

Disability Providence And Ethics Bridging Gaps Transforming Lives Studies In Religion Theology And Disability

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 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.

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

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love.--Brian Brock, Reader in Moral and Practical Theology, University of Aberdeen

Mercy is an important concept in the Christian moral tradition. It is one of the most prominent divine attributes, and is embodied in Jesus Christ. This volume investigates the concept of mercy from a Protestant point of view with respect to its consequences for an increasingly non-Christian society. Starting from its biblical origins, a group of international authors explicates the intrinsically messianic logic of divine mercy for its potential in current theological ethics, practical ecclesiology, systematic and public theology.

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"

Drawing on the controversial case of "Ashley X," a girl with severe developmental disabilities who received interventionist medical treatment to limit her growth and keep her body forever small—a procedure now known as the "Ashley Treatment"—Reconsidering Intellectual Disability explores important questions at the intersection of disability theory, Christian moral theology, and bioethics. What are the biomedical boundaries of acceptable treatment for those not able to give informed consent? Who gets to decide when a patient cannot communicate their desires and needs? Should we accept the dominance of a form of medicine that identifies those with intellectual impairments as pathological objects in need of the normalizing bodily manipulations of technological medicine? In a critical exploration of contemporary disability theory, Jason Reimer Greig contends that L'Arche, a federation of faith communities made up of people with and without intellectual disabilities, provides an alternative response to the predominant bioethical worldview that sees disability as a problem to be solved. Reconsidering Intellectual Disability shows how a focus on Christian

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theological tradition's moral thinking and practice of friendship with God offers a way to free not only people with intellectual disabilities but all people from the objectifying gaze of modern medicine. L'Arche draws inspiration from Jesus's solidarity with the "least of these" and a commitment to Christian friendship that sees people with profound cognitive disabilities not as anomalous objects of pity but as fellow friends of God. This vital act of social recognition opens the way to understanding the disabled not as objects to be fixed but as teachers whose lives can transform others and open a new way of being human.

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 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.

THE STORY: The place is a communal residence in a New England city, where four mentally handicapped men live under the supervision of an earnest, but increasingly burned out young social worker named Jack. Norman, who works in a doughnut shop and

How our colleges and universities can respond to the changing hopes and needs of society In recent decades, cognitive psychologists have cast new light on human

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development and given colleges new possibilities for helping students acquire skills and qualities that will enhance their lives and increase their contributions to society. In this landmark book, Derek Bok explores how colleges can reap the benefits of these discoveries and create a more robust undergraduate curriculum for the twenty-first century. Prior to this century, most psychologists thought that creativity, empathy, resilience, conscientiousness, and most personality traits were largely fixed by early childhood. What researchers have now discovered is that virtually all of these qualities continue to change through early adulthood and often well beyond. Such findings suggest that educators may be able to do much more than was previously thought possible to teach students to develop these important characteristics and thereby enable them to flourish in later life. How prepared are educators to cultivate these qualities of mind and behavior? What do they need to learn to capitalize on the possibilities? Will college faculties embrace these opportunities and make the necessary changes in their curricula and teaching methods? What can be done to hasten the process of innovation and application? In providing answers to these questions, Bok identifies the hurdles to institutional change, proposes sensible reforms, and demonstrates how our colleges can help students lead more successful, productive, and meaningful lives.

Time is central to all that humans do. Time structures days, provides goals, shapes dreams--and limits lives. Time appears to be tangible, real, and progressive, but, in the end, time proves illusory. Though mercurial, time can be deadly for those with disabilities. To participate fully in human society has come to mean yielding to the criterion of the clock. The absence of thinking rapidly, living punctually, and biographical narration leaves persons with disabilities vulnerable. A worldview driven by the demands the clock makes on the

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lives of those with dementia or profound neurological and intellectual disabilities seems pointless. And yet, Jesus comes to the world to transform time. Jesus calls us to slow down, take time, and learn to recognize the strangeness of living within God's time. He calls us to be gentle, patient, kind; to walk slowly and timefully with those whom society desires to leave behind. In *Becoming Friends of Time*, John Swinton crafts a theology of time that draws us toward a perspective wherein time is a gift and a calling. Time is not a commodity nor is time to be mastered. Time is a gift of God to humans, but is also a gift given back to God by humans. Swinton wrestles with critical questions that emerge from theological reflection on time and disability: rethinking doctrine for those who can never grasp Jesus with their intellects; reimagining discipleship and vocation for those who have forgotten who Jesus is; reconsidering salvation for those who, due to neurological damage, can be one person at one time and then be someone else in an instant. In the end, Swinton invites the reader to spend time with the experiences of people with profound neurological disability, people who can change our perceptions of time, enable us to grasp the fruitful rhythms of God's time, and help us learn to live in ways that are unimaginable within the boundaries of the time of the clock. --Stanley Hauerwas, Gilbert T. Rowe Professor Emeritus of Divinity and Law, Duke Divinity School

