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EDITORIAL

BY DIEUMEME NOËLLISTE

Properly understood, theology is a handmaiden to Christian faith. The task of theology is to explicate the Faith by expounding its tenets, elucidating its nuances and explaining its contours. In so doing, theology ensures that the Faith is properly understood by all who have an interest in probing it.

Now, to the believer the purpose of this cognitive grasp of the Faith is not merely the satisfaction of intellectual curiosity, important though that is, but conformity to Christian ideals in the course of daily living. To the extent that this objective is even approximated, theology can be said to serve the Faith in a most important way, namely, by facilitating the obedience of faith.

It is our hope that the articles in this issue of CJET will serve the Faith in this dual sense. Wayne Allen opens the discussion by showing that because the healing of the nations is at the heart of Judeo-Christian faith, that concept provides the basis for the development of a robust missionary faith that the Caribbean Church can use profitably as it seeks to play a greater role in the fulfillment of the Great Commission.

Allen has intimated that the need for divine healing for the nations is explained by the fallen condition of the human race. In his article, James Beck highlights this theme by focusing on one of the most destructive manifestations of human sinfulness: violence. Noting the various psychological explanations which have been offered for this dark side of human existence, Beck makes it clear that violence does not have the sanction of Scripture, and challenges Christians to take appropriate steps to stem its tide.

But the God who is concerned for the healing of the nations is not understood in the same way by the nations. In a review article, Samuel Murrell probes the works of several theologians who have focused on the issue of God and culture. Murrell shows how these theologians seek to affirm culture while remaining true to biblical revelation. Desiree Whittle's article is a practical application of this approach. Focusing on the work of Colin Chapman, Whittle demonstrates how the healing God of the Judeo-Christian faith may be presented to Muslims in a way

that is both sensitive to Muslim culture and faithful to the Christian message.

Although not placed in a penultimate position in this issue, Jim Stamoolis' article is a climax. It is a call to the practice of a spirituality that is nurtured and motivated by the Christian's loving devotion to Christ.

I know you will enjoy reading this issue of CJET!