

Disability In The Christian Tradition

The first major book to examine ancient Christian literature on hell through the lenses of gender and disability studies Throughout the Christian tradition, descriptions of hell's fiery torments have shaped contemporary notions of the afterlife, divine justice, and physical suffering. But rarely do we consider the roots of such conceptions, which originate in a group of understudied ancient texts: the early Christian apocalypses. In this pioneering study, Meghan Henning illuminates how the bodies that populate hell in early Christian literature—largely those of women, enslaved persons, and individuals with disabilities—are punished after death in spaces that mirror real carceral spaces, effectually criminalizing those bodies on earth. Contextualizing the apocalypses alongside ancient medical texts, inscriptions, philosophy, and patristic writings, this book demonstrates the ways that Christian depictions of hell intensified and preserved ancient notions of gender and bodily normativity that continue to inform Christian identity.

Concentrating on the post-Vatican II revisions of its teachings, this book tells the story of the destruction of the Roman Catholic tradition, a defining event of the twentieth century.

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Sample Text

Bringing together international scholars from across a range of linked disciplines to examine the concept of the person in the Greek Christian East, *Personhood in the Byzantine Christian Tradition* stretches in its scope from the New Testament to contemporary debates surrounding personhood in Eastern Orthodoxy.

Attention is paid to a number of pertinent areas that have not hitherto received the scholarly attention they deserve, such as Byzantine hymnography and iconology, the work of early miaphysite thinkers, as well as the relevance of late Byzantine figures to the discussion. Similarly, certain long-standing debates surrounding the question are revisited or reframed, whether regarding the concept of the person in Maximus the Confessor, or with contributions that bring patristic and modern Orthodox theology into dialogue with a variety of contemporary currents in philosophy, moral psychology, and political science. In opening up new avenues of inquiry, or revisiting old avenues in new ways, this volume brings forward an important and on-going discussion regarding concepts of personhood in the Byzantine Christian tradition and beyond, and provides a key stimulus for further work in this field.

Theology and disability have not always had an easy relationship. The interactions have ranged from downright hostile to indifferent or unintentionally

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excluding over the centuries. This theology book chooses instead to include those with disabilities after more than a decade of consideration and study. This results in a re-examination of major theological topics and the impact on the lives of those with disabilities, their family and friends, and the community at large. The focus of the book is to move the church beyond welcome to inclusion—where those with disabilities move from a guest of the community to equal and valued member of the community. While the book is about the theological inclusion of those with disabilities, its implications reach far beyond. It sets an approach for all people to find a place where they too may live in the fullness of Christian community. Stories of personal encounters are blended with explanations of doctrinal perspectives giving the reader a chance to connect knowledge with wisdom born from real life experience.

For two millennia Christians have thought about what human impairment is and how faith communities and society should respond to people with perceived impairments. But never has one volume collected the most significant Christian writings on disability. This book fills that gap. Brian Brock and John Swinton's *Disability in the Christian Tradition* brings together for the first time key writings by thinkers from all periods of Christian history - including Augustine, Aquinas, Julian of Norwich, Luther, Calvin, Hegel, Kierkegaard, Bonhoeffer, Barth,

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Hauerwas, and more. Fourteen contemporary experts in theology and disability studies guide readers through each era or group of thinkers, offering clear commentary and highlighting important themes.

The radically altered situation today in religion, politics, and global communication-what can broadly be characterized as postmodern and postcolonial-necessitates close rereading of Christianity's classical sources, especially its theologians. In this groundbreaking textbook anthology, twenty-nine distinguished scholars scrutinize the relationship between empire and Christianity from Paul to the liberation theologians of our time. The contributors discuss how the classical theologians in different historical periods dealt with their own contexts of empire and issues such as center and margin, divine power and social domination, war and violence, gender hierarchy, and displacement and diaspora. Each chapter provides insights and resources drawn from the classical theological tradition to address the current political situation. Book jacket.