In the United States, some populations suffer from far greater disparities in health than others. Those disparities are caused not only by fundamental differences in health status across segments of the population, but also because of inequities in factors that impact health status, so-called determinants of health. Only part of an individual's health status depends on his or her behavior and choice; community-wide problems

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like poverty, unemployment, poor education, inadequate housing, poor public transportation, interpersonal violence, and decaying neighborhoods also contribute to health inequities, as well as the historic and ongoing interplay of structures, policies, and norms that shape lives. When these factors are not optimal in a community, it does not mean they are intractable: such inequities can be mitigated by social policies that can shape health in powerful ways. *Communities in Action: Pathways to Health Equity* seeks to delineate the causes of and the solutions to health inequities in the United States. This report focuses on what communities can do to promote health equity, what actions are needed by the many and varied stakeholders that are part of communities or support them, as well as the root causes and structural barriers that need to be overcome.

The American College of Physicians' Ethics Manual is designed to help facilitate the process of making ethical decisions in clinical practice and medical research. Some aspects of medicine are fundamental and timeless.

Medical practice, however, does not stand still. The fifth edition of the Ethics Manual examines emerging issues in medical ethics faced by internists and their patients and revisits older issues that are still very pertinent. The distinction and potential conflicts between legal and ethical obligations when making clinical decisions are discussed. New or expanded sections have been added including third party evaluations, confidentiality, complementary and alternative care, boundaries and privacy, gifts from patients, care of patients at the end of life, solid organ transplantation, physician-assisted

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suicide, the changing practice environment and managed care of ethics, physician-industry issues, selling products out of the office, health and human rights, patient safety, prisoners as patients, strikes and joint actions, consultation and shared care, and research ethics. Sections on genetic testing, the changing practice environment and managed care, organ donation, and disability certification have been added.

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 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. Hans Joachim Iwand (1899–1960) und Dietrich Bonhoeffer (1906–1945) gehören zu den bedeutendsten evangelischen Theologen des 20. Jahrhunderts. Ihre

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Lebenswege weisen interessante Verbindungen auf: Beide setzten sich mit der Theologie und (Kirchen-)Politik ihrer Zeit kritisch auseinander und engagierten sich für die Bekennende Kirche. Die vorliegende Aufsatzsammlung, die aus einem Symposium hervorgegangen ist, das die Hans Iwand-Stiftung 2014 in Dortmund veranstaltet hat, untersucht Gemeinsamkeiten und Unterschiede in biographischer Hinsicht sowie im Blick auf theologische Themen, die Iwands und Bonhoeffers Lebenswerk bestimmten. Dabei handelt es sich nicht nur um einen theologiegeschichtlichen Vergleich, sondern die Zielsetzung ist auch, dass dadurch die Einsicht in die Eigenart ihres theologischen Denkens vertieft wird und daraus Impulse hervorgehen, die uns heute theologisch anstoßen und weiterhelfen. Zu den behandelten Themen gehören das Engagement für den Frieden, die Auffassung von den Mandaten und Ordnungen, die Predigt des Gesetzes, die Konzeption eines Widerstandsrechtes, das jeweilige Sünden- und Wirklichkeitsverständnis, die Redeweise von der ‚mündigen Welt‘, die Nietzsche-Rezeption, der Zusammenhang von Beichte, Sündenvergebung und Abendmahl, die Bedeutung der Eschatologie auch im Blick auf die ‚Erlösung zum Diesseits‘, die Konzeption theologischer Ethik und das jeweilige Kirchenverständnis. In einem Ausblick erörtern die Autoren die Frage, was mit Bonhoeffer und Iwand im Hinblick auf die heutige Lage von Kirche und Theologie zu besprechen wäre.

What does healing mean for people with disabilities?

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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.

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

In highly accessible essays, the book covers the history, achievements, and cutting-edge questions in the area of gender and biblical scholarship, including violence and the Bible, female biblical God imagery, and sexuality."--Jacket.

