Disability theology is the attempt by disabled and non-disabled Christians to understand and interpret the course of Jesus Christ, God, and humanity against the backdrop of the historical and contemporary experiences of people with disabilities. It has come to refer to a variety of perspectives and methodological approaches designed to give voice to the rich and diverse theological meanings of the human experience of disability. This theological movement emerges from the ontological roots within the sociological critique of cultural perceptions of disability provided by disability studies. Disability studies highlight the implicit and explicit social oppression of people with disabilities and the underlying cadences of ‘ableism’ (an equivariant to racism, sexism, etc.) that are prevalent. Disability studies in 4 then focused on the ‘sociological model of disability’, which assumes (in contrast to medical models) that it is the ways in which society is structured (including the values and assumptions that underpin this structure) rather than particular impairments or pathology that cause disablement. For example, a person in a wheelchair is not disabled if they have adequate access to buildings, transport, etc; likewise, a person with an intellectual disability is disabled by the fact that current culture prioritizes reason and intelligence over friendship and dependance. In the USA the social model has been developed in line with the civil rights movement, such that people with disabilities are considered to be an oppressed minority group pushing towards civil rights and liberties. Disability theology picks up and develops theoretical perspectives such as these and presents a constructive critique of Christian theology and the practices that emerge from it in relation to the experiences of people with disabilities in Church and world. Disability theology recognizes that the meaning of the term ‘disability’ is diverse and complex, constructed and reconstructed according to particular times, cultures, contexts, and intentions. As a socially constructed way of naming difference, the term ‘disability’ can serve to advantage some people and disadvantage others. Disability theologians have recognized that theology has mostly been constructed without consideration of the body of people with disabilities. Consequently, the ways in which particular theological understandings and Christian practices have been developed have disadvantaged and at times served to exclude people with disabilities through, e.g., the exclusion of disability with sin or the exclusion of people with intellectual disabilities from the sacraments based on sacramental theologies that emphasise inclusion. When it is not so explicitly disadvantage or excluded people with disabilities, Christian theology and practice have often ignored their perspectives in a way that leads to tacit exclusion. Disability theology is informative in so far as it seeks to raise people’s consciousness to the experience of disability and its significance for the development and practice of Church theology, politics, and culture. It is also transformative in so far as, in seeking to challenge the primacy of disability theological and cultural interpretations, attitudes, assumptions, and values, and in presenting constructive theological alternatives to the status quo, it offers a different basis on which to understand God and value human beings. If the social sciences have begun to question the all-encompassing explanatory power claimed by social models of disability. Appeal to civil rights presupposes autonomy and self-representation, something that is uncommonly discussed in disability studies. Perhaps nothing more about the author’s identity can ever be proven. In any event, he knew late Athenian Neoplatonism (not only Porphyry but also Damsacus (ca 460–ca 540), and used earlier patristic literature, especially from the Catacombus of Perpetua. Thus, a corpus that was once noted for its original features ironically now seems increasingly dependent on prior works. The first treatise in most early manuscripts is the Dionysian presentation of the angelic ranks, The Celestial Hierarchy. It begins with the general method for interpreting symbols, whether biblical or liturgical. Chapters 4–10 present the seven ranks of angels, each in their distinctive Dionysian pattern: seraphim, cherubim, and thrones; dominions, powers, and authorities; principalities, archangels, and angels. Chapter 15, in conclusion, interprets many dispositions of the biblical descriptions, such as the angels’ physical features and equipment. The Celestial Hierarchy presents the rituals and orders of a Christian eucharistic liturgy. Chapter 1 introduces the vocabulary and general idea of a hierarchy and a hierarchy. The next three chapters present and interpret the three sacraments: baptism (called illumination), the Eucharist (or ananogia), and the consecration of the myron ointment that is used in other rites. Chapters 5–6 present the clergy and laity, including monks (see monasticism). Chapter 7 concludes the work by the author and interpreting the footnotes. The longest work in the Dionysian corpus is The Divine Names. Chapter 1 presents the basic point that Scripture can praise God by many names, some more appropriate than others, and that also by a ‘wise affirming’ that God is actually beyond every name and thus unknowable. With Chapter 4, The Divine Names exerts its first specific name for God, namely, the good, as well as ‘right’, ‘love’, and ‘beauty’. Chapter 1 unfolds the whole with the names ‘perfect’ and ‘one’, leading to the subject of union with God. Only a few pages long, but dense and difficult, The Mystical Theology begins with a prayer and advice to ‘Timothy’ that he should ascend above sense perception and conceptual achievement towards union with the One who is beyond perception and conceptual achievement. The programme of use of affirmation and negation is disputed by those entering into the cloud or the darkness of unknowing’ on Mt Sinai. Chapter 3 characterizes three previous Dionysian treatises (the lost or fictitious Theological Representations, The Divine Names, and the lost or fictitious Symbolical Theology)