In so doing, Clifton shows that the experience of disability has something profound to say about all bodies, about the fragility and happiness of all humans, and about the deeper truths offered us by the theological virtues of faith, hope, and love.--Brian Brock, Reader in Moral and Practical Theology, University of Aberdeen

Jesus remains a popular figure in contemporary culture and Allison remains one of our best

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interpreters. He speaks around the country in a variety of venues on matters related to the study of the Historical Jesus. In his new book, he focuses on the historical Jesus and eschatology, concluding that the Jesus was not a Hellenistic wonder worker or teacher of pious morality but an apocalyptic prophet. In an opening chapter that is worth the price of admission, Allison astutely and engagingly captures the history of the search for the historical Jesus. He observes that many contemporary readings of Jesus shift the focus away from traditional theological, Christological, and eschatological concerns. In provocative fashion, He takes on not only the Jesus Seminar but also other Jesus interpreters such as N.T. Wright and Marcus Borg.

A theologian and father of an autistic child provides biblical, theological, and pastoral tools for understanding and welcoming those with disabilities.

Inspiring and challenging study that rethinks the Bible's teaching on disability A theologian whose life experience includes growing up alongside a brother with Down syndrome, Amos Yong in this book rereads and reinterprets biblical texts about human disability, arguing that the way we read biblical texts, not the Bible itself, is what causes us to marginalize persons with disabilities. Revealing and examining the underlying stigma of disability that exists even in the church, Yong shows how the Bible offers good news to people of all abilities and he challenges churches to become more inclusive communities of faith.

Lived Theology contains the work of an emerging generation of theologians and scholars who pursue research, teaching, and writing as a form of public responsibility motivated by the conviction that theological ideas aspire in their inner logic toward social expression. Written as a two-year collaboration of the Project on Lived Theology at the University of Virginia, this

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volume offers a series of illustrations and styles that distinguish Lived Theology in the broader conversation with other major approaches to the religious interpretation of embodied life. The book begins with a modest query: How might theological writing, research, and teaching be expanded to engage lived experience with the same care and precision given by scholars to books and articles? Behind this question lies the claim that theological engagements and interpretations of lived experience offer rich and often surprising insights into God's presence and activity in the world. Answers to, and explorations of, this question form the narrative framework of this groundbreaking volume. Lived theology is shown to be an exceedingly curious enterprise, transgressing disciplinary boundaries as a matter of course, examining circumstance, context, and motivation, and marshalling every available resource for the sake of discerning the theological shape of enacted and embodied faith. Understanding the social consequences of theological ideas is a task with wide ranging significance, inside the academy and in the broader forums of civic discussion. Contributors consider Lived Theology from a diverse array of experiences and locations, including towns in Mississippi struggling with histories of racist violence and murder; a homeless shelter in Atlanta; churches in the Democratic Republic of Congo; faith based volunteer organizations in Columbus, Ohio; and a college classroom in the Midwest. This innovative work offers a fresh and exciting model for scholars, teachers, practitioners, and students seeking to reconnect the lived experience of faith communities with academic study and reflection.

Pastor Lamar Hardwick was thirty-six years old when he found out he was on the autism spectrum. This revelation prompted him to reconsider the church's responsibilities to the disabled community. Insisting that the good news of Jesus affirms God's image in all people,

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Hardwick offers practical steps and strategies to build stronger, truly inclusive communities of faith.

This volume is a major contribution to the field of disability history in the ancient world. Contributions from leading international scholars examine deformity and disability from a variety of historical, sociological and theoretical perspectives, as represented in various media. The volume is not confined to a narrow view of 'antiquity' but includes a large number of pieces on ancient western Asia that provide a broad and comparative view of the topic and enable scholars to see this important topic in the round. Disability in Antiquity is the first multidisciplinary volume to truly map out and explore the topic of disability in the ancient world and create new avenues of thought and research.