This report examines the links between inequality and other major global trends (or megatrends), with a focus on technological change, climate change, urbanization and international migration. The analysis pays particular attention to poverty and labour market trends, as they mediate the distributional impacts of the major trends selected. It also provides policy recommendations to manage these megatrends in an equitable manner and considers the policy implications, so as to reduce inequalities and support their implementation.

Originally published as Meister Eckhart: Philosoph des Christentums, 3rd ed. Copyright A Verlag C.H. Beck oHG, Meunchen 2011.

Embodying Youth: Exploring Youth Ministry and Disability seeks to help close the gap between disability theology and youth ministry education.

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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*.

Depression is difficult to define. It is commonly described as a chemical imbalance, a subjective experience of despondency, or even a semiotic construct. The various theories of depression--biochemical, psychological, cultural--often reflect one's philosophical anthropology. How one defines the human person is telling in how one defines mental disorder.

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Philosophy and the sciences tend to offer reductive explanations of what it means to be human, and such approaches rarely consider that we may be spiritual beings and so fail to entertain a theological approach. Peter J. Bellini invites us to reimagine the person in light of the image of God in Christ, the divine enfleshed in human weakness. The Cerulean Soul responds to real challenges in the sciences and philosophy and offers a relational theological anthropology shaped by a cruciform framework that assumes and affirms human contingency, limitation, and fallenness. With reference to Christ's incarnation, Bellini reveals how depression is inexorably tied to our relationship with God as his created beings: original, fallen, and renewed. Despondency serves as a biosocial and spiritual marker for our human weakness, brokenness, and spiritual struggle for meaning and wholeness. Further, it is a call to grow, to be restored, and to be made holy in the image of God in Christ. What emerges is a therapeia of the imago for depression that fills the gaps in our present attempts to determine the malady's etiology and treatment. Taking the missio Dei of union with the risen Christ as its goal, The Cerulean Soul opens up the perennial problem of human despondency to an eschatological trajectory of hope and peace, redemption and transformation, given freely in Christ through the healing and sanctifying work of the Holy

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Spirit. Christoformity, informed by the subversive kingdom of God, gives new form to all persons, abled and disabled.

Nicholas Guyatt offers a completely new understanding of a central question in American history: how did Americans come to think that God favored the United States above other nations? Tracing the story of American providentialism, this book uncovers the British roots of American religious nationalism before the American Revolution and the extraordinary struggles of white Americans to reconcile their ideas of national mission with the racial diversity of the early republic. Making sense of previously diffuse debates on manifest destiny, millenarianism, and American mission, *Providence and the Invention of the United States* explains the origins and development of the idea that God has a special plan for America. This conviction supplied the United States with a powerful sense of national purpose, but it also prevented Americans from clearly understanding events and people that could not easily be fitted into the providential scheme. *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.

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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 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

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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, 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.

The New Testament gospels feature numerous social exchanges between Jesus and people with various physical and sensory disabilities. 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

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which the gospel writers reinforce and reflect, as well as subvert, culturally-driven constructions of disability in the ancient world.

While the struggle for disability rights has transformed secular ethics and public policy, traditional Christian teaching has been slow to account for disability in its theological imagination. Amos Yong crafts both a theology of disability and a theology informed by disability. The result is a Christian theology that not only connects with our present social, medical, and scientific understanding of disability but also one that empowers a set of best practices appropriate to our late modern context. 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

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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 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

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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 most mobile devices or computers.

Every year, the cost of a four-year degree goes up, and the value goes down. But for many students, there's a better answer. So many things are getting faster and cheaper. Movies stream into your living room, without ticket or concession-stand costs. The world's libraries are at your fingertips instantly, and for free. So why is a college education the only thing that seems immune to change? Colleges and universities operate much as they did 40 years ago, with one major exception: tuition expenses have risen dramatically. What's more, earning a degree takes longer than ever before, with the average time to graduate now over five years. As a result, graduates often struggle with enormous debt burdens. Even worse, they often find that degrees did not prepare them to obtain and succeed at good jobs in growing sectors of the economy. While many learners today would thrive with an efficient and affordable postsecondary education, the slow and pricey road to a bachelor's degree is starkly the opposite. In *A New U: Faster + Cheaper Alternatives to College*, Ryan Craig documents the early days of

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a revolution that will transform—or make obsolete—many colleges and universities. Alternative routes to great first jobs that do not involve a bachelor's degree are sprouting up all over the place. Bootcamps, income-share programs, apprenticeships, and staffing models are attractive alternatives to great jobs in numerous growing sectors of the economy: coding, healthcare, sales, digital marketing, finance and accounting, insurance, and data analytics. A New U is the first roadmap to these groundbreaking programs, which will lead to more student choice, better matches with employers, higher return on investment of cost and time, and stronger economic growth.

