

1: Jesus, the Gospel, and the Poor - Seedbed

Jesus came to preach the gospel to the poor for a number of reasons. Firstly, the poor miss out on a lot of things in this life, because without money, you generally can't muster the world's help when you are in distress.

The Presbyterians described their goals in by proclaiming: The great ends of the church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world. The social gospel movement provided a religious rationale for action to address those concerns. Activists in the Social Gospel movement hoped that by public health measures as well as enforced schooling the poor could develop talents and skills, the quality of their moral lives would begin to improve. Important concerns of the Social Gospel movement were labour reforms, such as abolishing child labour and regulating the hours of work by mothers. By they were crusading against the hour day for workers at US Steel. Washington Gladden Gladden " was an American clergyman. His words and actions earned him the title of "a pioneer" of the Social Gospel even before the term came into use. Gladden spoke up for workers and their right to organize unions. *Whither It Leads and How to Go On* was his first national call for such a universal application of Christian values in everyday life. The book began his leadership in the Social Gospel movement. His work "Christianity and the Social Crisis" may be "the finest distillation of social gospel thought. Moody claimed that concentrating on social aid distracted people from the life saving message of the Gospel. Rauschenbusch sought to address the problems of the city with socialist ideas which proved to be frightening to the middle classes, the primary supporters of the Social Gospel. In contrast, Moody attempted to save people from the city and was very effective in influencing the middle class Americans who were moving into the city with traditional style revivals. In *A Theology for the Social Gospel*, Rauschenbusch states that the individualistic gospel has made sinfulness of the individual clear, but it has not shed light on institutionalized sinfulness: He states that the ideology and doctrine of "the Kingdom of God," of which Jesus Christ reportedly "always spoke" [23] has been gradually replaced by that of the Church. This was done at first by the early church out of what appeared to be necessity, but Rauschenbusch calls Christians to return to the doctrine of "the Kingdom of God. Settlement movement Many reformers inspired by the movement opened settlement houses, most notably Hull House in Chicago operated by Jane Addams. They helped the poor and immigrants improve their lives. Settlement houses offered services such as daycare, education, and health care to needy people in slum neighbourhoods. The YMCA was created originally to help rural youth adjust to the city without losing their religion, but by the s became a powerful instrument of the Social Gospel. Denver, Colorado , was a centre of Social Gospel activism. He established a free dispensary for medical emergencies, an employment bureau for job seekers, a summer camp for children, night schools for extended learning, and English language classes. His middle-class congregation encouraged Reed to move on when he became a socialist, and he organized a nondenominational church. The Baptist minister Jim Goodhart set up an employment bureau, and provided food and lodging for tramps and hobos at the mission he ran. He became city chaplain and director of public welfare of Denver in With 10, members, his was the largest Presbyterian Church in the country, and he was selected the national moderator in Matthews was the most influential clergymen in the Pacific Northwest, and one of the most active Social Gospellers in America. Other reforms included outlawing public swearing, boxing and dogfights and similar affronts to their moral sensibilities. By , says Edward Ayers, the white Baptists, although they were the most conservative of all the denominations in the South, became steadily more concerned with social issues, taking stands on "temperance, gambling, illegal corruption, public morality, orphans and the elderly. After , the movement withered, but it was invigorated in the s by black leaders like Baptist minister Martin Luther King and the civil rights movement. After , it weakened again as a major force inside mainstream churches; indeed, those churches were losing strength. Social Gospel and labour movements[edit] Because the Social Gospel was primarily concerned with the day-to-day life of laypeople, one of ways in which it made its message heard was through labour movements. The AFL began a movement called Labor Forward , which was a pro-Christian group who

"preached unionization like a revival. Most began programs for social reform, which led to ecumenical cooperation in while in the formation of the Federal Council of Churches. Although this cooperation was about social issues that often led to charges of socialism. Johnson to transform social problems into moral problems. This helps explain his longtime commitment to social justice, as exemplified by the Great Society and his commitment to racial equality. The Social Gospel explicitly inspired his foreign-policy approach to a sort of Christian internationalism and nation building. Woodsworth wrote extensively about the social gospel from experiences gained while working with immigrant slum dwellers in Winnipeg from to His writings called for the Kingdom of God "here and now". This group, led by Tommy Douglas , a Baptist minister, introduced universal medicare, family allowance and old age pensions. Started by Methodist minister A. Upon a decision to bring all such special cases before the Methodist Stationing Committee, however, the decisions were rescinded. In , Rauschenbusch and several other leading writers and advocates of the Social Gospel formed a group called the Brotherhood of the Kingdom. Members of this group produced many of the written works that defined the theology of the Social Gospel movement and gave it public prominence. Social Gospel elements can also be found in many service and relief agencies associated with Protestant denominations and the Catholic Church in the United States. It also remains influential among Christian socialist circles in Britain in the Church of England , and Methodist and Calvinist movements. In Catholicism , liberation theology is considered by some[who? However, as noted by Penny Lernoux in her book Cry of the People, right-wing death squads linked with groups supported by the United States government frequently targeted priests merely for helping the poor and labeled them as Marxist or communist merely to justify torturing and murdering them.