Attention to embodiment and the religious significance of bodies is one of the most significant shifts in contemporary theology. In the midst of this, however, experiences of disability have received little attention. This book explores possibilities for theological engagement with disability, focusing on three primary alternatives: challenging existing theological models to engage with the disabled body, considering possibilities for a disability liberation theology, and exploring new theological options based on an understanding of the unsurprisingness of human limits. The overarching perspective of this book is that limits are an unavoidable aspect of being human, a fact we often seem to forget or deny. Yet not only do all humans experience limits, most of us also experience limits that take the form of disability at some point in our lives; in this way, disability is more "normal" than non-disability. If we take such experiences seriously and refuse to reduce them to mere instances of suffering, we discover insights that are lost when we take a perfect or generic body as our starting point for theological reflections.

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While possible applications of this insight are vast, this work focuses on two areas of particular interest: theological anthropology and metaphors for God. This project challenges theology to consider the undeniable diversity of human embodiment. It also enriches previous disability work by providing an alternative to the dominant medical and minority models, both of which fail to acknowledge the full diversity of disability experiences. Most notably, this project offers new images and possibilities for theological construction that attend appropriately and creatively to diversity in human embodiment.

Judaism and Disability delves into all of the ancient texts and their explications, including the Tanach, the Hebrew acronym for the Jewish Bible, the Mishnah, considered the foundation of rabbinic literature, and the Bavli, the Babylonian Talmud. Instead of imposing a contemporary consciousness upon these archaic works, this carefully researched book presents their viewpoints as written, in an effort to understand why they expressed the sensibilities that they did.

This text helps students acquire a basic theological literacy in key persons and events of the Bible and the Christian faith, and in Christianity's encounter with culture at large. Historically arranged, it also addresses five major themes of systematic theology: revelation, God, creation, Jesus, and church.

As the percentage of unaffiliated seekers or Spiritual But Not Religious people or "Nones" increases in America and in the world at large, a sizable number are drawn toward a spirituality of Nature. And while many of these seekers emphasize simply the physical challenge and ignore the theological or philosophical aspect of their relationship to Nature, Wilderness Mysticism seeks to offer a spiritual / theological interpretation for those who want it. In the

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process, it employs insights and meditation practices gleaned from an ancient tradition - that of Christian Mysticism - and updated in a modern context. Publisher:

Cover title.

Religion plays a critical role in determining how disability is understood and how persons with disabilities are treated. Examining the world's religions through the lens of disability studies not only peers deeply into the character of a particular religion, but also teaches something brand new about what it means to respond to people living with physical and mental differences.

Disability and World Religions introduces readers to the rich diversity of the world's religions--Buddhism, Judaism, Islam, Christianity, Hinduism, Confucianism, Daoism, and Native American traditions. Each chapter introduces a specific religious tradition in a manner that offers innovative approaches to familiar themes in contemporary debates about religion and disability, including personhood, autonomy, community, ability, transcendence, morality, practice, the interpretation of texts, and conditioned claims regarding the normal human body or mind. By portraying varied and complex perspectives on the intersection of religion and disability, this volume demonstrates that religious teachings and practices across the globe help establish cultural constructions of normalcy. The volume also interrogates the constructive role religion plays in determining expectations for human physical and mental behavior and in establishing standards for measuring conventional health and well-being. Disability and World Religions thus offers a respectful exploration of global faith traditions and cultivates creative ways to respond to the fields of both religious and disability studies.

Filled with anecdotes, vignettes, thought-provoking quotes from experts and community members, and specific examples of successful strategies, this innovative guide helps faith

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communities become places of welcome and belonging for people with a wide range of disabilities. This book explores the tension between pacifism and militarism. Jihad. Militarism. Are these our only alternatives for dealing with global injustice today? J. Daryl Charles leads us to reconsider a Christian view of the use of force to maintain or reestablish justice. He shows how love for a neighbor can warrant the just use of force. Reviewing and updating the widely recognized but not necessarily well-understood just-war teaching of the church through the ages, Charles shows how it captures many of the concerns of the pacifist position while deliberately avoiding, on the other side, the excesses of jihad and militarism. Aware of our contemporary global situation, Charles addresses the unique challenges of dealing with international terrorism.

