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# Critical Reflections On Stanley Hauerwas Theology Of Disability Disabling Society Enabling Theology

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The Julian Way

Perspectives on Ecclesiology and Ethnography

Beginnings: Interrogating Hauerwas

The Work of Theology

Ageing, Disability and Spirituality

Religion and Medicine

Religious Identity and Cultural Negotiation

The Dangers of Christian Practice

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Critical Reflections on Stanley Hauerwas' Theology of Disability  
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*Reflections On  
Stanley  
Hauerwas  
Theology Of  
Disability  
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Society  
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### **The Julian Way** SCM Press

How are Christians to live  
in a violent and wounded  
world? Rather than  
contending for privilege  
by wielding power and

authority, we can witness  
prophetically from a  
position of weakness. The  
church has much to learn  
from an often overlooked  
community--those with  
disabilities. In this  
fascinating book,  
theologian Stanley Hauer

was collaborates wi...

*Perspectives on Ecclesiology and Ethnography* Abingdon Press

Dementia diseases represent a crisis of faith for many family members and congregations. Magnifying this crisis is the way people with dementia tend to be objectified by both medical and religious communities. They are recipients of treatment and projects for mission. Ministry is done to and for them rather than with them. While

acknowledging the devastation of dementia diseases, Ken Carder draws on his own experience as a caregiver, hospice chaplain, and pastoral practitioner to portray the gifts as well as the challenges accompanying dementia diseases. He confronts the deep personal and theological questions created by loving people with dementia diseases, demonstrating how living with dementia can be a means of growing in faith, wholeness, and ministry for the entire community

of faith. He also reveals that authentic faith transcends intellectual beliefs, verbal affirmations, and prescribed practices. Carder asserts that the Judeo-Christian tradition offers a broader lens, defining personhood in relationship to God's story and humanity's participation in God's mighty acts of creation and new creation; thereby contributing to hope, community, and self-worth. Pastors and congregations will be better equipped to

minister with people affected by dementia, receiving their gifts and responding to their unique needs. They will learn how people with dementia contribute to the community and the church's life and mission, discovering practical ways those contributions can be identified, nurtured, and incorporated into the church's life and ministry. *Beginnings: Interrogating Hauerwas* Yale University Press

In a postsecular cultural situation the conditions for understanding and

communicating a Christian tradition have changed. None of the established religions can any longer claim monopoly in the "marketplace of religions." A claim of this study is that a postsecular situation characterized, among other things, by dwindling memberships in established churches as well as a new visibility of alternative religious expressions, opens up a need to reflect on alternative ways of understanding Christianity in its context. This study

focuses on the question, how can a Christian tradition be communicated understandably in a postsecular context? In traditional terms: how can Christian witness be understood in our situation? It is to this need, according to this study, that the ecclesiology of Stanley Hauerwas provides a meaningful perspective. This perspective becomes relevant because in a postsecular context a Christian church, even a folk church, cannot

assume to be in a position of majority or power. There is, therefore, a need to ask how to understand Christianity as a community of witness that is neither in power nor a majority. The study suggests that embodiment of Christian convictions becomes a central factor in a meaningful postsecular notion of witness.

### **The Work of Theology**

Wipf and Stock Publishers  
As parents of a son with disabilities, Thomas E. Reynolds and his wife know what it's like to be

misunderstood by a church community. In *Vulnerable Communion*, Reynolds draws upon that personal experience and a diverse body of literature to empower churches and individuals to foster deeper hospitality toward persons with disabilities. Reynolds argues that the Christian story is one of strength coming from weakness, of wholeness emerging from brokenness, and of power in vulnerability. He offers valuable biblical, theological, and pastoral tools to understand and

welcome those with disabilities. *Vulnerable Communion* will be a useful resource for any student, theologian, church leader, or lay person seeking to discover the power of God revealed through weakness.

### **Ageing, Disability and Spirituality**

Wipf and Stock Publishers

Stanley Hauerwas is one of the most widely read and oft-cited theologians writing today. A prolific lecturer and author, he has been at the forefront of key developments in

contemporary theology, ranging from narrative theology to the “recovery of virtue.” Yet despite his prominence and the esteem reserved for his thought, his work has never before been collected in a single volume that provides a sense of the totality of his vision. The editors of The Hauerwas Reader, therefore, have compiled and edited a volume that represents all the different periods and phases of Hauerwas’s work. Highlighting both his constructive goals and

penchant for polemic, the collection reflects the enormous variety of subjects he has engaged, the different genres in which he has written, and the diverse audiences he has addressed. It offers Hauerwas on ethics, virtue, medicine, and suffering; on euthanasia, abortion, and sexuality; and on war in relation to Catholic and Protestant thought. His essays on the role of religion in liberal democracies, the place of the family in capitalist societies, the inseparability of

Christianity and Judaism, and on many other topics are included as well. Perhaps more than any other author writing on religious topics today, Hauerwas speaks across lines of religious traditions, appealing to Methodists, Jews, Anabaptists or Mennonites, Catholics, Episcopalians, and others. Religion and Medicine Oxford University Press This book presents the theological work of Stanley Hauerwas as a distinctive kind of 'liberation theology'. John

Thomson offers an original construal of this diffuse, controversial, yet highly significant modern theologian and ethicist. Organising Hauerwas' corpus in terms of the focal concept of liberation, Thomson shows that it possesses a greater degree of coherence than its usual expression in ad hoc essays or sermons. John Thomson locates Hauerwas in relation to a wide range of figures, including the obvious choices - Rauschenbusch, Niebuhr, Barth, Yoder,

Lindbeck, MacIntyre, Milbank and O'Donovan - as well as less expected figures such as Gadamer, Habermas, Ricoeur, Pannenberg, Moltmann, and Hardy. Providing a structured and rigorous outline of Hauerwas' intellectual roots, this book presents an account of his theological project that demonstrates an underlying consistency in his attempt to create a political understanding of Christian freedom, reaching beyond the limitations of the liberal post-enlightenment

tradition. Hauerwas is passionate about the importance of moral discourse within the Christian community and its implications for the Church's politics. When the Church is often perceived to be in decline and an irrelevance, Hauerwas proffers a way of recovering identity, confidence and mission, particularly for ordinary Christians and ordinary churches. Thomson evaluates the comparative strengths and weaknesses of Hauerwas' argument and



indicates a number of vulnerabilities in his project.

### **Religious Identity and Cultural Negotiation**

Wm. B. Eerdmans  
Publishing

How do Christians in the twenty-first century understand psychological disorders? What does Scripture have to teach us about these conditions? Marcia Webb examines attitudes about psychological disorder in the church today, and compares them to the scriptural testimony. She offers theological and

psychological insights to help contemporary Christians integrate biblical perspectives with current scientific knowledge about mental illness.

The Dangers of Christian Practice Bloomsbury  
Publishing

The story of Jamie Bérubé's journey to adulthood and a meditation on disability in American life Published in 1996, *Life as We Know It* introduced Jamie Bérubé to the world as a sweet, bright, gregarious little boy who loves the

Beatles, pizza, and making lists. When he is asked in his preschool class what he would like to be when he grows up, he responds with one word: big. At four, he is like many kids his age, but his Down syndrome prevents most people from seeing him as anything but disabled. Twenty years later, Jamie is no longer little, though he still jams to the Beatles, eats pizza, and makes endless lists of everything—from the sixty-seven counties of Pennsylvania (in

alphabetical order, from memory) to the various opponents of the wrestler known as the Undertaker. In *Life as Jamie Knows It*, Michael Bérubé chronicles his son's journey to adulthood and his growing curiosity and engagement with the world. Writing as both a disability studies scholar and a father, he follows Jamie through his social and academic experiences in school, his evolving relationships with his parents and brother, Nick, his encounters with illness, and the complexities of

entering the workforce with a disability. As Jamie matures, his parents acknowledge his entitlement to a personal sense of independence, whether that means riding the bus home from work on his own, taking himself to a Yankees game, or deciding which parts of his story are solely his to share. With a combination of stirring memoir and sharp intellectual inquiry, Bérubé tangles with bioethicists, politicians, philosophers, and anyone else who sees disability as an impediment to a life

worth living. Far more than the story of an exceptional child growing up to be "big," *Life as Jamie Knows It* challenges us to rethink how we approach disability and is a passionate call for moving toward a more just, more inclusive society.

*Vulnerable Communion*

Routledge

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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-ecclesiocentricism 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. The Hauerwas Reader Wipf and Stock Publishers Can we defend God's love, goodness, and power in a world scarred by violence and suffering? Do we need to? Traditional attempts to explain the

problem of evil have mostly seen it as a philosophical and theological task. In this book John Swinton reminds readers that the experience of evil and suffering precedes pontification on its origin. Raging with Compassion seeks to inspire fresh Christian responses and modes of practice in our broken, fallen world. Working with Words Wipf and Stock Publishers In 2001 Stanley Hauerwas was voted 'America's best theologian' by "Time Magazine". Here are

Hauerwas' long-awaited memoirs. A loving, hard-working, godly couple has long been denied a family of their own. Finally, the wife makes a deal with God: if he blesses her with a child, she will dedicate that child to God's service. The result of that prayer was the birth of an influential - some say prophetic - voice. Surprisingly, this is not the biblical story of Samuel but the account of Stanley Hauerwas, one of today's leading theologians in the church and the academy. The

story of Hauerwas' journey into Christian discipleship is captivating and inspiring. With genuine humility, he describes his intellectual struggles with faith, how he has dealt with the reality of marriage to a mentally ill partner, and the gift of friendships that have influenced his character. Throughout the narrative shines Hauerwas' conviction that the tale of his life is worth telling only because of the greater Christian story providing foundation and direction for his own.

Witness Is Presence Wipf and Stock Publishers  
Based on the author's thesis (M.Phil.: Cambridge University).  
War and the American Difference Lutterworth Press  
Stanley Hauerwas presents an overall introduction to the themes and method that have distinguished his vision of Christian ethics. Emphasizing the significance of Jesus' life and teaching in shaping moral life, The Peaceable Kingdom stresses the narrative character of

moral rationality and the necessity of a historic community and tradition for morality. Hauerwas systematically develops the importance of character and virtue as elements of decision making and spirituality and stresses nonviolence as critical for shaping our understanding of Christian ethics.

*Living Gently in a Violent World* Wm. B. Eerdmans Publishing  
Though the current political climate might lead one to suspect that religion and medicine

make for uncomfortable bedfellows, the two institutions have a long history of alliance. From religious healers and religious hospitals to religiously informed bioethics and research studies on the impact of religious and spiritual beliefs on physical and mental well-being, religion and medicine have encountered one another from antiquity through the present day. In *Religion and Medicine*, Dr. Jeff Levin outlines this longstanding history and the multifaceted

interconnections between these two institutions. The first book to cover the full breadth of this subject, it documents religion-medicine alliances across religious traditions, throughout the world, and over the course of history. Levin summarizes a wide range of material in the most comprehensive introduction to this emerging field of scholarship to date.

**Wiley Blackwell**  
**Companion to Political Theology** Baker Academic  
Stanley Hauerwas is one

of the most important and robustly creative theologians of our time, and his work is well known and much admired. But Nicholas Healy -- himself an admirer of Hauerwas's thought -- believes that it has not yet been subjected to the kind of sustained critical analysis that is warranted by such a significant and influential Christian thinker. As someone interested in the broader systematic-theological implications of Hauerwas's work, Healy

fills that gap in Hauerwas: A (Very) Critical Introduction. After a general introduction to Hauerwas's work, Healy examines three main areas of his thought: his method, his social theory, and his theology. According to Healy, Hauerwas's overriding concern for ethics and church-based apologetics so dominates his thinking that he systematically distorts Christian doctrine. Healy illustrates what he sees as the deficiencies of Hauerwas's theology and argues that it needs

substantial revision.

**We Are Who We Think We Were** Jessica Kingsley Publishers

The formerly established medically-based idea of disability, with its charity-based approach to treatment and services, is being replaced by a human rights-based approach in which people with impairments are no longer considered medical problems, totally dependent on the beneficence of non-impaired people in society, but have fundamental rights to

support, inclusion, and participation. This interdisciplinary book examines the diverse concerns that people with impairments face in the context of human rights, provides insights into new developments on important issues relating human rights to disability, and features new approaches and solutions to vital problems in the current debate.

*Human Rights and Disability* Wipf and Stock Publishers

This book invites its readers to an exploration

of some of the greatest 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.

*Disability in the Christian Tradition* Routledge

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. Hauerwas Wm. B. Eerdmans Publishing

“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 multidisciplinary

authoritative sources including Jean Vanier, Michael Bérubé, 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.

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