

## Chapter 1 : Progressive Protestant Power Shift Not Without Challenges - Beliefnet News

*Progressive Christianity is a "post-liberal movement" within Christianity "that seeks to reform the faith via the insights of post-modernism and a reclaiming of the truth beyond the verifiable historicity and factuality of the passages in the Bible by affirming the truths within the stories that may not have actually happened."*

Just what is it? Interfaith pastoral care is a hard nut to crack when a client actually is interested enough to ask the question. It soon becomes so turbulent that it becomes obfuscating; it becomes an idiotic dialogue of nonsense. However, Professor Charles Stokes, in reviewing the research, notes that couples who are embedded in religious communities tend to have lower divorce rates regardless of their theology. Or a glaring error in the American Journal of Sociology when it reports a misinterpretation of the published data. The same article reports: We have all become amoral meandering idiots! Nothing like letting words and definitions govern your ethics! Where does it all end? Segregation became diversity; diversity became individualism; we have all become amoral meandering idiots! These groups are making the attempt to include or at least to avoid excluding atheists, agnostics, humanists, and such with no religious faith in traditional terms but who espouse ethical or philosophical credos. What we now call post-modern or post-Christian might as well be called post-mortem; we can dilute the doctrines and dogmas Truth of world faith and belief communities to the point of losing all tradition and with it all sense of identity; we have lost sight of the fact that unity implies otherness and otherness implies identity. Together we work for the common good through progressive religious advocacy. Its mission is to Inform and encourage progressive faith based participation in public dialogue. Interfaith is equated with unabashed sentimentalism. The only faith at IMCB would be faith in the idolatry of medical capitalism and market economy. One thing is very clear: Imagine that when we have such difficulty distinguishing between religion and spirituality at all! This becomes a particularly acute situation when I am facilitating a family conference for arranging a funeral or memorial service. During this conference I have to chop through suspicion, confusion, defensiveness, family secrets, and so much more to establish a relationship of trust and authenticity in just a few sentences. I have to learn enough about a person, his or her family relationships, community involvements, likes and dislikes, habits and idiosyncrasies, end-of-life circumstances, and I have to do this without traumatizing my conversation partners or offending sometimes unspoken sensitivities. In fact, there are very few pastors who are called to do what I do and have to do in my vocation. Normally, a pastor has a congregation with whom he, nowadays also she, is in theory expected to be intimately familiar on an individual basis. But we all know that today, just about every faith and belief community has succumbed to the post-modern sentimental hypocrisy of the happy-clappy social club, insincere hugging orgies, and idiotic grinning clubs we today call congregations. Or, even worse, the entertainment events in the guise of worship now offered by the megachurches springing up all over the place. Maybe God will even show up one of these Sundays! Meanwhile, the show of raised armpits, gibberish cries of ecstasy and the Guinness Book of Records breaker show of hairy armpits will go on and on. Thank you, Vatican II! In recent years, I have found that I am providing a form of psychotherapy as well as spiritual guidance, so I more often than not will use the term psychospiritual care provider. Once we get past the icebreaking and the initial disclosure process, we are in a better position to explore religion and spirituality without treading on eggs. Meanwhile, back in the conference room, we are sitting with the husband, the three daughters and the two sons of a woman recently dead, and we need to put together a chapel service and a graveside interment service the Saturday morning, two days hence. The funeral director has the easy job of prepping and embalming the body, dressing her, and doing her cosmetics, so that she is Barbie-doll presentable in her lovely imitation mahogany eternity capsule. What do you think, dad? And so I move on, now in reverse mode: Was mom Catholic, dad? We got married in church and we had you kids baptized, too. Just let them talk this one out. My categorical answer is: To be very honest, there are today so many flavors of Roman Catholicism, Lutheranism, Episcopalianism, etc. The truth is that you can provide a service only along the lines of a single tradition "or no tradition" and, if you are not a listener or not well-trained, you run a risk of adoring adulation from some and condemnation as a heretic by others in the same group. The attempt