This book brings together for the first time the views of renowned Christian leaders throughout history - including Augustine, Aquinas, Julian of Norwich, Luther, Calvin, Hegel, Kierkegaard, van den Bergh, Bonhoeffer, Barth, Vanier, and Hauerwas. Fourteen experts in theology and disability studies guide readers through each era or group of thinkers, offering clear commentary and highlighting important themes. --from publisher description

What does healing mean for people with disabilities? Bridging biblical studies, ethics, and disability studies with the work of practitioners, Bethany McKinney Fox examines healing narratives in their biblical and cultural contexts. This theologically grounded and winsomely practical resource helps us more fully understand what Jesus does as he heals and how he points the way for relationships with people with disabilities.

In this reappraisal of charity in the biblical tradition, Anderson argues that the poor constituted the privileged place where Jews and Christians met God. He shows how charity affirms the goodness of the created order; the world was created through charity and therefore rewards it.

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Integrating intellectual with personal, political and spiritual, the author defines a liberatory theology for the disabled.

The field of disability studies significantly contributes to contemporary discussions of the marginalization of and social justice for individuals with disabilities. However, what of disability in the past? The Medieval Disability Sourcebook: Western Europe explores what medieval texts have to say about disability, both in their own time and for the present. This interdisciplinary volume on medieval Europe combines historical records, medical texts, and religious accounts of saints' lives and miracles, as well as poetry, prose, drama, and manuscript images to demonstrate the varied and complicated attitudes medieval societies had about disability. Far from recording any monolithic understanding of disability in the Middle Ages, these contributions present a striking range of voices-to, from, and about those with disabilities-and such diversity only confirms how disability permeated (and permeates) every aspect of life. The Medieval Disability Sourcebook is designed for use inside the undergraduate or graduate classroom or by scholars interested in learning more about medieval Europe as it intersects with the field of disability studies. Most texts are presented in modern English, though some are preserved in Middle English and many are given in side-by-side translations for greater study. Each entry is prefaced with an academic introduction to disability within the text as well as a bibliography for further study. This sourcebook is the first in a proposed series focusing on disability in a wide range of premodern cultures, histories, and geographies.

For most of church history, hospitality was central to Christian identity. Yet our generation knows little about this rich, life-giving practice.

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The Bible and Disability: A Commentary (BDC) is the first comprehensive commentary on the Bible from the perspective of disability. The BDC examines how the Bible constructs or reflects human wholeness, impairment, and disability in all their expressions. Biblical texts do envision the ideal body, but they also present visions of the body that deviate from this ideal, whether physically or through cognitive impairments or mental illness. The BDC engages the full range of these depictions of body and mind, exploring their meaning through close readings and comparative analysis. The BDC enshrines the distinctive interpretive imagination required to span the worlds of biblical studies and disability studies. Each of the fourteen contributors has worked at this intersection; and through their combined expertise, the very best of both biblical studies and disability studies culminates in detailed textual work of description, interpretation, and application to provide a synthetic and synoptic whole. The result is a close reading of the Bible that gives long-overdue attention to the fullness of human identity narrated in the Scriptures.

Leading ethicist and pastoral theologian Brian Brock reflects on the challenge of disability, refuting widely held misconceptions and helping readers respond well to the pastoral implications of disability. Brock, the father of a child with special needs, weaves together theological commentary with narrative reflection, offering

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rich theological wisdom for shepherding people with disabilities. He shows pastors and ministers-in-training that thinking more closely and theologically about disability is a doorway into a more vibrant and welcoming church life for all Christians.

To many modern people, *apatheia* (being "without suffering"/"without passion") sounds like cold-heartedness and indifference to others, a condition to be avoided. However, in the classical world and for many in the historic Christian church it was a spiritual state to aspire to. What exactly is *apatheia*? What is its origin? How has it been used in spiritual writings throughout the centuries of Christian practice? And how may it help us today to articulate a Christian understanding of the soul's spiritual well-being? The central aim of the book is twofold: to rediscover the meaning and function of the Greek term *apatheia* as it was understood and employed by the Stoics in their philosophical and religious writings, and to explore how the theologians of the church--Origen, Evagrius, John Cassian, Maximus, and Ignatius of Loyola--interpreted *apatheia* for their spiritual practice. Nguyen argues that the concept of *apatheia* in the Christian spiritual tradition connotes the state of "spiritual peace" or "well-being" of the human soul wherein excessive and negative emotions--such as lust, excessive desire for food and drink, anger, envy, resentment, self-love, and pride--are

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replaced by reasonable desires, love, and humility.

