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The Role of Shame and Guilt in a Theology of Cross-Cultural Mission

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Introduction

The beliefs, values and lifestyles of people who live in the two-thirds world of Asia, Africa and Latin America are reflected in cultures that are oriented more to honour and shame than to law and guilt. The same is true of the primal tribal people of the world including Maori and Polynesian. As the western world, including New Zealand, moves from the modernity of the Enlightenment to post-modernity and New Age the same shift from a guilt-culture to a shame-culture is becoming increasingly evident. This paradigm shift has profound implications for our understanding and practice of cross-cultural mission.

Muslims interpret sin as mistakes or ignorance. They have no need of a saviour. In fact the word 'salvation' is rarely used in Islamic literature. Muslims feel shame more deeply than guilt. When a member of their community becomes a Christian his family are deeply ashamed. The convert is an apostate. He has rejected the honour of Allah and the Qur'an, his community and his Islamic culture, for belief and culture are inseparable. Only by killing the son or daughter (or sister) will the honour of Islam and the family be restored. No guilt is attached to such an act. Hindus, Buddhists and Shintoists feel the same when a member of their community converts to Christianity but usually with less intensity.

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As Christian evangelists, teachers and missionaries we have traditionally focused on law, sin and guilt and proclaimed the need for repentance and forgiveness. This unquestionably is the central biblical paradigm and we must reaffirm it. However, we have rarely if ever stressed salvation as honouring God, exposure of sin as shame and the need for acceptance and the restoration of honour. A casual survey of Bible commentaries and theological textbooks written in the West and especially those by evangelicals confirms this bias. Few have articles on guilt and even fewer address the issue of shame. Church and theological leaders in the so-called two-thirds world have in the main been trained in evangelical schools in the West or those controlled by western thinking and they continue the same emphasis. On the other hand, liberal Asian theologians are more culture conscious than many of us. They may be right in what they affirm and wrong in what they deny. We need to be more discerning in passing judgement on them. I am thinking of M.M. Thomas, S.J. Samaratha, Wesley Ariarajah, Emerito Nacpil, Chongseng Son, Kosuke Koyama and even the famed or infamous Dr Chung Hyun-Kyung of the Canberra WCC Assembly.

Ordinary New Zealanders who have no church allegiance (perhaps 80% of the population) have little if any concept of sin, guilt and the need for repentance and justification by faith. These Christian values are meaningless to them. They see the church as irrelevant to their daily lives and they are turning in increasing numbers to New Age philosophies, seeking new paths of spirituality to peace and inner harmony. This paradigm shift has taken place over the last 40 years. The year 1960 was the high-point in church attendance with 50% of New Zealand children at Sunday School.

The need to re-evaluate our understanding of a theology of mission is urgent. In our mission out-reach programmes we are failing to bring to Christ and to discipleship the educated, the successful people of this world, be they high-caste Hindus, Buddhists, Muslims or the upper-classes of western society. We need to re-visit our theological and missiological understanding of the doctrine of God, the nature of our humanity and of sin and salvation. We need to look afresh at the glory of God in the cross as both a vicarious suffering and a vicarious death. The uniqueness of Christ's resurrection, the promise of the re-creation of all things is fundamental to our response to the ecological crisis which is one of the five faces of a comprehensive theology of mission. In biblical terms salvation involves God's unconditional love for the whole of humanity and acceptance of all who turn to Christ in repentance and faith. The undeserved grace of God reaches out to all who are overwhelmed by their shame and/or guilt.

The Church Fathers and the 16th century Reformers sought to hold together the two great streams of redemption, one focusing on creation and re-creation and union with

God, and the other on the Fall and redemption from judgement to come. Augustine's own dramatic conversion from a life of debauchery compelled him to emphasize the work of divine grace and deliverance from sin and guilt. Luther, who was overwhelmed by guilt in his struggle for righteousness in the context of the medieval church's obsession with guilt, judgement and hell, found liberation and assurance in the doctrine of justification by faith alone. Contemporary evangelicals have continued in the stream of this Reformation understanding of salvation.

