

In search for a relevant missiology for persons with disabilities

Stephen Arulampalam

Abstract

The world we are living in is full of wounds; in this context, we are called by the wounded God to share his love through our words and deeds to the wounded people in order to create equality, justice and peace. In this article I will specifically focus on the missiology for the persons with disabilities.

My personal wounded experience and the experience of my family challenged me to work towards the persons with disabilities. In the wounded world, persons with disabilities are socially, politically, culturally and economically excluded in the form of verbal, psychological and physical, in the church and in the society in Sri Lanka.

In this article I will define who a disable is, and how they are excluded by the society and church and how missiology can heal the wounds of the persons with disabilities. In my new missiology, I will include; the wounded God, Blind Christology, New spirituality, Re-interpreting miracles of Jesus and re-reading the hymns and proverbs from the perspective of persons with disabilities. I will then make suggestions and recommendations for the church.

To carry out this task, I will use the following primary sources; *This Abled Body, Exploring Disability: A Sociological Introduction, Disability Studies Today, Including People with Disabilities in Faith Communities, Disability and Christian Theology, The Disabled God, Interpreting Disability: A church of all and for all, 'The Broken Body in a Broken World: A Contribution to a Christian Doctrine of the Person From a Disabled Point of View', Journal of Religion, Disability and Health.*

This is Stephen's first paper proposal, the one above was sent later.

Mission to the wounded world

The world we are living in is full of wounds; human being with God (2 Cor 5:17-20), human being and human beings (Matt 5:22-24) and human being with nature (Romans 8:22). In this context, we are called by the wounded God to share his love to through our words and deeds to create equality, justice and peace. This article is going to look at mission from the perspective of people with disabilities.

I am Arulampalam Stephen born in the Northern part of Sri Lanka, Jaffna. When I was 9 months old I had fever. The doctor gave wrong medicine that affected my nerves. This caused my sight to gradually deteriorate. Now I am visually impaired person. In 1995, our house was demolished by the war and my father's right leg was amputated. My personal and family wounded experience to challenged me to work towards the persons with disabilities. In the wounded world, persons with disabilities are socially, politically, culturally and economically excluded; verbally, psychologically and physically in the church and in the society in Sri Lanka.

In this article I will define who is disable, and how they are excluded by the society and church and how missiology can heal the wounds of the persons with disabilities. In my new missiology I will include; the wounded God, Blind Christology, New spirituality, Re-interpreting miracles of Jesus and the rereading hymns and proverbs from the perspective of persons with disability. I will then make suggestions for the church.

To carry out this task, I will use the following sources;

13. Bibliography

Hector Avalos, Sarah J Melcher, Jeremy Schipper Eds., *This Abled Body*, (Atlanta: Society of Biblical Literature, 2007).

Colin Barnes, Geof Mercer, Tom Shakespeare, *Exploring Disability: A Sociological Introduction*, (Cambridge: Polity Press, 2005).

Colin Barnes, Mike Oliver, Len Barton Eds., *Disability Studies Today*, (Malden: Blackwell Publishers Inc, 2002).

Jennie Weiss Block, *Copious Hosting*, (London: The Continuum International Publishing Group Ltd 2002)

Erik W Carter, *Including People with Disabilities in Faith Communities*, (Maryland: Paul H. Brookes Publishing Co, 2007).

Deborah Beth Creamer, *Disability and Christian Theology*, (New York: Oxford University Press, Inc 2009).

Lennard J. Davis Ed., *The Disability Studies Reader*, (London: Routledge 1997)

Disability Discrimination Act 2005, Available from:

http://www.opsi.gov.uk/Acts/acts2005/ukpga_20050013_en_1, [14/1/10]

Nancy L Eiesland, *The Disabled God*, (Nashville: Abingdon Press, 1994).

Nancy L Eiesland, Don E Saliers Eds., *Human Disability and the Service of God*, (Nashville: Abingdon Press, 1998).

Arne Fritzson and Samuel Kabue, *Interpreting Disability: A church of all and for all*, (Geneva: WCC Publications, 2004).

Erving Goffman, *Stigma: Notes on the Management of Spoiled Identity*, (London: Penguin Books Ltd, 1990).

Ted Harrison, *Disability Rights and Wrongs*, (Oxford: Lion Publishing plc, 1995).

John E. Hartley, *Word Biblical Commentary Leviticus*, (Dallas, Texas: Word Incorporated 1992).

John M. Hull, 'The Broken Body in a Broken World: A Contribution to a Christian Doctrine of the Person From a Disabled Point of View', *Journal of Religion, Disability and Health*, No 4, Volume 7.

Steve Jensen, Chris and Celia Nicholson, *Through the Roof resources, Hearts in Motion 2nd Edition*, © Through the Roof 2004.

Ranjit Kumar, *Research Methodology 2nd Edition*, (London: Sage Publications Ltd, 2005)

Roy McCloughry, Wayne Morris, *Making a World of Difference*, (London: Society for Promoting Christian Knowledge, 2002). Bevens Stephens, *Models of Contextual Theology* (Maryknoll: Orbis Books, 2009).

Bevens, B. Stephen and Roger P. Schroeder, *Constants in Constant* (Maryknoll: Orbis Books, 2004).