to please all is doomed to please none. This is because most institutionalized, mainstream denominations simply do not properly train or supervise their clergy " so as not to offend them or in order to allow the clergy to take the odd doctrinal or dogmatic detours to ensure that he or she keeps the pews filled and the collections abundant " so you can go to one service on one Sunday and hear one teaching and the next Sunday go to another worship service and get another take on the Gospel. Most tend to go where you have a preacher who says what they want to hear; once-a-week worship becomes a happy-clappy hypocritical quest for affirmation and acknowledgement. The graveside service will be prayerful, moving and tearful. Thank you, Dr Freud! But this is as far from health reality as we can get. We have to reach back into our own history and bring back the family involvement, the maintenance of important connections with our dead; we have to learn from other traditions how to continue those bonds and how to grow with them. Continuing bonds with the dead is an intimate, personal necessity and not one in which church or community should be dominant; the annual memorial mass is one example of superficiality and ecclesial control. By far more effective is to light a candle at a holiday gathering or to light a candle on a special occasion, honoring the presence and memory of a dead loved one, or even the community of dead loved ones. Perhaps even observing a moment of silent reflection when the family gathers. Gradually, faith moved out of the family circle, out of the home, into the community assembly space, out of the core of the individual human being, until today, it has practically moved out completely. We are the janitors of the soul, the concierges of the refuge; when we get the call, we prepare the place. Faith, religious belief, spirituality still maintains an address in the human soul and still receives mail there; our job as clergy, ministers, chaplains, psychospiritual care providers have to keep that abode open, accessible and welcoming for the time when the prodigal has to return, open the mail, and pay the bills. All suffering, all grief, all healing, all transformation is addressed personally to the individual; all care has to do the same: Creating new labels for negligence or indifference or continuing cookie-cutter rituals is an affront to any concept of ministry, to any concept of community. We need to stop being narcissistically creative and start being humbly serving. Best to be wholly tolerant and wholly compliant with the explicit wishes of the deceased but even more so with those of the living, obviously, and to be guided by good and prudent discernment of the content of the sharing during the family conference. The rites and rituals of funeralization should transform the dead into fountains of meaningful legacy and provide the living with psychospiritual nourishment and the opportunity for growth; this requires deep listening, sensitivity, creativity, humility, compassion, and patience. Doing so simply makes the statement either that the funeral director or the funeral home does not know its limitations or boundaries, or that they simply are indifferent to the harm they can do by providing care outside of their competence, or both. This is a travesty of deathcare services both by the FD and by so called clergy. We owe the dead, the bereaved, mourners in general better treatment than this, especially if we are receiving a fee or a stipend to provide psychospiritual care! In this article I have used the word sentimental and its derivatives but have not really defined it as I am using it. I owe you, my patient reader, the fairness of a definition. Sentimentality is fooling yourself into thinking there are easy answers. Sentimentality gives free rein to rank simplification, excessive feeling, particularly emotions, that have no place in actuality Sentimentality is a form of defense, a self-deception just like denial, and is used in order to avoid acknowledging more painful emotions, particularly anger, shame or guilt. So what would I propose to you as the opposite of sentimentality? Archdiocese of Chicago [http:](http://)

**Chapter 2 : Progressive Protestant | The Church, Ministry, and Pastoral Care Experience**

*Progressive Protestantism: the Life of Frances Willard, Frances Willard began her life in September in Churchville, New York. Her early schooling included lessons in drawing, piano, singing, and French, but little exposure to math and science because her mother wanted her to be educated as a lady.*

Ralph Raico, Leonard Liggio, Ron Hamowy, George Reisman, and others less well-known, most all of them students at the famous seminar given by Ludwig von Mises, who imbibed the wisdom and the jokes of the man whose intellectual vision laid the foundations for the revival of the pro-liberty trend in American politics and intellectual life. The Life of Murray N. Rothbard Prometheus Books, New York. Suffice to say that, without Murray yes, I was on first-name terms with him while he was alive the libertarian movement would have existed only as a subset of the much larger conservative movement, and then only in a radically reduced anodyne form, a mere shadow of the vital and growing force it is today. What fascinated Rothbard, I think above all else, was the history of ideas not just economic ideas, but in a more general sense the trends and ideologies that shape the minds of men. His great work, really the capstone of his storied career, was his History of Economic Thought, which dealt with much more than economics. For Rothbard saw that history as a vast mosaic of human invention and belief, with the one overwhelming influence on human civilization to be that of religion. Now Murray was, himself, not a religious man: I would classify him as an agnostic bordering on outright atheism. Yet that did not affect his view that the influence of religion on socio-economic and political thought was not only enormous, but also largely misunderstood or else completely ignored. The reason, of course, was that secular intellectuals in the West had nothing but contempt for religion, all religion, and so missed important trends or else misinterpreted their origins and meaning. What this meant is that sin had to be stamped out, completely and entirely, and what better instrument for this formidable task than the government? And so the pietists, concentrated in New England and the immediate borderlands in Ohio, upstate New York, etc. Opposition to all immigration was a major plank in the pietist platform, which was embodied, politically, by the Republican party. They opposed immigration because the immigrants were overwhelmingly Catholics, who had their own schools, and their own laissez-faire attitudes toward such things as alcohol the Italians loved their wine, while the Germans preferred beer. This was intolerable as far as the pietists were concerned, and they campaigned tirelessly to keep the new immigrants in their place by outlawing their private schools, funneling their children into public institutions, and setting up the Know-Nothing American Party, which sought to keep immigrants out of the country, or at least keep them in their proper place. Another problem for the pietists was that these immigrants were voting, and especially in the big cities their votes defeated pietist Republican candidates and instituted a more easygoing regime. However, I must resist it and go on to focus on the foreign policy aspect of all this really the deadliest consequence of the progressive-pietist trend in American politics, and the most tragic. Prohibition, child-labor laws, regulations that allowed big business to cartelize the economy or try to do so, with limited success. By this time, the explicitly religious aspect of this movement was downplayed by increasingly secularized intellectuals, who had left God behind in their zeal to create a utopia on earth. Thus the Social Gospel was born. And it was inevitable that, having succeeded to a large extent in this country, the Social Gospelers would turn their eyes abroad: As Rothbard puts it: World War I created a pietist paradise in the United States and a bloody charnel house in Europe, where the war was fought. The whole world was their oyster, as Rothbard points out, and they took full advantage of the opportunity to crack down on their enemies at home: The playing of German music in the symphony halls was forbidden, and the private German language schools were closed down. Prohibition, their favorite hobbyhorse, was imposed with new force: Catholic immigrant women would not bother to vote, and this would give the progressives a major advantage at the polls. Straight, a partner in the firm of J. Dewey dropped his pacifism the moment the guns sounded in Europe and agitated for US entry into the war on the grounds that it would turn the country toward socialism. And his comrades at The New Republic were even more explicit. We shall turn with fresh interests to our own tyrannies to our Colorado mines, our autocratic steel industries, sweatshops and our slums. A force is loose in America. Thus,