Persons with disabilities in Church and society : a historical and sociological perspective /Samuel Kabue --Claiming and developing a disability hermeneutics : towards a liberating theology of disability /Arne Fritzon --Perfect God and imperfect creation : in the image of God and disabled /Joseph D. Galgalo --Sin, suffering, and disability in God's world /A. Wati Longchar --One in Christ : priesthood of the disabled and the exercising of gifts /C.B. Peter --Biblical perspectives on disability /Sammy Githuku --Lazarus, come out! : how contextual Bible study can empower the disabled /Janet Lees --The Church, public policy, and disability concerns in Kenya /Phitalis Were Masakhwe --Cultural barriers to the disabled people's participation in Church life /Reuben Kigame --Education, employment, and health : a disability perspective /Anjeline Okola --Society and leadership : challenges and opportunities for people with disabilities /Esther Mombo --Disability : social challenges and family responses /Joseph Shiriko --Disability and sexuality /Salome Wairimu Muigai --Gender and disability challenges within the Church /Joseph Sinyo --Combating HIV & Aids among persons with disability : a disability perspective /Paul Chappell --Persons with disabilities and psychological perspectives /Ndung'u J.B. Ikenye --Psychosocial disability : attitudes and barriers to social integration in Church and society /Janet

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Amegatcher --The Church and pastoral counseling for disability /David Kiarie --Persons with disabilities in Madagascar /Ralphine Razaka --Persons with disabilities in Malawi : what are the issues? /Rachel Kamchacha Kachaje --A profile of Tanzanians with disabilities /Kaganzi Rutachwamagyo --Persons with disabilities in Uganda /Gidudu Balayo N. Seezi --Persons with disability in South Africa /Joy Sebenzile P. Matsebula.

T. S. Eliot was raised in the Unitarian faith of his family in St. Louis but drifted away from their beliefs while studying philosophy, mysticism, and anthropology at Harvard. During a year in Paris, he became involved with a group of Catholic writers and subsequently went through a gradual conversion to Catholic Christianity. Many studies of Eliot's writings have mentioned his religious beliefs, but most have failed to give the topic due weight, and many have misunderstood or misrepresented his faith. More recently, scholars have begun exploring this dimension of Eliot's thought more carefully and fully. In this book readers will find Eliot's Anglo-Catholicism accurately defined and thoughtfully considered. Essays illuminate the all-important influence of the French Catholic writers he came to know in Paris. Prominent among them were those who wrote for or were otherwise associated with the *Nouvelle Revue Française*, including André Gide, Paul Claudel, and Charles-Louis Philippe. Also active in Paris at that time was

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the notorious Charles Maurras, whose influence on Eliot has been exaggerated by those who wished to discredit Eliot's traditionalist views. A more measured assessment of Maurras's influence has been needed and is found in several essays here. A wiser French Catholic writer, Jacques Maritain, has been largely ignored by Eliot scholars, but his influence is now given due consideration. The keynote of Eliot's cultural and political writings is his belief that religion and culture are integrally related. Several contributors examine his ideas on this subject, placing them in the context of Maritain's ideas, as well as those of the Catholic historian Christopher Dawson. Contributors take account of Eliot's intellectual relationship with such figures as John Henry Newman, Charles Williams, and the expert on church architecture, W. R. Lethaby. Eliot's engagement with other contemporaries who held a variety of Christian beliefs—including George Santayana, Paul Elmer More, C. S. Lewis, and David Jones—is also explored. This collection presents the subject of Eliot's religious beliefs in rich detail, from a number of different perspectives, giving readers the opportunity to see the topic in its complexity and fullness.

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