In the 11th century AD theology centred on Anselm's *Cur Deus Homo?* For Anselm the meaning of the cross was found in its objective satisfaction for God's offended honour. His younger contemporary, Peter Abelard, emphasized the subjective nature of the influence of the cross on the followers of Christ whose own self-sacrifice moves people to respond in love, repentance and faith[1]. German liberal theology since the Enlightenment has continued this subjective tradition, while Hastings Rashdall has been its most vigorous exponent in the English speaking world. While we recognize the inadequacy of this moral influence theory, we affirm that the compelling love of God in Christ is fundamental to our understanding of the cross and therefore to our theology of mission. It is at the cross that the justice and love of God are revealed to us.

The development of the social sciences in the 20th century has deepened our understanding of how cultures function and change. Recent studies in pastoral counselling have raised important issues in the relationship of shame and guilt which are significant for both evangelism and the discipling of converts[2]. The School of World Mission at Fuller Seminary has pioneered the role of cultural anthropology in cross-cultural missions. Our task in this seminar is to evaluate how far these insights have impacted our training programmes for cross-cultural missions.

This leads me to enunciate three theses for your consideration and discussion:

First Thesis

The weakness of western theology and western theological education in cross-cultural mission and church growth is in part a failure to recognize the validity of the distinction between guilt cultures and shame cultures and the dynamic relationship between them.

Shame and guilt are distinct but inseparable. People of every culture

[1] See John Stott, *The Cross of Christ* (Leicester: IVP, 1986), pp. 217-221.

[2] R.H. Albers, *Shame: A Faith Perspective* (New York: Haworth Pastoral Press, 1995); D.W. Augsburger, *Pastoral Counselling Across Cultures* (Philadelphia: Westminster Press, 1986); K. Kitamori, *The Theology of the Pain of God* (Richmond: John Knox Press, 1965); C. N. Kraus, *Jesus Christ our Lord* (Scottdale: Herald Press, 1990); E. Nida, *Message and Mission* (New York: Harper, 1960); L.L. Noble, *Naked and Not Ashamed* (private:1975); Piers and Singer, *Shame and Guilt – A Psychoanalytic and Cultural Study* (Springfield: C.C. Thomas, 1971); L.B. Smedes, *Shame and Grace – Healing the Shame We Don't Deserve* (San Francisco: Harper, 1993)

experience both; for example, a Hindu's loyalty to his caste structure is motivated and controlled by the honour of the caste and the fear of the shame of disgracing it. Yet the same Hindu will go on a pilgrimage to the Kumbh Mela at Allahabad to bathe in the sacred river to wash away his sins. A man may feel guilty for committing murder while his family are ashamed to tell friends that their father is in prison. Guilt follows a moral action and shame a loss of face.

Western thought tends to fuse shame and guilt or to subsume shame as the subjective side of guilt. The noted Christian psychiatrist Paul Tournier in his book *Guilt and Grace* makes no reference to shame. All negative experiences are characterized as guilt. It has been suggested that one reason why William Shakespeare's works appeal to both eastern and western cultures is that he uses the concept of honour and shame more frequently than law and guilt, in fact nine times more!

Shame arises in the ontological context of a failure of self-identity while guilt is the consequence of a wrong action. Shame is the failure to live up to our ego-ideal and is experienced as loss of face, humiliation, defeat, ridicule, feeling inferior or worthless. Shame follows exposure before others with no place to hide. It means to be stripped naked. Shame is both personal and social. Fear is closely bound up with shame – the fear of losing face before one's family or peer group and even one's enemies. Shame also functions at a national level, especially in military defeat. The USA continues to spend millions of dollars trying to find those fallen in Vietnam and so recover their honour. Japan is still unwilling to apologize for its atrocities in the Pacific during the war of 50 years ago.

Shame is the reverse side of honour. For the Muslim Arab, honour is uprightness of character and integrity in lifestyle[3]. To be faithful to Allah and the Qur'an is the highest honour. Sexuality is another cornerstone of honour. A man's honour depends on keeping his women in seclusion in order to retain their pre-marital virginity and after marriage to restrain them from extra-marital sexual relationships[4]. Lying or cheating may not be considered to be moral issues but ways of protecting the honour of the family or the community. The shame of losing one's honour may be so humiliating that the shamed person commits suicide. The issue of shame is rarely discussed in similar cases in the New Zealand context, Few Japanese soldiers were taken prisoner in the Pacific war. They could not bear the shame of dishonouring the emperor or their country. A Chinese proverb states, 'A murder may be forgiven but an affront never.'