Lippmann argued “ successfully ” that he would best serve the cause by working for the War Department. The chickenhawk is not a new species. During the war, the entire society was mobilized to defeat the Satanic Kaiser and his unholy minions: When the war was over, however, and the chains of regulation were relaxed if not broken, the progressives and their allies tried to preserve the new system, with mixed results. And that is a remarkable achievement indeed. But please note that my tweets are sometimes deliberately provocative, often made in jest, and largely consist of me thinking out loud. You can buy *An Enemy of the State*: Rothbard Prometheus Books, , my biography of the great libertarian thinker, here. Read more by Justin Raimondo.

### Chapter 3 : God, War, and Progressivism - [blog.quintoapp.com](http://blog.quintoapp.com) Original

*A Concise Guide to Progressive Protestantism and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.*

Origins[ edit ] A priority of justice and care for the down-trodden are a recurrent theme in the Hebrew prophetic tradition inherited by Christianity. It stresses fairness, justice, responsibility, and compassion, and condemns the forms of governance that wage unjust war , rely on corruption for continued power, deprive the poor of facilities, or exclude particular racial or sexual groups from fair participation in national liberties. It was influential in the US mainline churches, and reflected global trends in student activism. It contributed to the ecumenical movement , as represented internationally by the World Student Christian Federation and the World Council of Churches internationally, and at the national level through groups such as the National Council of Churches in the USA and Australian Student Christian Movement. The contemporary movement[ edit ] The ascendancy of Evangelicalism in the US, particularly in its more socially conservative forms, challenged many people in mainline churches. Recently, a focus for those who wish to challenge this ascendancy has been provided by Jim Wallis of Sojourners , who described himself as a progressive evangelical Christian, although Sojourners has rejected advertisements urging mainline churches to welcome gay members. Among the speakers were E. So Progressive Christianity is often characterized by contemplative or meditative forms of worship. This finds perhaps its most poignant expression in *Finding God in the Body: It is hidden in basic awareness. The world is set ablaze by the fire of direct experience. The walls are awake, the ground is breathing, and mere mortals shine with the radiance of the sky. It is as if the world is looking back at us through the same eye with which we see it. Inclusiveness and acceptance is the basic posture of progressive Christianity. Progressive Adventism Within the Seventh-day Adventist Church , the liberal wing describe themselves as "progressive Adventists". They disagree with some of the traditional teachings of the church. While most are still of evangelical persuasion, a minority are liberal Christians. We now know, for instance, that we live in an evolving or evolutionary universe. Evolution is the way that the Holy creates in space and in time, in every sphere: This new cosmology simply cannot be contained by old models and images of God, or by old ways of being the church. Wilson , Brian Swimme , Eric Chaisson , Ursula Goodenough and others initiated this story which has been perpetuated with a religion component by some liberal theologians Gordon D. Kaufman , Jerome A. Stone , Michael Dowd , etc. His position is that science and religious faith are not mutually exclusive a form of religious naturalism. Evolution is viewed as a religious spiritual process that is not meaningless blind chance.*

### Chapter 4 : Progressive Protestantism: The Life of Frances Willard

*Posts about progressive protestantism written by Principal Editor. "Omnes homines terra et cinis" Sirach In a particularly beautiful description of how the pre-Vatican II Church thought of the human being, and in poetry that was possible only in a more sensitive epoch of human history, one reads.*