Bridging the Great Divide: Musings of a Post-Liberal, Post-Conservative Evangelical Catholic represents a pivotal moment in the life of the Catholic community. As the Church seeks to maintain its unique witness, nurture the faithful, and evangelize, a new generation of American Catholics has emerged. No longer the "next generation," these new leaders came of age after the Second Vatican Council and, like many others, no longer find compelling the battles between the liberals and conservatives throughout the post-conciliar period. Today's faithful are searching for an expression of Catholic Christianity that is vibrant, colorful, provocative, counter-cultural, deeply rooted in the tradition, and full of the promise of the Good News. In this timely and prophetic book, Father Robert Barron—himself a member of the younger generation—has minted a new vernacular

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and blazed a new way that goes bridges the great divide and gives voice to the concerns of post-liberal, post-conservative, evangelical believers.

* A womanist theology of change * Integrates postmodern thought, womanist theology, and process philosophy

Offers an integrated theological vision of the Old and New Testaments that highlights the pattern of God's work through scripture.

A meditation on what Jesus did at the Last Supper when he laid his outer clothing aside and washed and tried his disciples' feet, a task ordinarily performed by the lowly household slave. The author pursues the connection of this gesture of humility and service to Jesus' actions at the Supper with the bread and wine, to the beatitudes and the rule of God in Jesus' ministry, and to the actions of Judas and Peter at the end of Jesus' life. In calling us to follow Jesus' example, the author invites us to break down the barriers which separate human beings and to put ourselves at the service of the weakest among us. This book speaks to all who want the teaching of Jesus to be sewn into the fabric of their daily lives.

The Future of Nursing explores how nurses' roles, responsibilities, and education should change significantly to meet the increased demand for care that will be created by health care reform and to advance improvements in America's increasingly complex health system. At more than 3 million in number, nurses make up the single largest segment of the health care work force. They also spend the greatest amount of time in delivering patient care as a profession. Nurses therefore

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have valuable insights and unique abilities to contribute as partners with other health care professionals in improving the quality and safety of care as envisioned in the Affordable Care Act (ACA) enacted this year. Nurses should be fully engaged with other health professionals and assume leadership roles in redesigning care in the United States. To ensure its members are well-prepared, the profession should institute residency training for nurses, increase the percentage of nurses who attain a bachelor's degree to 80 percent by 2020, and double the number who pursue doctorates. Furthermore, regulatory and institutional obstacles -- including limits on nurses' scope of practice -- should be removed so that the health system can reap the full benefit of nurses' training, skills, and knowledge in patient care. In this book, the Institute of Medicine makes recommendations for an action-oriented blueprint for the future of nursing.

This clear and concise text helps readers grasp the doctrines of the Christian faith considered basic from the earliest days of Christianity. Ronald Heine, an internationally known expert on early Christian theology, developed this book from a course he teaches that has been refined through many years of classroom experience. Heine primarily uses the classical Christian doctrines of the Nicene Creed to guide students into the essentials of the faith. This broadly ecumenical work will interest students of church history or theology as well as adult Christian education classes in church settings. Sidebars identify major personalities and concepts, and each chapter concludes with discussion questions and suggestions for further reading.

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Disability, Providence, and Ethics Bridging Gaps, Transforming Lives

Does what we are capable of doing define us as human beings? If this basic anthropological assumption is true, where can that leave those with intellectual disabilities, unable to accomplish the things that we propose give us our very humanity? Hans Reinders here makes an unusual claim about unusual people: those who are profoundly disabled are people just like the rest of us. He acknowledges that, at first glance, this is not an unusual claim given the steps taken within the last few decades to bring the rights of those with disabilities into line with the rights of the mainstream. But, he argues, that cannot be the end of the matter, because the disabled are human beings before they are citizens. "To live a human life properly," he says, "they must not only be included in our institutions and have access to our public spaces; they must also be included in other people's lives, not just by natural necessity but by choice." Receiving the Gift of Friendship consists of three parts: (1) Profound Disability, (2) Theology, and (3) Ethics. Overturning the "commonsense" view of human beings, Reinders's argument for a paradigm shift in our relation to people with disabilities is founded on a groundbreaking philosophical-theological consideration of humanity and of our basic human commonality. Moreover, Reinders gives his study human vividness and warmth with stories of the profoundly disabled from his own life and from the work of Jean Vanier and Henri Nouwen in L'Arche communities.