On the other hand guilt is the transgression of law, whether understood as a social contract or a divine revelation. It may also be falling short of keeping the law or the failure to live up to what we perceive to be

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[3] For an excellent discussion on honour and shame in Arab society, see Bill A. Musk, *Touching the Soul of Islam* (Crowborough, MARC, 1995), p. 67.

[4] Musk, *Touching the Soul of Islam*, p. 69

right. In monotheistic religious cultures, especially in Judaism and Christianity, sin and guilt are moral failures but in polytheistic or non-theistic cultures such as those in India, Thailand, China and Japan, disobeying authority or failure to adequately venerate one's ancestors results in a feeling of guilt and shame. In this context it is difficult to distinguish them.

Shame and guilt are both objective and subjective. Objectively they may be more easily distinguished; one being transcendent and the other social. Subjectively the feelings of shame and guilt may be very similar; both internalize the objective reality. One may be subsumed in the other.

I believe that our failure to understand how shame and guilt function in different cultures and their interrelatedness is a major reason for the slowness of church growth, especially among people with a developed world-view and a deep self-understanding.

Second Thesis

The biblical story interprets sin as idolatry with its consequent shame and guilt; God's answer in the cross is deliverance from the bondage of both shame and guilt and the experiencing of peace and harmony in God's family, the church.

The Good News of salvation in Christ is God's response to the consequence of human sin against God, against other individuals, against one's self-image and against creation itself.

The story begins with the account of the Fall resulting in the endemic nature of sin inherent in every human being. This sinful state of the human heart manifests itself in sinful actions in word, thought and deed in 'the wrong we have done and the good we have not done. We have sinned in ignorance; we have sinned in weakness; we have sinned through our own deliberate fault' (NZ Anglican Prayer Book). Being created in the image of God, all human beings have an insatiable desire to know God. As fallen beings we are constantly in rebellion against God.

The tension between these two states is seen in the functioning of conscience which is universal to all human beings. We may have a 'good conscience' but more often have a 'bad conscience'. Because of conscience 'all people are without any excuse' (Rom. 1:20) but also all will be judged by their conscience (Rom. 2:12-16). Conscience is more than a faculty of our being; it is the living God ever speaking through his Spirit to us. Conscience is a dynamic relationship between the creator and the creature and not a static organ of our being. Sadly the word of God in our hearts can be screened out by our selfish will. It is easily manipulated. It is the vehicle of our awareness of shame and guilt.

The balance in the biblical references to shame and guilt is revealing. In the Old Testament, 'honour' and its cognates occur more than 100 times and more than 70 times in the New Testament. 'Shame' representing at least 10 different Hebrew roots and 7 Greek roots occurs nearly 300 times in the Old Testament and 45 in the New Testament. 'Guilt'

and its derivatives occur 145 times in the Old Testament and 10 times in the New Testament.[5]

The relationship of shame and guilt is vividly illustrated in the story of creation and the Fall (Gen. 1-3). God created man and woman for union in marriage (2:23-24) with the added note 'the man and his wife were both naked and they felt no shame' (v. 25). But when Adam and Eve transgressed God's law and rejected his Lordship over them their eyes were opened and they realized they were naked and they tried to cover their nakedness (3:7). They hid from the presence of the Lord God in fear because they were naked (v. 8). They were ashamed, not because they had discovered their sexuality as Freud and others have suggested, but because they were totally exposed with nowhere to hide from the holiness of God (v. 10). Fear and shame were inseparably linked. Both were the consequences of a broken relationship with God and with each other. However, their shame was inseparable from their guilt in breaking the divine commandments. They were guilty and they felt guilty. God's judgement fell on each of them, their descendants and on nature itself. Each looked for a scapegoat by blaming the other and the serpent. God in his mercy and grace covered their shame and guilt with the skin of sacrifice. It seemed that they were aware first of their shame and then of their guilt.

In biblical history sin, which is referred to as coming short of the glory of God and as transgression of law, is described in terms of idolatry. Throughout the Old Testament, idolatry is the Baalisation of Yahweh worship, and the worship of the celestial bodies. In the New Testament immorality, greed and covetousness are described as idolatrous (Ephesians 5:5; Colossians 3:5).

Idolatry is the rejection of God's sovereignty and the creation of deity in one's own image or that of nature. By manipulating the image with magic incantations the idol worshipper hopes to achieve his own selfish desires. Idolatry is graphically described in Scripture as adultery. The higher forms of idolatry go beyond conceptual images. The devout Hindu, having sacrificed all earthly support and even the worship of his idols, strives for the moment of enlightenment, of pure bliss when he is able to cry out, '*ahum brahma asmi*' (I am Brahma or God). This may be compared to the action of our first parents who wanted to be equal with God. God's judgement on idolatry is bondage and death (Rom. 1:16-32).

