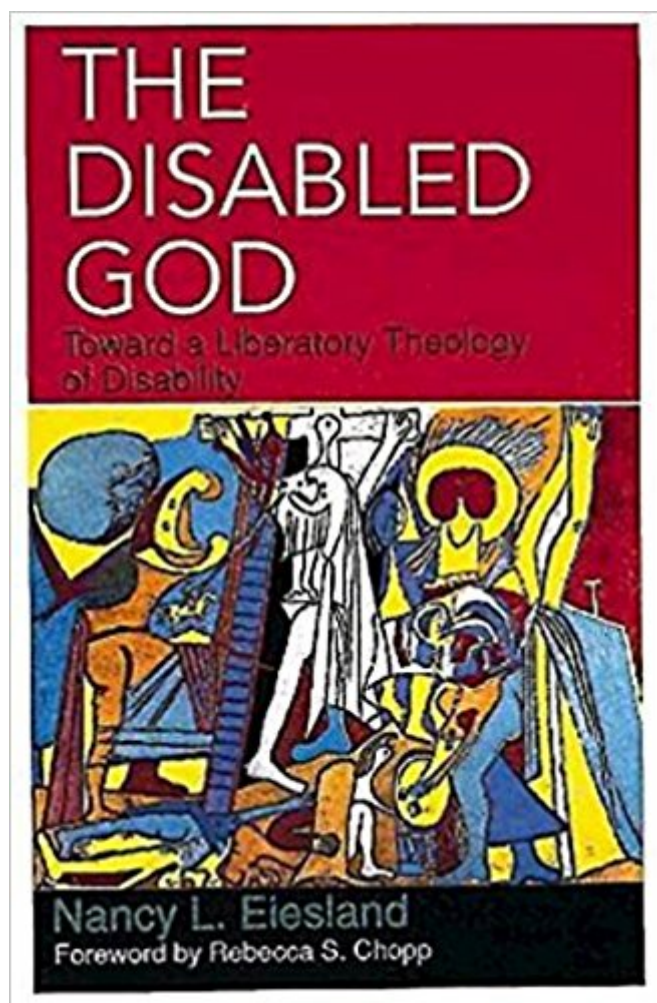


The book was found

The Disabled God: Toward A Liberatory Theology Of Disability



Synopsis

Draws on themes of the disability-rights movement to identify people with disabilities as members of a socially disadvantaged minority group rather than as individuals who need to adjust. Highlights the hidden history of people with disabilities in church and society. Proclaiming the emancipatory presence of the disabled God, the author maintains the vital importance of the relationship between Christology and social change. Eiesland contends that in the Eucharist, Christians encounter the disabled God and may participate in new imaginations of wholeness and new embodiments of justice.

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Customer Reviews

Nancy L. Eiesland is Assistant Professor of Sociology of Religion at Candler School of Theology, Emory University, Atlanta, Georgia. Her recent publications include *The Disabled God* (Abingdon Press, 1994) and *Contemporary American Religion* (1997, with Penny Becker).

I purchased the book in partial fulfillment for a Deaconate program. As I began reading I soon realized that the long convoluted sentences and ideas began to bog down and the concepts were difficult to grasp. I forced myself to continue to read, but it is slow going. The history was interesting regarding the discrimination against the "disabled" that the churches have imposed. I am hearing impaired and have not experienced the discrimination in my church partly because it is an invisible difference. However, I can understand if one has a more visible difference, how it would be an

issue. Overall, the book is informative and worth reading to get an understanding of what differently abled people face especially in the church. Because of the difficult reading, I would rate it as a 3.

Theology examines all manner of issues dealing with faith. Disability, whether you are born with one or it comes later in life, is seldom dealt with by theology. The word "toward" in the title is very important, for a great deal of work needs to be done in this field. The author goes a long way toward making the subject accessible to non-specialists, which is very good considering how the majority of people that should read this book are not specialists in theology. I suspect only theologians will read it, but I do suggest this book for any person of faith who is disabled, or loves someone who is disabled.

I haven't had the time to read lately. What I have read of it. I have enjoyed it.

As a theology student and as a person with a chronic illness that occasionally disables me from day-to-day activities I found this book to be just what I had been searching for from my theology books for years. The myth of disability as an affliction for sin is dispelled! The myth that someone with a disability is dispelled! The book reminds all that in Christian theology we are all made in imago dei even those of us with physical and medical disabilities. Thank you to the author for claiming me to be made in the image of God! I highly recommend this book for all theology students as well as those who are hurting in their relationship with God due to illness.

Good. Thanks.

Isn't God a white-haired, able-bodied male? As so many myths have been exploded since liberation theology entered our consciousness, perhaps handicapism is the final frontier (probably not.) In 1980 I became temporarily handicapped due to a car accident and it opened my eyes and spirit to disability. In the last few years I have become handicapped in ways sometimes invisible, but increasingly more visible. (Nancy Eiesland spends some time discussing the vocabulary of this "condition." I'm using words I'm comfortable with; just as she used the words she's comfortable. Like everything else there is no unanimity of style. The book is described as a master's thesis or having been derived from her master's thesis. It shows. That's both good and bad news. It exercised my brain cells - always a good thing even for folks who aren't handicapped. In addition to reach an audience including church leaders, she needed to give us the theological justification for what she is

proposing. Agree with her theology or not, you have to take seriously adding handicapism under the umbrella of liberation theology. She couldn't have fulfilled this purpose without writing it from an academic point of view. She used the experience of two other authors who happen to be handicapped to increase the variety of handicap experiences. I read Nancy Mairs', *Waist High to the World* several years ago and enjoyed it enormously, but Nancy Eiesland is coming at handicapism not only from the point of view of lived experience, but also asking, "What does it mean to me as a person of faith to be handicapped? Can I be a disciple with a broken body? How should church leaders use the gifts of our brothers and sisters to enrich and challenge our churches/synagogues/mosques?" I, or we as a people are, inately nosy and I could have gotten to her point and the issues she raised sooner if she had described her disability near the beginning of the book just so I could put her story in context. It doesn't make any difference to her work or point of view, but... I have only read the beginning of the book so far and all I know about her is that she uses a wheelchair and has braces. It sounds as though this situation has been ungoing since childhood. Eiesland has barely opened the door on theological reflection on handicapism. I look forward to the next authors who will take us further.

I was assigned to read this text for a course. It was one of the most life changing reads of my entire life. I have recommended the book to family and friends and I will continue to do so. It was a liberating read which caused me to evaluate my own thoughts towards those that are able bodied and those that are not. My concept of what is whole and what is not has also been affected. And although I do not live with a handicap the book gave me insight that I could have never imagined. Thank you Nancy Eiesland for a marvelous work.

This is one of the best books on theology and the disabled that I have ever read. As a student preparing for the ordained ministry I would recommend this book to all seminarians and pastors. It is time that the church rethink it's response to the disabled. Nancy Eiesland does this wonderfully when she reminds us of the wounds of Christ.

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