



# **For God and the People**

*Prayers of the Social  
Awakening*

**Walter Rauschenbusch**

# For God And The People Prayers Of The Social Awakening

**Walter Rauschenbusch**



## **For God And The People Prayers Of The Social Awakening:**

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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

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**The Independent** William Livingston,1911 *The Publishers Weekly* ,1910 **An Anxious Age** Joseph Bottum,2014-02-11 We live in a profoundly spiritual age but not in any good way Huge swaths of American culture are driven by manic spiritual anxiety and relentless supernatural worry Radicals and traditionalists liberals and conservatives together with politicians artists environmentalists followers of food fads and the chattering classes of television commentators America is filled with people frantically seeking confirmation of their own essential goodness We are a nation desperate to stand of the side of morality to know that we are righteous and dwell in the light In *An Anxious Age* Joseph Bottum offers an account of modern America presented as a morality tale formed by a collision of spiritual disturbances And the cause he claims is the most significant and least noticed historical fact of the last fifty years the collapse of the mainline Protestant churches that were the source of social consensus and cultural unity Our dangerous spiritual anxieties broken loose from the churches that once contained them now madden everything in American life Updating *The Protestant Ethic and the Sprit of Capitalism* Max Weber s sociological classic *An Anxious Age* undertakes two case studies of contemporary social classes adrift in a nation without the religious understandings that gave them meaning Looking at the college educated elite he calls the Poster Children Bottum sees the post Protestant heirs of the old mainline Protestant domination of culture dutiful descendants who claim the high social position of their Christian ancestors even while they reject their ancestors Christianity Turning to the Swallows of Capistrano the Catholics formed by the pontificate of John Paul II Bottum evaluates the early victories and later defeats of the attempt to substitute Catholicism for the dying mainline voice in public life Sweeping across American intellectual and cultural history *An Anxious Age* traces the course of national religion and warns about the strange angels and even stranger demons with which we now wrestle Insightful and contrarian wise and unexpected *An Anxious Age* ranks among the great modern accounts of American culture *The Social Teachings of the Prophets and Jesus* Charles Foster Kent,1917 *The Survey* ,1910 **The Social Gospel** Ronald Cedric White,Charles Howard Hopkins,1976 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*      The Religious Roots of American Sociology Cecil E. Greek, 2019-03-20 This book first published in 1992 demonstrates that American sociology has deep religious roots which continue both directly and indirectly to influence the discipline today Early American sociology was closely aligned with the social gospel movement in Protestantism which hope to make use of the new science of sociology to help solve social problems and ultimately prepare America for the establishment of Christ s kingdom on earth Although American sociology became secularized after 1920 it retained its ameliorative outlook hoping to save mankind through positivistic analysis and technocratic societal planning

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