



Cotton Patch Gospel

Philip Joel Snider



Cotton Patch Gospel:

Cotton Patch Gospel Tom Key, Harry Chapin, Russell Treyz, 1983-12 This Greatest Story Ever Retold is based on the book The Cotton Patch Version of Matthew and John in which the Gospel is presented in a setting of rural Georgia with country music songs the final and perhaps best work of Harry Chapin **The Cotton Patch Gospel: Matthew and John** Clarence Jordan, 2004 The Cotton Patch Gospel by Koinonia Farm founder Clarence Jordan recasts the stories of Jesus and the letters of Paul and Peter into the language and culture of the mid 20th century South Born out of the Civil Rights struggle these now classic translations of much of the New Testament bring the far away places of Scripture closer to home Gainesville Selma Birmingham Atlanta Washington D C As Jordan once wrote While there have been many excellent translations of the Scriptures into modern English they still have left us stranded in some faraway land in the long distant past We need to have the good news come to us not only in our own tongue but in our own time We want to be participants in the faith not merely spectators More than a translation The Cotton Patch Gospel continues to make clear the startling relevance of Scripture for today These editions come complete with new Forewords and a new Introduction by Habitat for Humanity founder Millard Fuller Smyth Helwys Publishing is proud to help reintroduce these seminal works of Clarence Jordan to a new generation of believers **Cotton Patch Gospels** Clarence Jordan, 2012 The Cotton Patch Gospel: Paul's Epistles Clarence Jordan, 2004 The Cotton Patch Gospel recasts the stories of Jesus and the letters of Paul and Peter into the language of the mid 20th century South Born out of the Civil Rights struggle these now classic translations of much of the New Testament bring the far away places of Scripture closer to home Gainesville Selma Birmingham Atlanta Washington D C As Jordan once wrote While there have been many excellent translations of the Scriptures into modern English they still have left us stranded in the long distant past We need to have the good news come to us not only in our own tongue but in our own time We want to be participants in the faith not merely spectators *Cotton Patch Gospel* Harry Chapin, 2009 *Cotton Patch Gospel* Harry Chapin, 1982 Cotton Patch Gospel Harry Chapin, Tom Key, Russell Treyz, 1982 **Cotton Patch Gospel** Clarence Jordan, 2014-09-05 *The Cotton Patch Gospel: Luke and Acts* Clarence Jordan, 2004 **Cotton Patch Gospel, the Greatest Story Ever Retold : a Toe-tapping Full-length Musical** Harry Chapin, Tom Key, Russell Treyz, 1982

Cotton Patch Gospel Clarence Jordan, 2013-04 The Cotton Patch Gospel recasts the stories of Jesus and the letters of Paul and Peter into the language of the mid 20th century South Born out of the Civil Rights struggle these now classic translations of much of the New Testament bring the far away places of Scripture closer to home Gainesville Selma Birmingham Atlanta Washington D C As Jordan once wrote While there have been many excellent translations of the Scriptures into modern English they still have left us stranded in the long distant past We need to have the good news come to us not only in our own tongue but in our own time We want to be participants in the faith not merely spectators

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Matthew and John Clarence Jordan,1970 **The "Cotton Patch" Gospel** Philip Joel Snider,1985 **The "Cotton Patch" Gospel** Philip Joel Snider,1985 Cotton Patch Rebel Ann M. Trousdale,2015-06-26 Clarence Jordan seemed to be born with an ability to see things just a little bit differently than other people did and sometimes that got him into trouble Like his views on racial equality they just weren t popular with many other White people in the Deep South of his day Like his views on war and how to deal with violence and hatred For Clarence the Gospel was very clear about these issues Moreover he believed that Jesus s teachings were not just abstract principles but were meant to be applied directly to everyday life That got him into trouble too especially among certain church going people Along the way Clarence became a progressive farmer a sought after preacher a Greek scholar an author a precursor of the Civil Rights movement and a family man An irrepressible sense of humor enlivened all these aspects of his life Today Clarence Jordan is best known as the author of the Cotton Patch Gospels and as the inspiration for Habitat for Humanity The story of the making of this extraordinary man is not so widely known Cotton Patch Rebel tells that story *The Cotton Patch Version of Matthew and John* Clarence Jordan,1970

Damned Whiteness David F. Evans,2025-10-28 The memory of the long civil rights movement often celebrates white men and women who drew on their religious faith to support Black demands for racial justice However the visions and actions of these leaders and their organizations often conflicted with those of Black leadership While Black activists fought for a broad vision of freedom white allies focused more narrowly on cultivating interracial friendship marching in parallel to Black movement leaders rather than alongside them Damned Whiteness offers an unflinching history of white led efforts at interracial organizing gone astray Considering the examples of Dorothy Day cofounder of the Catholic Worker Movement Clarence Jordan spiritual father of Habitat for Humanity and Ralph Templin a Christian missionary who studied nonviolence in Gandhi s India David F Evans reveals how religious white progressives inherited strategies that remained disconnected from the ideas and actions of Black communities These disconnects have often been cloaked as disagreements over religious doctrine and practice but Evans reveals how they stem from refusals to acknowledge Black leaders philosophies and freedom dreams Though these patterns persist Evans offers a way out of this legacy of white allyship and into a future where freedom is possible **They Walked in the Spirit** Douglas M. Strong,1997-01-01 Many believe that American Protestantism has long been divided into two groups those concerned with the impact of religion in the public sphere and those concerned with private faith individual morality and personal evangelism Douglas Strong provides examples of people over the last 150 years who bridged the apparent chasm between these two groups and were able to nurture a deep personal piety while simultaneously working to transform society

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