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The influential essays of ethicist and theologian Hauerwas on the theology of disability, with critical responses by experts and theologians.

“ No other mainstream theologian has so consistently and trenchantly taken a stand with and for people with developmental disabilities. ” —John Swinton Critical Reflections on Stanley Hauerwas ' Theology of Disability: Disabling Society, Enabling Theology examines the influential writings of one of the most important contemporary theologians. Over the past thirty years, Time magazine Theologian of the Year (2001) Dr. Stanley Hauerwas has consistently presented a theological position which values the deep theological significance of people with developmental disabilities, as well as their importance to the life and the faithfulness of the church. Ten key Hauerwas essays on disability are brought together in a single volume—essays which reflect and illustrate his thinking on the theology of disability, along with responses to each essay from

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multidisciplinary authoritative sources including Jean Vanier, Michael B é rub é , John O'Brien and Ray S. Anderson. Dr. Hauerwas has always been a fearless voice in the field of theology. Critical Reflections on Stanley Hauerwas ' Theology of Disability: Disabling Society, Enabling Theology presents his work on the true meaning of disability and provides critical multidisciplinary discussions about his challenging ideas and their validity. In his essays, Hauerwas discusses his views on issues such as the social construction of developmental disabilities, the experience of profound developmental disabilities in relation to liberal society, and the community as the " hermeneutic of the gospel. " Included is a new essay by Dr. Hauerwas responding to the contributors to the book. Critical Reflections on Stanley Hauerwas ' Theology of Disability: Disabling Society, Enabling Theology explores Hauerwas ' thoughts on: the political nature of disability in liberal society the creation of a society where there is more love the dimensions of what is " normal " the key role of those treated as outsiders in building community the theological understanding of parenting which places responsibility for the individual child firmly within the Christian community using the model of the church as a social ethic developmental disability being equated with suffering the concept of the person in the theology of disability the developmentally disabled and the criteria for " humanhood " the importance of family in the process of caring for people with developmental disabilities Critical Reflections on Stanley Hauerwas ' Theology of Disability: Disabling Society, Enabling Theology is a fascinating exploration of contemporary theological reflection on disability and is essential reading for students and teachers of practical theology, pastoral counselors, clergy, chaplains, and social and health care students.

Scott Bader-Saye Frederick Christian Bauerschmidt Michael Baxter  
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This book offers the first sustained, full-length treatment of the wide-ranging work of major Anglican theologian Oliver O'Donovan. Analyzing such key texts as *Resurrection and Moral Order*, *The Desire of the Nations* and *Ethics as Theology*, Samuel Tranter shows that the relationship between eschatology and ethics is an area of significant tension in O'Donovan's evolving vision of moral theology. Tranter traces this tension as it relates to O'Donovan's writing and contemporary discussion around natural law, divine command and human flourishing, as well as to particular topics such as poverty, marriage and singleness and biotechnology. He also connects it with the broader doctrinal features of O'Donovan's project, such as his accounts of creation, sin and redemption, and his understanding of the relationships between the cross and the resurrection, on one hand, and Christology and pneumatology, on the other. Throughout, Tranter indicates the implications of these themes for our understanding of the Christian life. This volume establishes and evaluates O'Donovan's influence on contemporary Christian ethicists and political theologians (such as Luke Bretherton, Gilbert Meilaender, Jean Porter and Brent Waters), and engages with critical readings of O'Donovan (such as those by Stanley Hauerwas and Gerald McKenny). In conversation with these and other voices from a range of perspectives, Tranter shows how O'Donovan's proposals may be appropriated and amended as a resource for theology and ethics going forward.

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

This book invites its readers to an exploration of some of the greatest

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theologians in Christian history through the lens of disability theology in order to understand how the Christian Church is intended to deal with the ever-evolving concept and reality that is the disabled human experience. This book brings together an account of the history of disability civil rights, beginning in the early twentieth century and evolving to the present day. It takes a look at some of the foremost theologians in Christian history as seen through the lens of disability theology, in order to help the reader gain an understanding of a diverse, unique, and ever-evolving culture. According to the CDC, as of 2015 approximately 53 million Americans live with some form of disability. This book attempts to offer a new way forward for the church to engage with this incredibly diverse, unique, and wonderful culture by offering first a brief introduction to the history of disability civil rights to allow the reader to understand and experience how many of the trends and forces that shape civil rights on a broad national level were present from the very beginning within the disabled community and the movement towards the ADA. Then, by exploring some of the greatest theologians in the history of the church, this book hopes to illuminate the ways in which the church has served those with disabilities well, and in many cases not so well, throughout its history. Finally, the book will close with a hopeful, optimistic, and yet practical way forward rooted in the concepts of hospitality, community, and mutuality that we call the Julian Way.

In "Raging with Compassion", Michael Ramsey prize-winning author John Swinton argues for a practical theodicy, one embodied in the life and practices of the Christian community. This practicality does not seek to provide an explanation for the existence of evil, but rather presents ways in which evil and suffering can be resisted and transformed. This, he insists, will enable Christians to live faithfully with unanswered questions as they await God's redemption of the whole creation. Swinton explores essential practices of redemption - lament, forgiveness, thoughtfulness, hospitality, and friendship - drawing out their implications for the faithful resistance of evil.

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Enhanced by case studies from current events and by Swinton's own experience as a pastor and mental health nurse, "Raging with Compassion" seeks to inspire fresh Christian responses and modes of practice in our broken, fallen world.

Stanley Hauerwas is arguably the most well-known figure in theological ethics of the last generation. Having published voluminously over the last 30 years, late in his career he has also published two volumes of essays discussing his corpus retrospectively, as well as a widely acclaimed memoir. The sheer volume of his work can be daunting to readers, and it is easy to get the impression that his retrospective volumes are restating positions developed earlier. Brian Brock delves into Hauerwas' formation as a theologian at Yale, his first book, *Character and the Christian Life*, and examines some of his early, and outspoken, criticisms of the guild of Christian ethics. This chapter is followed by a discussion of his memoir, *Hannah's Child*, and raises tricky questions about the role of autobiography in Christian ethics, as well as the troubling problem of race in the modern academy. Brock explores Hauerwas' work on disability, his criticisms of the discipline of medical ethics, and the role played by vulnerability in his work. The next chapter examines his views on just war and pacifism, here probing the sensitive issue of the role of gender in his work, and leading into a discussion on the nature of the church's peaceable politics, in which his supposed hyper-ecclesiocentrism is examined. Brock examines the role of virtue in Hauerwas' thought, and teases out why he hates to be called a virtue ethicist. A final chapter asks him to respond to the recently levelled criticism that scripture does no work in his theology, focusing especially on his under-appreciated commentary on the gospel of Matthew. The editor of this volume has managed to maneuver Hauerwas into positions where he has directly faced tricky questions that he normally does not discuss, such as the accusation that he is racist, too soft on Yoder, or misogynist.

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