The Decalogue brings out the dynamic relationship of sin, shame and guilt. The first three commandments relate to prohibitions against idolatry. The fourth and fifth are calls to honour God through keeping the Sabbath and the honouring of parents. Failure to do so is to dishonour the creator. The following five commandments are ethical, beginning

[5] See 'Shame' in *New Bible Dictionary* (Third Edition) (Leicester: IVP, 1996), p. 1085, and Lowell Noble 'Shame verses Guilt: A New Framework for Evangelism and Fellowship in Wesleyanism', *Wesleyan Theological Journal* vol 16 no 1, p. 55.

"Thou shalt not . . ."; they are clearly judicial and guilt bearing.

In the wide-ranging Mosaic laws, the ceremonial laws draw attention to the shame of defilement. On the other hand, the moral laws point to sin and guilt and the need for atonement through sacrifice. On the Day of Atonement (Leviticus 16) the sacrificing of the goat was a sin and guilt offering but the significance of the scapegoat released into the desert is not clear. I have not yet found a satisfactory answer in the commentaries I have consulted. Could it have been the covering of shame so that the honour of God could be restored?

In the Psalms, shame and guilt coexist side by side. In Psalm 31 David in grief and sorrow cries out, 'Do not let me be put to shame, O Lord' (v.17), while in Psalm 32 David confesses his sin and adds, 'You forgave the guilt of my sin.' In confessing his adultery David cries out for forgiveness, for a clean heart and for restoration of the joy of the Lord's salvation.

References to honour and shame dominate the message of the prophets, especially Jeremiah and Ezekiel. Jeremiah describes idolatry as shameful (Jeremiah 11:13). In Ezekiel the idols are an abomination to God.

In the New Testament the central message is the cross. Death by crucifixion was the most humiliating and shameful death ever devised by man.[6] Jesus died 'outside the city wall' as an object of shame, yet 'he endured the cross, scorning its shame and sat down at the right hand of the throne of God' (Hebrews 12:2). Jesus interpreted the shame of his cross as the triumph of the glory of God. The honour of God was restored. The risen and ascended Christ sat down to reign as King. In his vicarious suffering the awesomeness of his love was revealed. But Christ's death was also a vicarious death. He took our sin upon himself (2 Corinthians 5:21) and died in our place that we might be forgiven and our guilt covered. Here was the fulfilment of the messianic hope in the suffering servant songs of Isaiah.

Justice and love are joined at the cross. God's honour is restored, his justice vindicated. We are reconciled and united with Christ through the regenerating power of the Holy Spirit and we are also reckoned righteous and can now call God 'Abba Father'. We are no longer slaves but sons and daughters and heirs of the kingdom (Galatians 4:6f). The glory of the cross awaits its fulfilment in the promised return of our Lord in power and righteousness.

Third Thesis

The proclamation of the gospel across cultural barriers must first address the issue of shame before it can effectively respond to the conscious or sub-conscious awareness of guilt: it is important to discover bridges of communication between such conflicting cultures.

My third thesis is the application of this glorious hope to the task of pro-

[6] For a detailed description of the shame of the cross, see Jerome H. Neyrey, 'Despising the shame of the cross; Honor and shame in the Johannine narrative', (*Semeia*, 68, 1994), pp. 113-149.

claiming Christ and his gospel across cultural barriers to people whose world-view and spiritual pilgrimage is determined by the boundaries of honour and shame rather than of righteousness and guilt.

Where do we begin? Luther is reputed to have said, 'If you preach the Gospel in all aspects with the exception of the issues that deal specifically with our time you are not preaching the Gospel at all.' What then are the issues of our time? Are we answering questions our hearers have never asked or are no longer asking?

In many cases people's felt need is primarily physical – healing from sickness and disease, relief from poverty and deliverance from oppressive merchants, bureaucratic government officials or military dictators. Much of Jesus' public ministry was devoted to meeting people's material needs alongside his preaching on the kingdom of God. Vibrant churches today are those that have a similar concern. Jesus used simple bridges of communication to meet his hearer's deeper spiritual longing for peace, acceptance and security.