2: The Gospel to the Poor | A Call for Revival

The Gospel of St. Luke has been described as the loveliest book in the world. It was written by a Gentile for Gentiles, with the purpose of touching their hearts with the Good News of Christ. Luke speaks especially to the poor and the marginalized of society including women with an emphasis on joy, healing, and prayer.

First Person The gospel and the liberation of the poor How can theology be black if the sources used for its explication are derived primarily from the white Western theological tradition? Cone February 18, What has the gospel of God to do with the weak and helpless and their struggle for freedom in human society? This question, the most critical issue that has shaped my theological consciousness, first achieved its importance in the particularity of the black religious experience during my early childhood in Bearden, Arkansas. Being Christian in a Racist Society I remember discussing with my brother Cecil this conflict between the Christian faith and black suffering, and no rational explanation seemed to satisfy either of us. What was the reason for black slavery and our subsequent oppression? What does God plan to do about righting the wrongs inflicted upon our people? Cone See All Articles The conflict between faith and suffering was exacerbated by the fact that most of the brutality inflicted upon black people was done by white persons who also called themselves Christians. Whites who humiliated blacks during the week went to church on Sunday and prayed to the God of Moses and of Jesus. Although blacks and whites expressed their faith in their separate worship services in quite different ways, the verbal content of their faith seemed similar. That was why many blacks asked: How could whites be Christian and yet do such horrible things to black people? And why does God permit white people to do evil things in the name of Jesus Christ? During my childhood in Bearden, the exclusion of black people from white churches was the most obscene contradiction that I could imagine. In this small town of whites and blacks, I encountered the white American reality that would prove decisive for my theological development. It was not that whites in Bearden were worse than whites in similar towns in Arkansas or other southern states. The opposite is more likely the case. Bearden is important because it happened to be the geographical context in which the ugliness of racism was clearly revealed to me, and I knew that I had to struggle against it. Since the church was so much a part of the whole of black life, I had to ask: What has the gospel of God to do with the extreme limits placed on the black community? Explicitly or implicitly every black Christian had to ask that question. There was no way to avoid it, because the contradiction to which the question pointed was inherent in the attempt to be Christian in a racist society. The Problem of Evil My preoccupation with the conflict between faith and suffering deepened when I began my philosophical studies at Shorter and Philander Smith colleges. Professors James and Alice Boyack of Philander Smith made philosophical issues concrete, and I wrote several papers on the problem of evil and suffering. At Shorter and Philander Smith, I developed the self-confidence that I could thinkâ€”a discovery not encouraged among blacks by most intellectual structures controlled by whites. Although my studies at these two schools introduced me to the scope and depth of Western thought on the issue of evil, the way in which the problem was defined was quite different from its definition in the black church. What then is the heart of the contradiction between faith and suffering in the context of black life? The contradiction is found not in God but in white people who claim to be Christian and yet oppose the sociopolitical equality of black people. This contradiction was blatant in the south, but it was found also in other parts of the U. I had internalized the myth that blacks were treated equally "up north," but that myth was demolished for me in less than one day in Evanston and at Garrett. Although racism at Garrett and in Evanston was not as obvious as in Arkansas, I believe that it was much more vicious, especially in terms of the structural brutality inflicted upon black dignity and self-confidence. Had it not been for the confidence in my self-worth I had received from my mother and father, I am sure that the challenge of Garrett would have defeated me, as so many white institutions continue to defeat black people today. But when I remembered the extreme odds against which my father struggled in Bearden and he had only a sixth-grade education! My father was self-employed, cutting logs and billets, because he refused to work at the sawmills in and around Bearden. I once asked him why he chose the uncertainty of self-employment when he could easily get a regular job at a sawmill or some other