You could take an Uber from St. Francis of Assisi at Penn Station, and the message would be identical – although the latter parish claims communion with the bishop of Rome the pope, and continuity with the popes and saints of 20 centuries. The Catholic orders and dioceses that misread Vatican II as a license to cast off their traditions, rules, spirituality, and doctrine have served as a kind of Catholic lab experiment in applied Mainline Protestantism, and the results have proved the same: Worst of all, such Catholics have disconnected completely from most of the doctrines and morals that St. Clare would have considered crucial to salvation – just as too many Anglican, Methodist and Presbyterian churches have cast off the faith that drove Cranmer, Wesley or Calvin. A Mainline leftist will. They are Mainline, and their little corners of the Catholic church are dying just as quickly and surely as the gay-friendly Anglican parishes in suburbs of London. Catholics should read it. Points are of crucial interest to Catholics: In an unconstrained religious marketplace, secularization is a self-limiting process: In effect, the old Protestant Mainline denominations drove millions of their members into the more conservative denominations. This theology presumed that advances in human knowledge had made faith outmoded. So every year thousands of members claim their right to leave. And, of course, in the competitive American religious marketplace, there are many appealing alternatives available. As a result, the exodus continues. Can faithful Catholics really blame him? This may be why according to Pew forty percent of native-born U. Catholics officially leave our church. Pope Francis keeps electrifying the corpse of Mainline Catholicism in the faint hope of reanimating it. All we can do at this point is wait, and pray.

## Chapter 5 : Progressivism - Wikipedia

*emphasis on personal experience is a hallmark of Progressive Protestantism, Forbes provides little else as the basis for his interpretations of Scripture, Church history, and political debate. For instance, this reader wonders why Forbes takes an omniscient voice on some issues but.*

In lieu of an abstract, here is a brief excerpt of the content: Cara Burnidge Forbes, James A. A Concise Guide to Progressive Protestantism. The New Press, In this slim volume, Reverend Dr. Written especially for fellow practitioners, Whose Gospel? In his forward, Bill Moyers highlights the context in which Forbes writes by reminding readers of the terror induced on September 11, Moyers situates Forbes against the startling words of conservative Christians such as Pat Robertson, Jerry Falwell, and Ann Coulter who noted the wrath of God and condemned Islam; Forbes, in contrast, opened his church to all faiths and exhorted Christians to ecumenical thought and action. Forbes invites his readers "to join a spiritual awakening in our nation" 1 through confrontation with and reflection on the most contentious issues facing American Christianity. Wasting no time, chapter one takes readers on "A Lifelong Course in Sexuality," emphasizing the fluidity of authoritative sources and the importance of individual experience. While Scripture and Christian fellowship shape the boundaries of what behaviors are permissible, Forbes insists that individual sexuality must be balanced by freedom on one hand and responsibility on the other. Falling in line with the history of progressive Christian theologians in America, Forbes explains that authority is not "fixed" to one tradition, a single institution, or even particular passages in the Bible; instead, religious authorities belong within the individual and his or her attention to "the Spirit" This principle manifests itself in the following chapters as Forbes lends his interpretation to contemporary topics. For instance, chapter two, "Gender Equality: Chapter three, "Which Gospel Do You Believe About Race," continues this theme as Forbes critiques the continued persistence of what he calls "race religion. He contends, "We [still] stand at two gospels about raceâ€”the gospel of racial exceptionalism and the gospel of human race equality of being" Like with gendered language, race exceptionalism can be used by the "in" group to describe the attributes of God, passively claiming superior status and assigning inferiority to other people and groups. Forbes encourages the continued revision of gendered and racial language to actualize a more inclusive human experience. Are All the Children In? Just as she always prepared a plate for family members missing from the dinner table before serving those present, Forbes exhorts readers to be compassionate and considerate of those less fortunate. In a nation still struggling with the economic collapse, he urges equity and a gospel of "enough"â€”not wanting or receiving more than what is "enough. This same message continues in the epilogue as Forbes encourages readers to consider themselves a part of an Abrahamic tradition that is not insulated to Christianity, but rather is inclusive of other traditions, notably Judaism and Islam. Forbes offers a pointed

**Chapter 6 : Liberal Christianity - Wikipedia**

*The Role of Faith in the Progressive Movement Protestantism that had taken root in America and put forth in its place a vision of.*