He talked to Nicodemus about new life from above in terms of rebirth and to the despised Samaritan prostitute about the water of life. He offered a new beginning to a woman caught in adultery: 'Go now and leave your sinful life' (John 8:11). To the paralytic he said 'Your sins are forgiven you . . . get up, take your mat, and go home (Mark 2:1-12). Zacchaeus, the despised tax officer of Jericho, responded with enthusiasm when Jesus accepted him and publicly identified with him in his rejection by society. No other teacher had attempted to restore his honour. Zacchaeus' life was radically changed. Wherever he went, Jesus accepted people as they were, affirmed their work to God and to society, and he called on them to repent and follow him. Only in the case of the Pharisees did he go directly to their sin and guilt, for they had no awareness of shame.

But perhaps Jesus' method of proclaiming the good news of the kingdom is most clearly seen in his parables. One example is sufficient. In all Asia the parable of the two lost sons is the most loved, retold and dramatised (Luke 15:11-32). People of all cultures can identify with it. It is a story about honour and shame, about unconditional acceptance and restoration. All the characters in the story are shamed: the wayward son whose self-image was destroyed, the elderly father who took the son's shame upon himself and the elder brother shamed because he was not invited to the banquet and jealous of his brother's undeserved restoration to sonship.[7]

Yet the theme of guilt, confession and forgiveness is not absent from the story. The prodigal comes to the realization of his true self, goes home and confesses to his father, 'I have sinned against heaven and against you'. It is a mistake to criticize the parable because the cross and atonement are not mentioned. The cross is implicit in the father's reply. As

[7] See Kenneth E Bailey, *Cross and the Prodigal* (St. Louis: Concordia, 1973).

with all parables, the story has direct but limited application. It tells us more about Christ's method of building bridges with people in need than about the whole gospel. Parables are meant to illustrate particular truths of the gospel, not to define the gospel.

In the Old Testament, the story of Nathan's approach to David (2 Samuel 12:1-25) is instructive for our understanding of mission today. David had no sense of guilt about his adultery. His marriage with Bathsheba was lawful and accordingly his conscience was suppressed. Wisely Nathan did not rebuke him directly as many of us evangelicals might have done, but rather through his parable of the rich man and the ewe lamb he awakened David's sense of shame. When Nathan came back with 'You are the man' David was overwhelmed with his guilt. He confessed his sin, was forgiven and was restored, as Psalm 51 records.

Paul's address to the court of Areopagus in Athens (Acts 17: 16-34) is a classic model of bridge building with people who have no knowledge of Christian values. Paul found a point of contact in their idolatry and in their philosophical understanding of the place of humankind in the cosmos. By skilfully leading his hearers to the Creator of all things he led them on to the incarnation of Jesus and to the meaning of his resurrection. Having prepared the ground Paul preached judgement to them and called for repentance and commitment to Christ. This condensed sermon does not recall all that Paul said. We could not imagine Paul preaching the gospel without mentioning the cross, even though it is not recorded in this account. Paul's success in this evangelistic event is seen in the impact it had on the leadership of the city. A few of the decision-makers of society believed. No doubt they sacrificed their future standing in the community. Converts had everything to lose by following Christ.

Summary and Conclusion

By way of summary, some of the bridges for effective communication across cultural barriers include:

1. We must begin with the known and conscious needs of the people we seek to bring to Christ. No one lives in a spiritual and cultural vacuum. Each religious community has an orienting centre and focus in their search for truth. The Buddhist wants to know how to overcome suffering, the Hindu seeks mystical absorption into God, the Muslim seeks assurance of God's mercy on the day of judgement, and the animist wants to know how to placate the unseen world of spirits. Common to all human searches is the longing for inner peace, for harmony in society and for meaning in death. These same concerns are increasingly true for our neo-pagan western world as well.

2. In today's world, people may appear to be rejecting religion but they are searching for spiritual reality with increasing intensity. This is as true for our post-modem secular age as it is for the people of Asia. The search for spiritual truth goes beyond the needs of the individual to the community. This is notably true in

the search for community by those who follow New Age philosophies. In Pakistan I have noticed that Muslims flock to the tombs or shrines of holy saints in greater numbers than those who go to the mosques. At the shrines they seek the help of the spirit world for their felt needs, whereas Allah in the worship of the mosque is distant and personally unknowable.

The challenge to churches today is to be communities of love and acceptance, reaching out to all people in need, living according to the new covenant of knowing God directly and receiving the assurance of forgiveness of sin (Heb. 8:8-12). The motto of Wheaton College, 'To know Christ and to make him known', challenges us to live as members of the kingdom of God and to obey the final commission Christ gave to his disciples.

3. In sharing Christ with people of other faiths, in most cases it is more meaningful to begin with the incomparable uniqueness of Jesus the Man than to argue his deity and sonship.[8] Hindus who are drawn to Ram as the ideal man are deeply challenged by Christ's lifestyle of purity, integrity, compassion and self-sacrifice, and above all by his vicarious suffering on the cross. The woman at the well used argument to cover her deeper needs. Jesus brushed these aside and spoke to her about the living water of eternal life. Jesus' compassion for the poor, his power over sickness, death, natural forces and the demonic world drew people to follow him. He spoke with authority, but wept in the presence of death. While Christ's death on the cross is our message, the incarnation is our starting point. We may win a theological argument with a Hindu or a Muslim friend, but in the process lose a potential convert.

4. The cross and the resurrection of Jesus Christ will always be the centre of our message, for here the glory of God is revealed in its fullness, transforming shame to honour and giving freedom from a bad conscience. This leads to the forgiveness of sin and the covering of guilt. The resurrection points to the glorious hope of life to come and to the re-creation of all things in Christ (Eph. 1:10).

5. To accept Jesus as more than a prophet but as God's own Son revealed in human flesh calls for a leap of faith, not into irrational fantasy but into the outstretched arms of him who was raised from the dead and is alive forever more. Salvation begins by taking the first step. The gospel always calls for a decision. Compassionate service to the poor and oppressed is mission only when service is offered in the name of Christ. The need for conversion and discipleship must always be at the heart of our understanding of mission.

6. The kingdom of God becomes visible on earth when the people of God as communities of faith live out in worship and in daily life the Lordship of Christ. If Christ is not visible in the church then the church is a stumbling block to the coming of the kingdom of God on earth. Conversion to Christ means conver-

[8] See Bruce Nicholls, *Is Jesus the only way to God?* (Auckland, AFFIRM Booklet No 5, 1998)

sion to the community, for converts cannot survive on their own in our hostile world.

In cross-cultural mission the importance of baptism cannot be overstressed. An unbaptized believer is a contradiction in terms. Baptism, whether as a child or an adult, is the sign of entry into the church. Our Lord's final commission was a challenge to make disciples and not just converts, to baptize and to teach, to manifest the power of Christ in miracles and to rejoice in suffering for Christ's sake. Together we are the body of Christ with many members but with only one head. We are called to be a witness in the world but not to be absorbed by it. Our counter-culture is a signpost towards the kingdom culture yet to be revealed.

7. The Holy Spirit is not only our guide into all truth but he is also the real missionary, opening and closing doors, preparing hearts to hear the gospel and ever calling us to follow in his footsteps. He is the giver of life, converting the lost and empowering God's people for ministry. It is the Holy Spirit who awakens the sense of shame and guilt. To this end personal and communal prayer in praise of Christ's glory and in intercession for the needs of others is foundational to the work of the Spirit in continuing Christ's mission on earth. As with Paul we are to give thanks and pray without ceasing and be filled with the spirit of God that Christ may be all in all.

Implications

The implications of the thesis of this paper for mission theology and for theological training need to be seriously considered. I suggest the following areas for further discussion:

1. We need to restate our theology of mission so that it is faithful to the whole of biblical revelation, thoroughly contextualized for the plurality of needs in our changing world and pastorally orientated in order to bridge the gap between our Faith communities and the world's disbelief.

2. We need to constantly revise the curricula of our theological schools towards the goal of greater integration of disciplines, give more attention to biblical hermeneutics, to the relationship of the gospel to the pluralities of cultures and to a more informed understanding of cultural anthropology, pastoral psychology and counselling. The spiritual formation of our students must always be our central concern, for without knowing Christ better we will not be effective in making him known to others.

3. We need to maintain a balance between the functions of the chapel, the classroom and the marketplace. Authentic spirituality, academic excellence and practical church-related experience are essential to training for our missiological task. To meaningfully meet these objectives may require longer periods of study and frequent refresher courses in continuous education. In-service training must be mandatory for all who are called to engage in cross-cultural mission.

There is no higher call than the one entrusted to each of us to disciple the nations for Christ.