company. He quickly replied, "My son, a black man cannot be a man and also work for white people. They and other professors gave me the intellectual structure in which to relate Christianity and racism, even though the latter was almost never mentioned as a theological problem. In one class I made the connection between racism and theology in a highly provocative manner, by saying to one of my professors that he was a racist, since he could easily talk about the injustice that Roman Catholics inflicted on Protestants in the 16th century, but failed to say a word against white Christians Protestants and Catholics who openly support black suffering in the U. There was complete silence in the classroom, followed by a sudden outburst of anger from the professor: It was not until I left Garrett and Northwestern and returned to Philander Smith to teach religion and philosophy that I began to ask more formally about the relation between faith and suffering as that contradiction is defined in the black community. What did Friedrich Schleiermacher, Adolf Harnack and Karl Barth have to do with young black students who came from the cotton fields of the south, looking to create a new future for their lives? That question was not easy to answer. Black Power and the Gospel Philander Smith College and the civil rights movement of the s made a significant impact upon my theological development. Unfortunately, my formal training in theology did not prepare me for the investigation of this issue. Therefore, I began a disciplined reading program in the history, literature and religion of black people. It seemed that such writers as Albert Camus, Jean-Paul Sartre, Richard Wright and James Baldwin could speak much more creatively than theologians about life and suffering. I discussed the possibility of my return to graduate school with Nathan Scott, Jr. It was then the summer of , and before I could make the necessary arrangements for my return, 43 blacks were killed in the Detroit riot. Similar events occurred that summer in many other American cities. There was no time for me to return to graduate school. But what could I say? The challenge to say something about God and the black liberation struggle was enhanced when Ronald Goetz a classmate during my student years at Garrett invited me in February to lecture at Elmhurst College, where he was teaching. I accepted his invitation and decided to lecture on the theme of "Christianity and Black Power. It is the gospel of Jesus Christ. I knew that this extreme way of expressing my point would not be accepted by white theologians and preachers who were contending that black power means reverse racism and black violence. The anticipated white rejection of my equation of Christianity and black power encouraged me to write an extended argument in its defense. By the summer of , I could no longer contain my rage. I was extremely angry with white churches and their theologians who were contending that black power was the sin of black pride and thus the opposite of the gospel. Since white theologians and preachers wrote most of the books in religion and theology, they had a great deal of power in controlling the public meaning of the gospel. During my six years of graduate work at Garrett and Northwestern, not one book written by a black person was used as required reading. Does this not suggest that only whites know what theology and the gospel are? The implication of that question consumed my whole being. I had to write Black Theology and Black Power in order to set myself free from the bondage of white theology. The writing of Black Theology and Black Power during the summer of was a deep emotional experience for me. It was a cleansing experience, because I endeavored to purge myself of any direct dependence upon my white theological mentors. I am not sure how much I succeeded, but I delighted in exposing the blindness created by their own racism. I was very much aware of the possible ideological distortion of the gospel in identifying it with black power, for no one can read Barth seriously and not be cognizant of that danger. But I felt that the urgency of the black situation demanded that the risk be taken. Through the influence of C. Union and NCBC became the theological and political contexts for reflecting upon the relation between Christian theology and the black liberation struggle. Captive of White Concepts? My first attempt to write a systematic theology, using black liberation as the central motif, was published as A Black Theology of Liberation This second book was even less satisfying to many white theologians than the first one. But during this period, I did not care what whites thought about my work. I was concerned only with speaking the truth of the gospel as disclosed in the black experience of freedom. Since the writing of my first essay on "Christianity and Black Power," it had become very clear to me that the gospel was identical with the liberation of the poor from oppression. That was why I identified the gospel with black power and the white church with the Antichrist. Although I would express each identification a little differently today, I still stand by the theological truth that gave rise to that conviction.

However, I neglected to reflect this conviction in the theological sources I used to define black theology. It appeared that I was more enslaved to white theological concepts than I realized. Charles Long, Gayraud Wilmore and other black colleagues were quick to point to this weakness. How can theology be black if the sources used for its explication are derived primarily from the white Western theological tradition? What is the relation between my definition of black theology and Karl Barth, Paul Tillich and Dietrich Bonhoeffer, all of whom were highly visible in my analysis of black theology? Is there any relation between black liberation and the cultural and theological resources used to analyze its meaning? It is necessary for the language of theology to be derived from the history and culture of black people. The issue is whether black history and culture have anything unique to contribute to the meaning of theology. In an attempt to take seriously the criticisms of my black colleagues, I wrote *The Spirituals and the Blues and God of the Oppressed*. The presence of the feminist consciousness among black women at Union and in the black church made it difficult to dismiss feminism as a concern of white women alone. It became very clear to me that black theology could not continue to ignore sexism and still claim to be concerned about the freedom of the oppressed. Women of all cultures have much to teach black men about theology and the human struggle to be free. As is always the case, it is difficult for people to recognize the significance of a particular form of experience when it does not arise from their own lives. *A Documentary History*, by Gayraud S. Wilmore and James H. My earlier books ignored the issue of sexism; I believe now that such an exclusion was and is a gross distortion of the theological meaning of the Christian faith. Like racism, sexism is deeply embedded in the fabric of human cultures, and we must struggle against it if we expect to make this world a more humane place in which to live. Third World and black women have begun to make this point with increasing power and clarity, and we black men had better listen to them or we will be devoured by the revolutions that they are making. When I first began to write about black theology, the particularity of black suffering in the United States was so dominant in my consciousness that I could not easily see beyond it to oppression in other parts of the world. It was not that I was completely unaware of the suffering of Third World peoples. The impact of the Third World on my thinking is found in the theological resources used in my classes at Union and also in the Wilmore-Cone book, *Black Theology: From my reading and personal experiences in Africa, Asia and Latin America, I now know that the complexity of human oppression is much greater than I had realized, and it cannot be reduced to North American expressions of white racism.*

3: The Gospel of Luke tells the story of how Jesus creates a new Israel. | The Bible Project

The Gospel of the Poor is a stimulating study by the Finnish scholar Dr. Sakari Hänninen. For a long time, Hänninen has been interested in analyzing poverty texts in the Bible. His latest work combines historical critical exegesis and practical field research among poor people.