Her early schooling included lessons in drawing, piano, singing, and French, but little exposure to math and science because her mother wanted her to be educated as a lady. She gained knowledge of botany, geology, astronomy, history, and mathematics, and was well grounded in philosophy and Methodist theology. She also started a Sunday School at the schoolhouse on July 28, Willard finished out the school term then returned to Evanston in September. On October 2, , she took another teaching position at Kankakee Academy in Chicago. Lee crossed the Potomac in July. Her title was the Preceptress of the Genesee Wesleyan Seminary. During her stay at Lima she met and befriended Kate Jackson who took her on a tour of Europe from May to the fall of While abroad, Willard mastered French, learned some Italian and German, and studied Renaissance art and literature in Italy. This was not the first time Willard was involved in the temperance cause: Her last speaking tour was through the South in Moody was raised a Unitarian but had a profound conversion which led to his international evangelism. She also combated child labor, aided the formation of kindergartens, and was influential in raising the legal age for sexual consent from seven or ten years old to sixteen years old. Frances Willard died at midnight on February 17, in a hotel in New York. He was a prominent member of the Wisconsin Agriculture Society and introduced Abraham Lincoln in one of the meetings in Willard later became a Republican when the party formed and wholeheartedly agreed with their antislavery sentiments. She tutored her own children and taught her servants and farmhands how to read, write, and solve simple math. Willard attended college courses while she raised her children and became engaged in public reform after her husband died. The American society that influenced Willard revolved around alcohol. After the Revolutionary War a surplus of cheap grain and new distilling technology resulted in an increased supply of beer and liquor. Alcohol abuse quickly became a problem. Temperance advocates were able to decrease the consumption of alcohol in the s and s, but after the Civil War alcohol abuse escalated. They could not vote, did not control their wages, could not own property, and had no rights to their children. This allowed middle class women to have more free time, and urbanization allowed these bored, educated women to assemble easily. Also leading to her decision to join the temperance movement was the fact that her brother and nephews had serious problems with alcohol abuse. Willard recounted events leading to and during the war in her journal. With this progress in technology came a wave of immigration from Catholic countries in Southern and Eastern Europe. The influx of immigrants into American society in the s resulted in nativism, the ideology of prejudice and discrimination against the new Catholic European presence. She was battling the ill health that anemia brings when she took up bicycling. She had a rich, and somewhat diverse, religious history that directly influenced her own beliefs. On October 23, , Willard had a conversion experience and wrote her thoughts in her journal: I wish I could practically apply the intellectual belief I have in Christ. I intend immediately to be a Christian. Divest me of all pride, let me feel as I see, how glorious a thing it is to be at peace with Him by whom I was created, by whom I am preserved. It advocated complete sanctification. In the late s Willard began to doubt the necessity of a literal interpretation of the Bible, probably as a result of the rising influence of modernity on United States society. She went to sermons on spiritualism and corresponded with Elliot Cones of the Society for Psychological Research. In the s her interests changed again and led her into theosophy. Beginning in , grape juice began to be used in place of wine in Methodist, Baptist, and Congregational denominations. The Episcopalians, Lutherans, and Catholics continue to use wine. During this time, women were extremely active in church, but only through their own separate societies and meetings. They were not allowed to preach, be ordained, vote in, or be elected to the church governments. This issue was voted on again at the General Conference and was passed by the lay vote but defeated by the ministerial vote. Finally, in the conference both the lay and ministerial votes passed the resolution. If women can organize missionary societies, temperance societies, and every kind of charitable organization. Women finally became equal in the eyes of the church and each other just as they had always been equal in the eyes of God. Christian women in America owe a large

debt of gratitude to this highly influential Christian woman. Selections from the Journal of Frances E. University of Illinois Press, , A Biography Chapel Hill: The University of North Carolina Press, ,

**Chapter 7 : Progressive protestantism : Sixtus : Free Download, Borrow, and Streaming : Internet Archive**

*The Reverend John M. Buchanan is the editor/publisher of Christian Century, the leading voice of mainline Protestantism and what some call Progressive Protestantism.. Buchanan likens the current decline in many Protestant denominations to the equivalent of a rumma.*

As giant corporations such as U. Steel and Standard Oil grew to dominate their industries, American cities began to grow rapidly, too. Chicago was a city of 5, in and 30, in ; by there were , in Chicago and in there were 1. But the rapid growth of urban areas was also a result of large-scale immigration from southern and central Europe. All at one time, America was becoming more industrial, more urban, and more ethnically diverse. Riis would become especially well-known for a book entitled *How the Other Half Lives* , which included some of his most abject photographs. When Washington Gladden took his pulpit in Springfield, Massachusetts in , he found himself unexpectedly thrust into this rapidly changing world of industrial America. During his first year in Springfield, there was a strike of workers in the shoe factories. When Gladden went to visit with the strikers, he found himself sympathetic with their plight. When he invited them to attend his church, however, they told him that this was not likely since the people who owned and managed the factories they were striking attended his church. Gladden was undeterred and the next year put his journalistic skills to work and published a book that supported the right of workers to organize unions, *Working People and their Employers* . The story of the Social Gospel movement is much more complex, however, than one man or one book. Nor were industrialism and the problems that it wrought the only concern of those who formed the Social Gospel movement. During the early decades of the nineteenth century when the Second Great Awakening swept the nation, social reform had become an important dimension of American Protestantism. Whereas the First Great Awakening had focused largely on redeeming the souls of individual sinners, the Second Great Awakening had focused on both the souls of individuals and on social problems such as drinking, prostitution, and slavery. The revivals of the Second Great Awakening became a seedbed for social reform and helped to spawn both the temperance movement and the abolition movement. This focus on social problems in the antebellum world undoubtedly influenced the sense of purpose in post-Civil War ministers, such as Gladden, who wanted Protestant churches to address the problems they saw emerging from the rapidly changing capitalism of the late nineteenth century. One of the institutional structures that emerged from the Second Great Awakening, the home mission societies, was also responsible for helping to shape the Social Gospel movement. In the antebellum world, home mission societies were interdenominational, Protestant organizations that sent people onto the western frontier and into the south to try to start new churches and to address pressing social problems. For instance, the American Home Mission Society, a joint operation of the Congregational and Presbyterian churches sent young missionaries into the new western territories before the Civil War to establish churches and to push for temperance and abolition. After the Civil War, when Reconstruction failed to secure the rights of the freedmen, many of the same people who had worked earlier for the abolition of slavery became passionate advocates for the rights of the freedmen. Although Washington Gladden had not been involved in home mission work, he would eventually become an advocate of the rights of African Americans and would help to form the N. Thus, although the Social Gospel movement will always be identified with the response to the rapidly emerging industrialism of the late nineteenth century, it is also the case that many advocates of the Social Gospel were also concerned with race relations and the rights of African-Americans. Neither of these concerns made it easy to preach the Social Gospel in the late nineteenth century. The collapse of Reconstruction did not lead to a large national outrage; in fact, Reconstruction failed because white Americans found themselves unwilling or unable to deal with the new social and cultural landscape created by the end of slavery. The few voices brave enough to rail against lynching from the pulpits of white Protestant churches during the last two decades of the century raised no great social reaction against the violation of the rights of African Americans. Likewise, the political response to the plight of working Americans who had no disability insurance, no rights to unionize, and no work place protection was limited. Although William Jennings Bryan did not identify with the leaders of the

