamental and satisfying seem strangely narrow and trivial in this greater world of God Some of the old religious appeals have utterly lost their power over us But there are others unknown to our fathers which kindle religious passions of wonderful intensity and purity The wrongs and sufferings of the people and the vision of a righteous and brotherly social life awaken an almost painful compassion and longing and these feelings are more essentially Christian than most of the fears and desires of religion in the past Social Christianity is adding to the variety of religious experience and is creating a new type of Christian man who bears striking a family likeness to Jesus These new religious emotions ought to find conscious and social expression But the Church which has brought down so rich an equipment from the past for the culture of individual religion is poverty stricken in face of this new need The ordinary church hymnal rarely contains more than two or three hymns in which the triumphant chords of the social hope are struck Our liturgies and devotional manuals offer very little that is fit to enrich and purify the social thoughts and feelings Even men who have absorbed the social ideals are apt to move within the traditional round in public prayer The language of prayer always clings to the antique for the sake of dignity and plain reference to modern facts and contrivances jars the ear So we are inclined to follow the broad avenues beaten by the feet of many generations when we approach God We need to blaze new paths to God for the feet of modern men I offer this little book as an attempt in that direction So far as I know it is the first of its kind and it is likely to meet the sort of objections which every pioneering venture in religion has to encounter I realize keenly the limitations which are inevitable when one mind is to furnish a vehicle for the most intimate spiritual thoughts of others But whenever a great movement stirs the deeper passions of men a common soul is born and all who feel the throb of the new age have such unity of thought and aim and feeling that the utterance of one man may in a measure be the voice of all A number of the prayers in this collection were published month by month in the American Magazine The response to them showed that there is a great craving for a religious expression of the new social feeling If the moral demands of our higher social thought could find adequate expression in prayer it would have a profound influence on the social movement Many good men have given up the habit of praying partly through philosophical doubt partly because they feel that it is useless or even harmful to their spiritual nature Prayer in the past like the hiss of escaping steam has often dissipated moral energy But prayer before battle is another thing That has been the greatest breeder of revolutionary heroism in history All our bravest desires stiffen into fighting temper when they are affirmed before God Public prayer too may carry farther than we know When men are in the presence of God the best that is in them has a breathing space Then we feel the vanity and shamefulness of much that society calls proper and necessary If we had more prayer in common on the sins of modern society there would be more social repentance and less angry resistance to the demands of justice and mercy

Christianity and the Social Crisis Walter Rauschenbusch, 1913 For God and the People Walter Rauschenbusch, 1910 **Unto Me** Walter Rauschenbusch, 2016-06-19

WHEN Jesus looked forward to the great climax of History the Last Judgment he saw it as a process by which the inner significance of their own actions and relations would be revealed to men Those men on his right hand whom he welcomed to their reward had never realized the high quality of their own actions Here was a man who had seen a work mate in the heat of the harvest time eating a crust and he had shared the contents of his dinner pail with him and gone on half rations himself Here was another who had seen a foot sore and dusty stranger limping into the village at dusk and had taken him home helped him clean up and turned over his bed to him while he slept on the earthen floor That one yonder had restored the self respect of a poor neighbor by setting him up in a new suit of clothes This one had visited a poor debtor pining in prison and brought him food and human comfort in his hopelessness They all thought they had done it for folks for dusty sweaty tired discouraged individuals But Jesus says Oh no ye did it unto me My life is so identified with my brethren that when ye fed and clothed them ye fed and clothed me God is living in these worn human bodies When ye comforted them ye comforted God **Walter Rauschenbusch** Walter Rauschenbusch, 2018

The Kingdom Is Always But Coming Professor of History of Christianity and Methodist Studies Christopher H Evans, 2020-11-15 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 Walter Rauschenbusch: A theology for the social gospel and other writings Walter Rauschenbusch, 2018

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