There is no new theology. There are new books published every month. Unfortunately, there is not unanimity among the interpreters. In Isaiah 56â€”66 a portrait of an underclass emerges. The nation itself is out of favor with God and stands under his righteous judgment. Come here, you sons of a sorceress, Offspring of an adulterer and a prostitute. Against whom do you jest? Against whom do you open wide your mouth And stick out your tongue? Are you not children of rebellion, Offspring of deceit? This community of faith is an oppressed and outcast group Isa The larger community has excluded them Isa Indeed, this remnant is righteous Because of their piety, the righteous remnant was under attack by the apostate majority who possessed the positions of power within the nation These oppressors were regarded as idolatrous apostates The underclass of Isaiah 56â€”66 are persecuted because of their uncompromising position with regard to the Law and would, therefore, tend to be economically disadvantaged in comparison with their compromising counterparts. The positions of political power and the wealth accompanying political office would only be granted to those sympathetic to the ruling, idolatrous aristocracy. Disenfranchisement would tend to be their fate, and they would inevitably drift toward the lowest socio-economic strata. The message of the prophet in Isa Similar expressions at Qumran continue this notion 1QM Jesus reads Isa He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, To proclaim the favorable year of the Lord. In 11QMelch, Isa Precisely the same nuance is contained in the quote from Isa Many in Israel have already capitulated and receive commensurate perquisites wealth and power. Others refuse to compromise and instead continue to practice the Torah faithfully. As a result the righteous experience social oppression at the hands of their fellow countrymen who are collaborators. This class of Israelites has been oppressed for their allegiance to Yahweh and have been awaiting deliverance. As Dunn points out, the quote of Isa Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and ostracize you, and cast in suits at you, and spurn your name as evil, for the sake of the Son of Man. Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets. More important for the exegesis of this material are transparent redactional elements: Minear suggests that the regions named in 6: Consequently, the beatitudes and the woes are addressed to this group of disciples and potential disciples. The Isaianic context mentions that the faithful must endure hatred Those who are poor, hungry and weeping are those who have identified with the Son of Man and experience persecution as a result. Jesus seems to be indicating that his disciples were included in that pious underclass of whom Isaiah wrote. Moreover, poverty, hunger and sorrow hardly characterize the early church. John had announced that the eschaton had drawn nigh and, therefore, judgment was imminent. Jeremias insightfully notes that each of these texts was chosen with great care because they all contain not only promises of blessing, but also of judgment. He says in effect: It is therefore manifest that the specific socio-political situation reflected in Isaiah 56â€”66 generally, and specifically Isa To this task we now turn. Luke And Wealth A. While this in itself is intriguing, it is not enough to reveal the Lukan attitude toward wealth. Luke retains nearly all the Marcan passages concerning wealth and riches cf. Indeed, it cannot be said that Luke avoids casting discipleship in material terms. In some pericopae Luke even intensifies the demands of discipleship announced in Mark; e. Though other slight differences could be surveyed, even an exhaustive study will not alter that which has emerged here, viz. The material that Luke has apparently borrowed from Q is not nearly as unambiguous. The Lukan beatitudes certainly do bless those who suffer and they do warn the wealthy, but it is not likely that Luke is dependent upon Matthew or vice versa, nor is Luke himself creating this material; he is merely handing on the tradition. The material peculiar to Luke is less straightforward. Thus, conclusions about how Luke is using his sources, and whether he is accentuating or