Social Gospel movement, he did campaign during both of his bids for the presidency in the s on a call to improve the lives of working Americans. He lost both his races in what is, in retrospect, a conservative time. The times undoubtedly seemed dark because those who preached seemed not to be reaching many of the people who sat in the pews. The private party focused on saving individual souls; in revivals in the rapidly expanding cities, they attempted to get people to turn away from their own sins and to embrace personal salvation. Each of the groups was evangelical, meaning that they drew their message from the Bible, and each of them focused on redemption. But their objects of concern were very different. So were their sources of inspiration. In many ways, the private party harked back to the traditional themes of the First Great Awakening. If people could be made to understand their own sinfulness and repent, their salvation would guarantee their membership in the Christian polity. Like these eighteenth century Protestants, the advocates of the private party saw their work as focused on the redemption of individual souls. The partisans of public party, however, built on the reform elements of the Second Great Awakening, while also drawing from other new nineteenth century ideas, to build a new understanding of society and the church. In the mid-nineteenth century, there was still no graduate education in the United States, so most serious scholars went to Germany if they wanted to pursue post-baccalaureate work. Many of the young men who traveled to Germany discovered the Higher Criticism while there, a method of Biblical interpretation that argued against seeing the Bible as literally true. In this view, there was no easy literal truth to be found in reading the Bible. When these conservative academics looked at the widespread poverty and the high levels of disease and infant mortality, they saw the work of natural selection. This so-called Social Darwinism offered an argument that allowed some people to see the dislocations of industrialism as the necessary weeding out of the weak and unfit as society evolved toward a new and higher form of social organization. The advocates of the Social Gospel , however, saw things in a very different light. Instead of seeing the dislocations caused by industrialism as inevitable or desirable, the Social Gospellers saw them as the result of greed and the collective failure to protect people. Social Gospel leaders such as George Herron saw the terrible living conditions of workers and their families in urban areas as evidence of the beginning of a new millennium in which Christians were called to build the Kingdom of God. Not to make an effort to build this Kingdom in the face of such human suffering would be a social sin in the eyes of the Social Gospellers. Thus, despite the fact that the people in the pews were not often driven during the last decades of the nineteenth century to act on the new message of the Social Gospel, the theologians of the Social Gospel were compelled to continue preaching their unpopular message. On the one hand, they were driven by the association of their ideas with the most current trends in higher education to believe that they were correct in what they believed; on the other hand, they were driven by their evangelical fervor to try to help those in need. It was not until the first decade of the twentieth century that the Social Gospel message began to have widespread appeal to the people in the pews. One reason for the shift in public opinion was that the dislocations created by industrialism were not going away on their own. It also helped that as poverty, inequality, and industrial injuries all continued to grow, muckraking journalists began to report on these grim realities. Like Riis, many of the leading muckrakers were followers of the Social Gospel who were driven by their faith to try to show Americans the problems of the new industrial order. Just as Protestant revivalists had believed since the eighteenth century that if people were faced with their sins they might repent and seek salvation, the Social Gospellers believed that if American society were shown the sins of industrialism, they would repent and build a more just social order. If the Social Gospel preachers had not been able to do this on their own in the s and s, the muckrakers were eventually able to help stir people to understand a new set of responsibilities that befell them as followers of Jesus Christ. The confluence of Social Gospel preaching and muckraking journalism helped to form the popular support that underpinned the early Progressive movement. Early reform politicians like Theodore Roosevelt depended on socially aware Christians for much of their support. The real strength of this support became obvious within the churches in and when The Social Creed of the Churches was adopted by virtually all the mainline Protestant churches. Passed first by the Methodists in , the Social Creed called for many measures to alleviate the conditions created by the new industrial workplace, for instance, the alleviation of Sunday working hours, the elimination of child labor, and the creation of disability insurance for workers injured in factories. The next year, the