The eugenics movement prior to the Second World War

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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 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.

This is an extensive study of the 16th and 17th century belief that God actively intervened in human affairs to punish, reward, warn, try and chastise. It seeks to shed light on the reception, character and broader cultural repercussions of the Reformation.

The claim that God acts in the world is surely a basic

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theological claim, but it is one that has been construed in a wide variety of ways in the Christian theological tradition. In some accounts, God appears as the largest, first, and most powerful agent. In others, God is portrayed as the transcendent ground of all finite agency, while never acting on the same plane as other agents. The Christian doctrine of providence demands clear and deep thinking about God's relation to the world, about the nature of omnipotence, and about the theological meaning of the course of history. Ideas of miracle, natural law, intervention, and double agency are all closely linked in this fundamental Christian doctrinal complex. The Seventh Annual Los Angeles Theology Conference invited theologians across Christian traditions to engage the doctrine and to contribute their constructive accounts and proposals to the theology of divine action and providence.

«Freundschaft» bezeichnet eine Grundstruktur menschlichen Zusammenlebens. Das Nachdenken darüber reicht bis in die Anfänge der abendländischen Philosophie zurück.

Freundschaft spielt auch in der christlichen Theologie eine grosse Rolle. Allerdings hat das Verständnis von Freundschaft im Laufe der Geschichte erhebliche Wandlungen erfahren. Genauso wie Freundschaftsbande als unverzichtbar für ein gelingendes Leben betrachtet werden, als so prägnant werden auch ihre Zerbrechlichkeit und permanente Gefährdung oft diskutiert. Aktuell begegnet Freundschaft als Korrektiv hinsichtlich der vielbeschriebenen Individualisierungsprozesse in modernen arbeitsteiligen Gesellschaften. Aber geht die Sozialkapitalrechnung mit der Freundschaft auf? Kann Freundschaft leisten, was der Begriff in seiner Geschichte und in der Gegenwart zu versprechen scheint?

How to educate the next generation of college students to invent, to create, and to discover—filling needs that even the

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most sophisticated robot cannot. Driverless cars are hitting the road, powered by artificial intelligence. Robots can climb stairs, open doors, win Jeopardy, analyze stocks, work in factories, find parking spaces, advise oncologists. In the past, automation was considered a threat to low-skilled labor. Now, many high-skilled functions, including interpreting medical images, doing legal research, and analyzing data, are within the skill sets of machines. How can higher education prepare students for their professional lives when professions themselves are disappearing? In *Robot-Proof*, Northeastern University president Joseph Aoun proposes a way to educate the next generation of college students to invent, to create, and to discover—to fill needs in society that even the most sophisticated artificial intelligence agent cannot. A “robot-proof” education, Aoun argues, is not concerned solely with topping up students' minds with high-octane facts. Rather, it calibrates them with a creative mindset and the mental elasticity to invent, discover, or create something valuable to society—a scientific proof, a hip-hop recording, a web comic, a cure for cancer. Aoun lays out the framework for a new discipline, humanics, which builds on our innate strengths and prepares students to compete in a labor market in which smart machines work alongside human professionals. The new literacies of Aoun's humanics are data literacy, technological literacy, and human literacy. Students will need data literacy to manage the flow of big data, and technological literacy to know how their machines work, but human literacy—the humanities, communication, and design—to function as a human being. Life-long learning opportunities will support their ability to adapt to change. The only certainty about the future is change. Higher education based on the new literacies of humanics can equip students for living and working through change.

Reformierte Bekenntnisschriften sind theologische Quellen

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besonderer Art. Das gilt insbesondere für die Vielzahl an Bekenntnissen der Gegenwart. Sie zeichnen sich durch ihr Selbstverständnis aus, Auslegung und Konfession des Glaubens in einer bestimmten Situation zu sein. Diese Situation ist konstitutiv für die jeweilige Darlegung des Geglauten. Die Standortbedingtheit religiöser Rede sowie das Wissen darum sind den Bekenntnistexten inhärent. Sie stehen Vorstellungen von universell gültiger Wahrheit immer schon vermittlungsbedürftig gegenüber. Die Autorinnen und Autoren widmen sich diesem spannungsvollen Verhältnis von Normativität und Standortbedingtheit. Der Band vereinigt in sich Studien zu aktuellen Fragen der Hermeneutik reformierter Bekenntnisse sowie Fallstudien zu einzelnen Bekenntnistexten.

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