abbreviating the teaching about wealth found in his sources must remain tentative. Wealth and Greed Luke After solving this problem, the wealthy farmer can relax and look forward to years of pleasure. The farmer does not concern himself with helping others, pleasing God or even using his wealth wisely; he only concerns himself with self-indulgence. Note that there is no critique of the means that brought the farmer his wealth. Schweizer observes that in contrast to The wealthy farmer thought that the quality of his life was directly proportional to material gain. Wealth and Anxiety Luke When the disciple possesses this knowledge he is then freed from his anxiety and is thereby able to be generous, and sell of his possessions and give to the poor In its context his entreaty does not seem to be a qualification for discipleship, nor a rigorous command to be obeyed by the disciples; rather, it probably is a careful teaching directed toward those who had already entered the path of discipleship and is designed to relax any anxiety which might have arisen over their personal possessions. The disciple who is able to internalize and practice this teaching would then be able to exhibit a free and spontaneous generosity. Instead, Luke encourages the disciple to be freed from his anxiety and to don confidently the yoke of discipleship and openly confess Jesus. In fact, the disciple need not be concerned even with his present possessions; he is free to sell them and engage in almsgiving. If the disciple belongs to, and believes in, the kingdom age, then he will not behave like the farmer and stockpile goods in the present age. The alternative recommended by Luke is to give alms, which is an investment in the age to come. Wealth and Giving Luke The Parable of the Shrewd Manager Luke The steward was prudent because he secured his future. The disciple of Jesus finds himself in the midst of an eschatological emergency. Radical times call for radical behavior. Jesus, therefore, narrates the parable of the unjust steward in order to teach his disciples behavior which is consistent with the times: Eschatological judgment is near, this age and all that is in it is about to fail. The priority here seems to be upon fellowship in the new society; a reception in the homes of the inhabitants of the age to come. Is it not to share your food with the hungry, And to bring the homeless into your home; When you see the naked to clothe him; And not to turn away from your own flesh and blood? Poor Lazarus fits this description with perfection, yet Lazarus is completely ignored by the rich man. Moreover, these two men both name Abraham as their father and, therefore, are blood related. This parable graphically paints the perfect picture of social injustice: Thus while the exegete should not deny the role-reversal theme in this parable, Luke is certainly dealing with far more than mere role-reversal; indeed, it is no less than a warning to all of the wealthy concerning the consequences of the selfish and uncompassionate use of their wealth, especially when it is at the expense of the poor. The rich man exhausted his capital during his lifetime and convened none of it through almsgiving into heavenly treasure, even though he had opportunities daily. Consequently, there was no one to welcome him into eternal habitations. This Lukan parable stands as a clear warning about the neglect of the literal poor. The rich man requests that Abraham send a messenger to warn all of his family members so that they might repent and avert the fate which has befallen him. The transparent implication is that because of his failure to repent the rich man languishes in Hades. Summary of Luke 16 Taken together the two parables in chapter sixteen complement one another. This transaction is accomplished via charitable acts. The second parable shows the negative use of wealth: Thus in both parables the disciples are warned against the love of money. Indeed, between these two parables Jesus personifies mammon and portrays it as a rival god inviting worship. For Jesus wealth is not neutral and the poor are more than just a problem of allocating resources; rather, they stand as a constant challenge to the disciple to serve God or mammon. These options are mutually exclusive. Luke is warning in the clearest of terms that the kingdom of God may be forever closed to the one who expends wealth self-centeredly and closes his heart to the poor. The true disciple of Jesus will use wealth compassionately and hence adequately prepare for the eschatological kingdom. Luke And Renunciation A. Renunciation as a Qualification for Discipleship Luke To be a true disciple of Jesus means to share his destiny which, at this point, means martyrdom cf.

4: Luke's Attitude Towards the Rich and the Poor by Warren Heard Northbrook, II | A Puritan's Mirror

The Gospel and the Poor. Tim Keller. Tim Keller is senior pastor of Redeemer Presbyterian Church in Manhattan, NY and an adjunct professor of practical theology at Westminster Theological Seminary in Philadelphia.