National Council of Churches was founded as a part of the effort to get the other Protestant churches to accept the Social Creed. Walter Rauschenbusch also published his Social Gospel classic *Christianity and the Social Crisis* in 1891 and this had a profound impact on Protestants of all stripes. Whereas nineteenth century Protestants had largely turned their backs on social problems caused by economic development, they now embraced the call to address them. For theologians like Rauschenbusch, this felt like a new moment in human history and the beginning of a new American awakening. During the last three decades of the nineteenth century, economics, political science, and sociology all emerged in American universities as the result of the influence of the Social Gospel. This often led them to grief as there were no guarantees of tenure and academic freedom in the nineteenth century and many academic careers were ruined by trustees and college presidents who dismissed advocates of the Social Gospel from their faculties; but with the emergence of the Progressive movement in the first decade of the twentieth century, many squelched careers and silenced voices were resurrected and social scientists became central in the political work of the Progressives. This influence was perhaps most obvious in the social survey movement. The social survey had emerged as a method of social investigation during the end of the nineteenth century. Pioneered in England, Americans began to use the social survey extensively in the 1890s. Social surveyors would canvas urban neighborhoods and build careful maps of each building and what happened there. Typically, there would be a set of maps of the same neighborhoods, each one built to show different characteristics of the neighborhood. One map would show the nationalities of the occupants of each residence, color-coded to show the diversity and origin of the people in the neighborhood. Another map would show places of employment and another would show the location of churches, saloons, and brothels. The maps were meant to show several things, not least the places where there were no Protestant churches and the places where they were most needed. DuBois, the great black social activist, was active in social surveying in the 1890s. But the social survey had its greatest moment in the first two decades of the twentieth century. Economists such as Richard T. Ely and John R. Commons were active in the movement, as were interdenominational leaders such as Josiah Strong. In these two decades, the social survey became an important tool of Protestant revivals; large-scale social surveys would be undertaken in the months before a revival so that the information collected could be used during a revival to challenge people to work through their churches to try to ameliorate the bad social conditions in their neighborhood. One of the leading magazines of the Progressives was *The Survey*, a monthly magazine that combined Christian themes and practical advice on conducting social surveys. One of the best examples of the melding of the social survey and Protestant revivalism occurred in 1905 and with the Men and Religion Forward Movement. At the time, the Movement was the largest evangelism effort in American history, covering revivals in 88 cities over several months. A central committee organized the work of the social survey in each city before the revival took place and a separate publicity committee spread the results of the social survey in the weeks before the evangelists were brought in to run the revival. The organizers were interested in trying to increase male church attendance and they saw this method as the best way to get men interested in the church as a way of improving their communities. The Movement was considered a major success and reshaped the landscape of revivalism. President Woodrow WilsonThe heyday of the Protestant influence in the Progressive Era was in the first half of the second decade of the twentieth century. Progressive social Christians were especially important in the national elections of 1912 and 1916. Ely at Johns Hopkins in the 1890s, and he represented the sensibility of the mainstream Protestant churches in his approach to reform. In 1917, Wilson arranged to send one of the most radical Social Gospel firebrands of the 1890s as his personal emissary to Lenin after the Russian revolution. George Herron had preached a nascent form of Christian socialism in the 1890s before seeking exile in Italy in the first decade of the new century. By the middle of the second decade of the twentieth century, the Progressive movement had begun to become more diverse in its sources and participants. In turn, this change led to new self-understandings among Progressives. On the one hand, by the second decade of the century some people had started to become skeptical of the possibility for any kind of fundamental change in human nature. While they were still disturbed by the kinds of social dislocation wrought by industrialism, they were less likely to see the possibility for their amelioration through any fundamental shift in human nature. The ethical improvement that the Social Gospelers preached as a necessary part of social reform was not obviously taking place on any large

scale. On the other hand, not all Progressives were Christians by the second decade of the century. Two of the leading progressive writers to emerge after , for instance, were Jewish: Herbert Croly and Walter Lippman. Both Croly and Lippman offered a vision of political transformation that was much more clearly based on technical expertise and the possibility to gain mastery over social problems through the application of tough critical analysis to social problems.

