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Human disability raises the hardest questions of human existence and leads directly to the problem of causality--the underlying intuition that someone, divine or human, must have been at fault. Christian theology has responded with almost singular attention to Providence, the expression of divine will in the world as the cause of all things.

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~~Disability, Providence, and Ethics: Bridging
Gaps . . .~~

Disability, Providence, and Ethics is a probing and instructive book that is sure to be an important addition to the growing literature on theology and disability. Attentive to stories of disability in the lives of people, Hans Reinders roots providence in pastoral discernment as a hope-filled expression of God's transformative nearness.

~~Disability, Providence, and Ethics: Bridging
Gaps . . .~~

Theological reflection, argues Hans Reinders, can arise only as a second-order activity that follows after real attention to the experience of disability. Disability, Providence, and Ethics offers a more excellent way to address this difficult subject. Reinders guides readers away from an identification of disability with tragedy—via lament—to the possibility of theological hope and its expression of God's presence.

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But Disability, Providence, and Ethics helps us see that the more immediate question that we ask in the face of suffering and evil is “Where is God in all this?” And the answer is

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clear: with us. Arne Rasmusson is professor in systematic theology at the University of Gothenburg. 0

~~Heart's Knowledge by Arne Rasmusson |
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Disability, Providence, and Ethics : Bridging
Gaps, Transforming Lives.. [Hans S Reinders]
-- Human disability raises the hardest
questions of human existence and leads
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Religion Theology And Disability - that
disability is something to be feared or
hidden away from the leadership of com-
munity Though the man had been given an
identity as a beggar, he takes on a new

In the end, a theology of Providence begins
with the presence of the Spirit, not with the
problem of causality.--Joanna Collicutt
"Scottish Journal of Theology"

Psychiatry and religion/spirituality (R/S)
share an interest in human flourishing, a
concern with beliefs and values, and an
appreciation for community. Yet historical
tensions between science and religion
continue to impede dialogue, leaving

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Clinicians uncertain about how to approach ethical questions arising between them. When are religious practices such as scrupulosity disordered? What distinguishes healthy from unhealthy religion? How should a therapist approach a patient's existential, moral or spiritual distress? What should clinicians do with patients' R/S convictions about faith healing, same-sex relationships, or obligations to others? Discussions of psychiatric ethics have traditionally emphasized widely accepted principles, generally admired virtues, and cultural competence. Relatively little attention has been devoted to the ways that R/S inform the values of patients and their clinicians, shape preferred virtues, and interact with culture. *Ethical Considerations at the Intersection of Psychiatry and Religion* aims to give mental health professionals a conceptual framework for understanding the role of R/S in ethical decision-making and serve as practical guidance for approaching challenging cases. Part I addresses general considerations, including the basis of therapeutic values in a pluralistic context, the nature of theological and psychiatric ethics, spiritual issues arising in diagnosis and treatment, unhealthy and harmful uses of religion, and practical implications of personal spirituality. Part II examines how these considerations apply in specific contexts: inpatient and outpatient, consultation-liaison, child and adolescent,

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geriatric, disability, forensic, community, international, addiction and disaster and emergency psychiatry, as well as in the work of religious professionals, ethics committees, psychiatric education, and research. Thick descriptions of case examples analyzed using the framework of Jonson and Winslow show the clinical relevance of understanding the contributions of religion and spirituality to patient preferences, quality of life, decision making, and effective treatment.

Religion has played a major role in history, affecting the course of events and influencing individuals. Today one frequently hears the expression "the return of religion" but opinions differ as to how this "return" is to be understood. It is clear that modernity and postmodernity have not meant that religion is dead or relegated to society's backyards. Religion is still of vital importance for many people. It has, to some extent, changed shape but has not lost its legitimacy and attractiveness to broad groups. Religion is public, visible, and has a sought-for voice; but it is also wrestling with extremism, ignorance, and preconceptions. Just like ideologies, religions are capable of activating diametrically opposite traits in humans. It is this dual tension that is implicit in the question mark in this book's title: *Mending the World?* This book's aim is to help explore

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whether, how, and in what ways religion, church, and theology can contribute constructively to the future of a global society. In thirty-one chapters, researchers from around the world address the relation between religion and society.

Delivers knowledge critical to understanding the multidimensional aspects of working with varied populations with disabilities This is the only introduction to disability book with an interdisciplinary perspective that offers cross-disability and intersectionality coverage, as well as a special emphasis on many unique populations. Comprehensive and reader-friendly, it provides current, evidence-based knowledge on the key principles and practice of disability, while addressing advocacy, the disability rights movement, disability legislation, public policy, and law. Focusing on significant trends, the book provides coverage on persistent and emerging avenues in disability studies that are anticipated to impact a growing proportion of individuals in need of disability services. Woven throughout is an emphasis on psychosocial adaptation to disability supported by case studies and field-based experiential exercises. The text addresses the roles and functions of disability service providers. It also examines ethics in service delivery, credentialing, career paths, cultural competency, poverty, infectious diseases, and