Early life[edit] Andrew Carnegie was born in Dunfermline , Scotland in 1835. The only schooling he received was from the local grammar school. He held onto his Scottish roots throughout most of his life - he retained close ties with his relative that stayed in Scotland; many of his early business associates were Americanized Scots; his English school friends had Scottish ties; he returned home to Scotland almost every summer. Even his radicalism can be tied to his Scottish roots. Due to their radicalism, the Carnegies moved to Antebellum America in 1848. He felt indebted to his mother for the rest of his life, which contributed to his determination to succeed, and his generosity with his money later in life. Many of his fellow capitalists financed their various business ventures with watered-down stocks. This is not how Carnegie chose to conduct his business. All of his early organizations were either partnerships or associations. He chose to focus on the vertical integration of a single industry, specifically the steel industry. Most others made their profits by creating a horizontal monopoly. He worked hard to control entire industries, rather than parts of many. By 1890, Carnegie was a multi-millionaire. He was determined to be remembered for his good deeds rather than his wealth. He became a "radical" philanthropist. Prior to publishing his ideas about wealth, he began donating to his favorite causes, starting by donating a public bath to his hometown of Dunfermline. At one point, he wrote that he wished to attend Oxford University, but that never happened. Instead, he spent most of his free time as a young adult reading and educating himself. His autobiography was published posthumously in 1904, which contained many gaps, since he died in the midst of writing his book about the outbreak of the First World War. Assertions[edit] The Gospel of Wealth asserts that hard work and perseverance lead to wealth. Carnegie based his philosophy on the observation that the heirs of large fortunes frequently squandered them in riotous living rather than nurturing and growing them. Carnegie disapproved of charitable giving that maintained the poor in their impoverished state, and urged a movement toward the creation of a new mode of giving that would create opportunities for the beneficiaries of the gift to better themselves. As a result, the gift would not be simply consumed, but would be productive of even greater wealth throughout the house. In "The Gospel of Wealth", Carnegie examines the modes of distributing accumulated wealth and capital to the communities from which they originate. He preached that ostentatious living and amassing private treasures were wrong. It is desirable that nations should go much further in this direction. He shunned aristocratic chains of inheritance and argued that dependents should be supported by their work with major moderation, with the bulk of excess wealth to be spent on enriching the community. In cases where excess wealth was held until death, he advocated its apprehension by the state on a progressive scale: Reception[edit] When Carnegie Steel busted the union in 1892, Carnegie was able to keep himself from blame because he focused on his new doctrine for the wealthy. The Homestead Strike ended in a showdown between Pinkerton guards and a crowd of steel workers and supporters devolved into an exchange of gunfire. This outbreak left 7 workers and 3 guards dead, and many more wounded. It made headlines around the world, and reporters reached Carnegie, who was in Scotland at the time. When questioned, Carnegie called the violence "deplorable" but otherwise pleaded ignorance, and stated "I have given up all active control of the business. His good works still benefit people around the globe, and people saw that in him. The Homestead Strike did little to mar his reputation. Gladstone defended primogeniture , unlimited inheritance, and the British Aristocracy. These critical reviews led Carnegie to publish a series of essays defending himself. He defended individualism, private property, and the accumulation of personal wealth on the grounds that they benefited the human race in the long run. Hearst was an American philanthropist and suffragist. According to Dolliver, Hearst saw inadequacies of public schools and was concerned about urban poverty and vice. She, like Carnegie, believed that as a millionaire, it was her duty to help those less fortunate. She declared that women who were wealthy had a sacred and moral duty to give away their fortunes to causes, especially progressive education and reform, to benefit their communities. Also like Carnegie, she established her own free public library. Hers was located in Anaconda, Montana. Each

of these organizations had its own endowment and its own board of trustees. Many of them still exist today. After several communities squandered their grants on extravagant buildings, Carnegie established a system of architectural guidelines that mandated simplicity and functionality. When it became obvious that Carnegie could not give away his entire fortune within his lifetime, he established the Carnegie Foundation to continue his program of giving. Little Free Libraries is an organization that stocks books in boxes throughout inner-city areas for the youth to enjoy. Having instant access to books in their neighborhood is beneficial in helping them improve their literacy and progress with their education at the same pace as the children in the more affluent neighborhoods.

5: The Gospel of the Poor

From the Mosaic covenant to the promises of the gospel, the Bible is continually pointing to the poor, the widow, the orphan, the stranger, the needy, and the oppressed. The Old Testament reveals several significant, surprising facts about God's attitude toward the poor.

In that article I mentioned that destroying the works of the devil was a big part of this "business". Here Jesus publicly announces at the start of his ministry what He is all about, and for what purpose the Spirit of the Lord, or the Holy Spirit, was upon Him. What was the Mission of Jesus Christ? Firstly, to preach the gospel or good news to the poor. What is the good news? There are different slants on the message. I do not believe that Jesus generally revealed the full scope of the gospel message to his hearers when He preached on earth, because he generally did not talk to the crowds about his upcoming death and resurrection and the meaning thereof. This was left for the apostles to preach. But this very fact that Jesus announced he came to preach the gospel to the poor suggests that there is gospel content that ought to be preached explicitly even apart from the basic message of forgiveness of sins through the death and resurrection of Christ. This message is still highly relevant today because literal demons are hiding in most people, including Christians, and a lot of the church does not realize it. These demons bring with them enslavement to sinful thought and behavior patterns, terrible sickness, fear and other torments. You might then be more open to a gospel message from Jesus of healing for the brokenhearted, opening of the eyes and freedom to the captives. A skilled psychiatrist might be able to help people manage their distressing internal torments, it is far better than nothing in most cases, but if psychiatrists and drugs were absolutely necessary for people to experience PEACE, then I am sure that Jesus Christ would have been good enough in his gospels to teach psychiatry and drug chemistry so that we would not all have to wait years before medical science came up with "real answers". As I was saying, the poor are more receptive. God cares about the poor. They are not always poor because they are lazy or wicked. Sometimes they are the victims of human exploitation and unjust economic systems. They are always in need of practical help. And the Good News is all about the love of God, and it is shown in practical ways as well as in words that carry spiritual power to transform. Jesus said it is hard for rich people to enter the kingdom of heaven. The great temptation with having riches is to be self-reliant and arrogant. Accessing those riches, both spiritual and economic, does require faith and obedience, and usually some time. But there can be no doubting that all other things being equal, the gospel lifts people out of poverty. There are exceptions to this general rule. There are times when following Jesus openly will quickly result in being thrown in prison or economically persecuted by Society. But the gospel is not a message to the rich that they can get even richer. That is a perversion of the gospel. Even so, the general effect of the gospel is to raise people out of poverty. The greatest poverty of all is to be morally bankrupt and guilty before God with a debt of sin you can never pay. This bankruptcy is common to the entire human race, and thank God, Jesus paid the debt for us, and we can go free, if we are willing to accept it. Just express this desire in your own words. If you mean business with God, He will respond and you will soon know it.

6: The gospel and the liberation of the poor | The Christian Century

Since the writing of my first essay on "Christianity and Black Power," it had become very clear to me that the gospel was identical with the liberation of the poor from oppression. That was why I identified the gospel with black power and the white church with the Antichrist.

And when He had opened the book, He found the place where it was written: To those who are blind, there is sight. To the captives, there is freedom and liberty. For the brokenhearted there is healing. To the poor, the gospel is given. The gospel to the poor?? Clothes, food, money, and shelter? The answer to all these is yes, but there is so much more. I am all for outreaches and missions. I believe the church is called to take care of the poor and the needy. Jesus formed the greatest outreach of all, feeding several thousands of people with only a few loaves and fish.. And he did it twice! What the poor people in this world need more than anything is the gospel! Remember, few people are called to the mission field. Few are called to form outreaches in their own community. But ALL are called to bring the gospel to the poor!! You see, feeding people only fills their stomachs temporarily. Giving out clothes only keeps them clothed until those are worn and torn. But if we do not mix what we have to give with the gospel of Jesus Christ, then we are doing these things in vain. All these things are not going to save souls. These things can serve as catalysts to get people to that place to accept salvation, but eventually we are going have to share what we know about God with the poor. What is this love that Paul is talking about though? I believe it is a three part love. Our love towards those who are poor. We share our love for God with the poor. And, most importantly, we show them the love that God has for them. If we are not doing that, then our labor is in vain. We are just filling bellies and clothing bodies with natural things, instead of filling spirits with the word of God and teaching them how to clothe themselves with the new man created in Christ. But remember the story in Acts chapter 3: In the name of Jesus Christ of Nazareth, rise up and walk. They had the most important gift of all. A gift that they looked to share with others any opportunity they got. Taking what God has freely given you, and freely give it to others as often as possible. All the works that we do, whether giving to the poor or even healings, should be directly followed by preaching of the Word and salvations. What the poor need is the gospel to save their souls. They need hope in God, not hope in money. I also believe when Jesus says poor, he is also meaning the poor in spirit. So do not be fooled by someone who is rich. Look at America, we are the richest nation in the world, yet we are falling further and further from God each day. Why does Jesus say that many who are last will be first in the Kingdom of Heaven? My prayer is for revival in America!! And what we need is not a better president to get us out of debt, but we need some true spiritual Christians to step up and get us out of our spiritual debt!

7: Social Gospel - Wikipedia

The gospel reminds me daily of the spiritual poverty into which I was born and also of the staggering generosity of Christ towards me. Such reminders instill in me both a felt connection to the poor and a desire to show them the same generosity that has been lavished on me.

The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. A joy ever new, a joy which is shared 2. Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. This is a very real danger for believers too. Many fall prey to it, and end up resentful, angry and listless. I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. Now is the time to say to Jesus: How good it feels to come back to him whenever we are lost! Let me say this once more: God never tires of forgiving us; we are the ones who tire of seeking his mercy. Time and time again he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. With a tenderness which never disappoints, but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew. Let us not flee from the resurrection of Jesus, let us never give up, come what will. May nothing inspire more than his life, which impels us onwards! The books of the Old Testament predicted that the joy of salvation would abound in messianic times. The prophet Isaiah exultantly salutes the awaited Messiah: He exhorts those who dwell on Zion to go forth to meet him with song: The prophet tells those who have already seen him from afar to bring the message to others: All creation shares in the joy of salvation: Break forth, O mountains, into singing! Shout aloud, O daughter Jerusalem! Perhaps the most exciting invitation is that of the prophet Zephaniah, who presents God with his people in the midst of a celebration overflowing with the joy of salvation. I find it thrilling to reread this text: This is the joy which we experience daily, amid the little things of life, as a response to the loving invitation of God our Father: What tender paternal love echoes in these words! A few examples will suffice. In her song of praise, Mary proclaims: When Jesus begins his ministry, John cries out: His message brings us joy: Our Christian joy drinks of the wellspring of his brimming heart. He promises his disciples: He then goes on to say: Why should we not also enter into this great stream of joy? There are Christians whose lives seem like Lent without Easter. I realize of course that joy is not expressed the same way at all times in life, especially at moments of great difficulty. Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved. I understand the grief of people who have to endure great suffering, yet slowly but surely we all have to let the joy of faith slowly revive as a quiet yet firm trust, even amid the greatest distress: Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. I also think of the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of faith. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. We become fully human when we become more than human, when we let God bring us beyond ourselves in order to attain the fullest truth of our being. Here we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others? The delightful and comforting joy of evangelizing 9. Goodness always tends to spread. Every authentic experience of truth and goodness seeks by its very nature to grow within us, and any person who has experienced a profound liberation becomes more sensitive to the needs of others. As it expands, goodness takes root and develops. If we wish to lead a dignified and fulfilling life, we have to reach out to others and seek their good. In this regard, several sayings of Saint Paul will not surprise us: The Gospel offers us the chance to live life on a higher plane, but with no less intensity: A renewal of preaching can offer believers, as well as the lukewarm and the non-practising, new joy in the faith and fruitfulness in the work of evangelization. The heart of its message will always be the same: God constantly renews his faithful ones,

whatever their age: He is for ever young and a constant source of newness. Jesus can also break through the dull categories with which we would enclose him and he constantly amazes us by his divine creativity. The real newness is the newness which God himself mysteriously brings about and inspires, provokes, guides and accompanies in a thousand ways. This conviction enables us to maintain a spirit of joy in the midst of a task so demanding and challenging that it engages our entire life. God asks everything of us, yet at the same time he offers everything to us. Nor should we see the newness of this mission as entailing a kind of displacement or forgetfulness of the living history which surrounds us and carries us forward. The joy of evangelizing always arises from grateful remembrance: The apostles never forgot the moment when Jesus touched their hearts: Some of them were ordinary people who were close to us and introduced us to the life of faith: The new evangelization for the transmission of the faith The Synod reaffirmed that the new evangelization is a summons addressed to all and that it is carried out in three principal settings. The Church, in her maternal concern, tries to help them experience a conversion which will restore the joy of faith to their hearts and inspire a commitment to the Gospel. Lastly, we cannot forget that evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ or who have always rejected him. Many of them are quietly seeking God, led by a yearning to see his face, even in countries of ancient Christian tradition. All of them have a right to receive the Gospel. Christians have the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. The scope and limits of this Exhortation I was happy to take up the request of the Fathers of the Synod to write this Exhortation. Countless issues involving evangelization today might be discussed here, but I have chosen not to explore these many questions which call for further reflection and study. Nor do I believe that the papal magisterium should be expected to offer a definitive or complete word on every question which affects the Church and the world. It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. Here I have chosen to present some guidelines which can encourage and guide the whole Church in a new phase of evangelization, one marked by enthusiasm and vitality. In this context, and on the basis of the teaching of the Dogmatic Constitution *Lumen Gentium*, I have decided, among other themes, to discuss at length the following questions: I have dealt extensively with these topics, with a detail which some may find excessive. All of them help give shape to a definite style of evangelization which I ask you to adopt in every activity which you undertake. In this way, we can take up, amid our daily efforts, the biblical exhortation: Evangelization takes place in obedience to the missionary mandate of Jesus: In these verses we see how the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth. A Church which goes forth Abraham received the call to set out for a new land cf. To Jeremiah God says: The Gospel joy which enlivens the community of disciples is a missionary joy. The seventy-two disciples felt it as they returned from their mission cf. Jesus felt it when he rejoiced in the Holy Spirit and praised the Father for revealing himself to the poor and the little ones cf. This joy is a sign that the Gospel has been proclaimed and is bearing fruit. Yet the drive to go forth and give, to go out from ourselves, to keep pressing forward in our sowing of the good seed, remains ever present. Once the seed has been sown in one place, Jesus does not stay behind to explain things or to perform more signs; the Spirit moves him to go forth to other towns. The Gospel speaks of a seed which, once sown, grows by itself, even as the farmer sleeps Mk 4: The Church has to accept this unruly freedom of the word, which accomplishes what it wills in ways that surpass our calculations and ways of thinking. The joy of the Gospel is for all people: That is what the angel proclaimed to the shepherds in Bethlehem: Taking the first step, being involved and supportive, bearing fruit and rejoicing

8: The Gospel of Wealth - Wikipedia

If "preach the gospel to the poor" had referred to a proclamation of that particular good news, then in no way could Jesus have legitimately claimed, at that point, that this had been fulfilled. Today it occurred to me that the text actually lends itself to a different reading.

9: Jesus message to the poor in the Gospel of Luke. | Theonicolas's Blog

The Gospel of Matthew is in the news. As someone who has spent her academic career studying this New Testament book, I never thought I'd be able to utter that sentence. A single, powerful phrase from Matthew—"the least of these"—has become a firestorm for discussion of political rights and Christian responses and responsibilities.

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