**Chapter 8 : Progressive Christianity**

*To lump all "progressive" Catholics together like this in order to make the assertion that they should now be called "mainline Catholics" is a faulty generalization. James In a progressive parish, the pews slowly empty, never to be filled again.*

February 13, 0 Category: Buchanan likens the current decline in many Protestant denominations to the equivalent of a rummage sale. And I think something new is going to emerge out of this. It is because man is lost that those spiritual longings rise to the surface in every age and every culture. One hundred eighty years ago, Alexis de Tocqueville described these spiritual longings. Man alone of all created beings shows a natural disgust for existence and an immense longing to exist; he despises life and fears annihilation. These different feelings constantly drive his soul toward the contemplation of another world and religion it is which directs him there. Religion is thus one particular form of hope as natural to the human heart as hope itself. Men cannot detach themselves from religious beliefs except by some wrong-headed thinking and by a sort of moral violence inflicted upon their true nature; they are drawn back by an irresistible inclination. Unbelief is an accident; faith is the only permanent state of mankind. Although claiming to represent the one true God, many Protestant denominations have failed to present Him in truth and power to those searchers. This is the reason for the declining number of denominational adherents in the Western world. What are some of those old and tired things Buchanan believes that need to be thrown out? But, how does one get past a biblical commandment? For God and Paul, eternal truths are never subject to change, even in the midst of contemporary cultural imperatives that change frequently and rapidly. As commendable as world peace may be, that is not the mission of the church. Christ came into the world to bear witness to the truth. RSV] In his book *Storm*, Jim Cymbala has written an excellent diagnosis of the condition of the American church and the reasons for its decline. Buchanan to avoid the reality of a declining church. Many blame the decline on forces outside the church including failed political solutions and a decaying secular culture that is increasing hostile to the message of Christ and His followers. Cymbala cuts to the heart of the failure of the modern church. RSV] The solutions for reversing the decline of the American church are not new and have served the church well for two thousand years. They brought spiritual renewal to America three times since the arrival of the first Americans on the eastern shore. Renewal begins with desperate, concerted prayer in which we humble ourselves, repent, and call upon God to heal our land and restore our Godly legacy. We must die to self as we become the salt and light so needed by a lost and dying world. Lastly, we must love our brothers and sisters in Christ as well as a lost world, be they Muslim, homosexual, atheist, and every other human who in their heart of hearts is seeking to know the one true God. Penguin Books, , pp. Zondervan, , pp. Share It Previous Post.

**Chapter 9 : Let's Start Calling Progressive Catholics What They Really are: 'Mainline' | The Stream**

*Liberal Christianity, also known as liberal theology, covers diverse philosophically and biblically informed religious movements and ideas within Christianity from the late 18th century onward. Liberal does not refer to progressive Christianity or to political liberalism but to the philosophical and religious thought that developed and grew as.*

In lieu of an abstract, here is a brief excerpt of the content: Cara Burnidge Forbes, James A. A Concise Guide to Progressive Protestantism. The New Press, In this slim volume, Reverend Dr. Written especially for fellow practitioners, Whose Gospel? In his forward, Bill Moyers highlights the context in which Forbes writes by reminding readers of the terror induced on September 11, Moyers situates Forbes against the startling words of conservative Christians such as Pat Robertson, Jerry Falwell, and Ann Coulter who noted the wrath of God and condemned Islam; Forbes, in contrast, opened his church to all faiths and exhorted Christians to ecumenical thought and action. Forbes invites his readers "to join a spiritual awakening in our nation" 1 through confrontation with and reflection on the most contentious issues facing American Christianity. Wasting no time, chapter one takes readers on "A Lifelong Course in Sexuality," emphasizing the fluidity of authoritative sources and the importance of individual experience. While Scripture and Christian fellowship shape the boundaries of what behaviors are permissible, Forbes insists that individual sexuality must be balanced by freedom on one hand and responsibility on the other. Falling in line with the history of progressive Christian theologians in America, Forbes explains that authority is not "fixed" to one tradition, a single institution, or even particular passages in the Bible; instead, religious authorities belong within the individual and his or her attention to "the Spirit" This principle manifests itself in the following chapters as Forbes lends his interpretation to contemporary topics. For instance, chapter two, "Gender Equality: Chapter three, "Which Gospel Do You Believe About Race," continues this theme as Forbes critiques the continued persistence of what he calls "race religion. He contends, "We [still] stand at two gospels about race—the gospel of racial exceptionalism and the gospel of human race equality of being" Like with gendered language, race exceptionalism can be used by the "in" group to describe the attributes of God, passively claiming superior status and assigning inferiority to other people and groups. Forbes encourages the continued revision of gendered and racial language to actualize a more inclusive human experience. Are All the Children In? Just as she always prepared a plate for family members missing from the dinner table before serving those present, Forbes exhorts readers to be compassionate and considerate of those less fortunate. In a nation still struggling with the economic collapse, he urges equity and a gospel of "enough"—not wanting or receiving more than what is "enough. This same message continues in the epilogue as Forbes encourages readers to consider themselves a part of an Abrahamic tradition that is not insulated to Christianity, but rather is inclusive of other traditions, notably Judaism and Islam. Forbes offers a pointed You are not currently authenticated. View freely available titles: