**TH530A September 29th Presentation 1: Samiha, Jillian and Bethany**

**Creation and the Cross: Wrestling with Anselm By Elizabeth A. Johnson**

* Chapter focuses on Anselm’s argument / theory from “Why God became Man” (Anselm, 2014) and questioning the necessity of Jesus needing to die for the sins of humanity
* Elizabeth offers 7 criticisms of the satisfaction theory
* Main interest is to look at the cross from an ecological perspective as opposed to a perspective focused on humanity

**The Mad Preacher and The Three Persons in One God By Agbonkhianmeghe E. Orobator**

* “Christianity traditionally represents the nature of God as Father, Son, and Spirit” (Orobator 2008, 27)
* “The symbol of the Trinity points to the event and nature of our salvation … it reminds us that we are saved by God, through Jesus Christ, in the power of the Holy Spirit” (Orobator 2008, 28)
* “Obirin meta” (Orobator 2008, 32) - allows us to “name and understand God” (Ibid.)

**God is a Homemaker By A.J. Swoboda**

* “Demolishing the divide between the sacred and the secular...shapes so much of our thinking”...we can serve God everywhere, anywhere..to live in Love of God is sacred living.
* Swoboda makes a great contemporary connection when she makes the point of how accessible and intimate God is, she says: “Everybody has a neighbor. Everybody has someone to love and serve—and someone who needs to hear the Good News.” and then when she notes how God does Women’s work, “Everyone is part of this story- men and women, rich and poor, powerful and marginalized.”

**God’s Nose By Melissa Florer-Bixler**

* Florer-Bixler makes an interesting and controversial stance when she says “God has a nose...God is in the habit of smelling things.” Because God is everywhere, he also is integrated in the senses and has a habit of smelling
* This connection makes God even more humane, even more accessible and familiar.

**Who is the God we Worship? By John Swinton**

* “Disability is a social construct, the product of negative beliefs, values, assumptions, policies and practices” (Swinton, 2011, 278).
* Exclusionary laws; if God is disabled, then how are the able-bodied represented?
* God’s love for vulnerability and human frailty; “A recognition of shared vulnerability does away with negative cultural assumptions and opens up spaces for forms of love that mirror God’s love for creation” (Swinton, 2011, 292).

**Deaf Liberation Theology and Deaf Teología Indígena By Marcel Broesterhuizen**

* “The Deaf community, caught between their spiritual needs and often unintentional oppression of the Church, frequently elects to flee the Church rather than advocate for their needs” (Lockhart, 2007).
* For those in Deaf culture, when ministry is done by “Deaf persons themselves” it has increased effectiveness
* A Deaf space that includes Christian ministry should also include personal storytelling and have a creative space, to “reflect on their faith” in various mediums.
* There should be a focus on normalizing deafness and deaf people being grouped together