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family and lifespan perspectives. Reinforcing the need for an interdisciplinary stance, each chapter discusses how varied disciplines work together to provide services addressing the whole person. Active learning is promoted through discussion boxes, self-check questions, and learning exercises. Faculty support includes PowerPoints, model syllabi, test bank, and instructor manual. Purchase includes digital access for use on most mobile devices or computers. Key Features: Provides readers with key knowledge and skills needed to effectively practice in multidisciplinary settings Offers interdisciplinary perspectives on conceptualization, assessment, and intervention across a broad range of disabilities and client populations Underscores the intersectionality of disability to correspond with trends in education focusing on social justice and underrepresented populations Includes research and discussion boxes citing current research activities and excerpts from noted experts in various human service disciplines Promotes active learning with discussion boxes, multiple-choice questions, case studies with discussion questions, and field-based experiential exercises Includes instructor manual, sample syllabi, PowerPoint slides, and test bank Identifies key references at the end of chapters and provides resources for additional information Purchase includes digital access for use on

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Embodying Youth: Exploring Youth Ministry and Disability seeks to help close the gap between disability theology and youth ministry education. What is youth ministry? And who is it for? Christian youth workers and ministers in the West have been answering these questions either implicitly or explicitly for decades. The ways we answer these questions, and the ways in which we go about answering them, have huge implications with regards to the faithfulness and effectiveness of the church's ministry with young people. These questions have not always been pursued with the experience of disability in mind. In fact, it is often excluded, not only from the academic field but from the church's practice of youth ministry as well. In this book, scholars and youth workers seek to attend to the questions of youth ministry by putting the experience of disability at the forefront, with hope not only that the church might include young people with disabilities, but also that our very understanding of what youth ministry is, and who youth ministry is for might be transformed, for the sake of the gospel. This book was originally published as a special issue of the Journal of Disability & Religion.

The New Testament gospels feature numerous social exchanges between Jesus and people

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Despite this, traditional biblical scholarship has not seen these people as agents in their own right but existing only to highlight the actions of Jesus as a miracle worker. In this study, Louise A. Gosbell uses disability as a lens through which to explore a number of these passages anew. Using the cultural model of disability as the theoretical basis, she explores the way that the gospel writers, as with other writers of the ancient world, used the language of disability as a means of understanding, organising, and interpreting the experiences of humanity. Her investigation highlights the ways in which the gospel writers reinforce and reflect, as well as subvert, culturally-driven constructions of disability in the ancient world.

God, Race, and History examines how Christian theologies of providence have served as sites at which race has been constructed and resisted in modernity. It articulates an account of providence as the presence of Jesus Christ in the struggles of ordinary, overlooked, and oppressed human creatures to survive and flourish.

What happens to faith when Christians get dementia? Here, the unique voices of Christians who live with this illness bring insight and prompt theological reflection on

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the profound questions that dementia asks of faith. Within the boundaries of a biblical agenda, these questions are explored using a model of orientation, disorientation, and reorientation (reminiscent of Brueggemann's scheme), to seek deeper understanding of faith experience and practice. Arising from the research, fresh theological insights and challenges for the church call for new, creative practices to enable the faith nurture of disciples of Jesus living with this disease. Counterintuitively, the study reveals a growing, positive experience of faith in the light of dementia highlighting the significance of Christian hope. Faith does not end with diagnosis of this illness.

In August 1996 Tamara Puffer was a young, newly married violinist-turned-pastor serving a large suburban church. Her growing work with people living on Atlanta's streets was beginning to reshape her theology and her calling, but a serious car accident derailed her carefully planned career path. Forgetting the Former Things is a rare tapestry of first-person faith journey woven with gritty theological reflection and persistent hope. Puffer writes honestly, poignantly, and often humorously about her efforts to accept limitations and to reimagine her life under radically altered circumstances. She finds solace in the stories of biblical women as she also wrestles with negative images of disability in Scripture. She embraces her

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self-described role as a “minister of vulnerability” in this troubling national moment—as jobs, healthcare, and affordable housing are evaporating for so many, as countless people feel terrorized by discrimination or the threat of deportation—boldly casting her lot with others whose marginalization cuts deeper. At a time when traumatic brain injury is in the national spotlight, and many families, churches, and communities seek deeper understanding, Tamara Puffer provides in these pages an insightful, inspiring, and much-needed gift.

The eugenics movement prior to the Second World War gave voice to the desire of many social reformers to promote good births and prevent bad births. Two sources of cultural authority in this period, science and religion, often found common cause in the promotion of eugenics. The rhetoric of biology and theology blended in strange ways through a common framework known as degeneration theory. Degeneration, a core concept of the eugenics movement, served as a key conceptual nexus between theological and scientific reflection on heredity among Protestant intellectuals and social reformers in the late nineteenth century and the early twentieth century. Elite efforts at social control of the allegedly "unfit" took the form of negative eugenics. This included marriage restrictions and even sterilization

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for many who were identified as having a suspect heredity. Speculations on heredity were deployed in identifying the feeble-minded, hereditary criminals, hereditary alcoholics, and racial minorities as presumed hindrances to the progress of civilization. A few social reformers trained in biology, anthropology, criminology, and theology eventually raised objections to the eugenics movement. Still, many thousands of citizens on the margins were labeled as defectives and suffered human rights violations during this turbulent time of social change.

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