

1: [www.enganchecubano.com](http://www.enganchecubano.com): Customer reviews: Unashamed to Bear His Name: Embracing the Stigma

*Now comes one of the most stunning verses in the New Testament: "So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name" (Acts ).*

The Gospel the World is Waiting For As our team in Central Asia was preparing to host a training for national church-planting partners, I took advantage of the opportunity to dialogue with the six national believers on our team about honor and shame. We examined the biblical story through the lens of honor and shame for over an hour, and they were animated and encouraged to see how the Bible speaks so directly into their honor-shame culture. I have shared with my sister many times that God forgives her sins. But she just says her shame is too great for God, and I have had nothing to say to her. Why am I just learning this now? If most of the world especially most unreached people groups live and think in terms of honor and shame, and honor-shame themes are inherent in the Bible, then why is honor and shame so absent in our missiology and theology? Why do we fail to present people in shame-based cultures with the honor-restoring salvation available in Jesus? These questions have huge missiological significance for the completion of the Great Commission. This is in contrast with individualistic Western societies that emphasize personal guilt, legal innocence, and retributive justice. Most people in collectivistic societies structure their life to avoid shame and maintain honor. This influences where they sit at a meal, how they introduce themselves, who they marry, where they work, and how they receive the message of Jesus. All of these behaviors are influenced by concern for maintaining a positive reputation and harmonious relationships in the community. Our Tunnel Vision Does the gospel address shame? Does Jesus Christ grant honor to those who believe in him? The Bible is saturated with honor and shame dynamics. Majority World peoples in shame-based cultures may intuitively understand facets of the Bible better than seminary-trained Westerners. Beginning from Genesis 1, honor and shame run through the entire story of the Bible. But Romans rarely uses courtroom terms like guilt 0x , forgiveness 1x , or innocence 1x. Rather it places much greater emphasis on shame 6x , honor 15x , and glory 20x. In this context, Paul reveals sin as the shameful manipulation of cultural systems that dishonors God 1: The biblical view of honor and shame runs even deeper than these passages suggest. God intends humanity to become his family, bearing his honor. This stands at the center of his salvific purposes for the nations. From Adam Gen 1: That has already been done. We must simply overcome the Western assumption that the legal framework of the gospel is the only biblical framework of salvation. It is a perfect match, just waiting to be made! He is an honorable King, a Father who provides for the entire family. He is pure, faithful, and gloriousâ€”the essence and source of all true honor. To magnify his glory, God created the world and spoke life into being. God created Adam and Eve, crowning them with glory and honor. They walked naked, but were not ashamed. They forfeited divine honor to pursue a self-earned honor. Their disloyalty to God created shame, so they hid and covered themselves. Moreover, their sin dishonored God, and God lost face. Because Adam and Eve brought shame upon everyone, God banished them from His presence. And having lost everythingâ€”our spiritual face, family, name, and statusâ€”we became engaged in a perpetual effort to construct a counterfeit honor for ourselves. The tower of Babel is a powerful illustration of our continuing drive to exalt ourselves and make a name for ourselves apart from God. He covenanted to honor Abram with a great name, as well as land, blessing, and many children. God made a special covenant to honor Israel if she would honor him with loyalty and obedience to his law. As an unfaithful spouse, Israel caused God to lose face. Like Adam, Israel was chosen for honor but ended up in shameful exile. Yet assurances and instances of divine exaltation e. JESUS Although Jesus was eternally glorious and honored in heaven, he became flesh to deliver us from our shame by embracing and destroying it. He was so full of divine honor that those who touched him were cleansed and accepted. His teaching proclaimed the true, eternal code of honor. So they shamed Himâ€”publicly and gruesomely. Jesus was arrested, stripped, mocked, whipped, spat upon, and nailed to die on a cross. Thus he broke the power of shame by embracing and overcoming it rather than retaliating. By fully honoring God and mankind, Jesus has reversed the shame that Adam and Israel had brought on God and humanity. Apart from God, mankind continues seeking to manufacture a false honorâ€” often through shaming others or boasting in

the superiority of our family or group. This pursuit of false honor dishonors God and leads to disgraceful conduct—abuse, anger, gossip, boasting, racism, violence, war, etc. Yet Jesus provides a better option. When we give our allegiance to Jesus, God removes our old status as unclean and shameful orphans and adopts us as his own pure and honorable children. We who find our honor solely in following Jesus are freed from the games of social manipulation, status construction, and face management. And we who embrace the shame of the cross with Christ are assured by His Spirit of eternal resurrection glory. Endnotes See a five-minute video on this theme, and other related videos, at HonorShame. Roland Muller, *Honor and Shame: Unlocking the Door* Xlibris, , p. Zondervan, , InterVarsity Press, , *Essays in Honor of Robin Scroggs*, eds. Virginia Wiles, Alexandra R. Brown, and Graydon F. Snyder Valley Forge, PA: A Commentary, Hermeneia Minneapolis: William Carey International University Press,

### 2: Embracing the shadow side “fear, shame, self-doubt” of creativity « ACEs Too High

R. T. Kendall in his new book, *"Unashamed to Bear His Name"* published by Chosen Books helps us in *Embracing the Stigma of Being a Christian*. From the Back Cover: *In our increasingly secular society, being a Christian carries a cost.*

These had been her teachers’ stern and wild ones’ and they had made her strong, but taught her much amiss. Not knowing how to introduce her, he ordered her to enter through the rectum. Shame balked at this and was highly indignant. Finally, she said to Zeus: This fable shows that those who are prey to love lose all shame. When I started doing a little research on shame, I remembered a book that I had been familiar with for a while but had never read, *Gay Shame*. *Gay Shame*, though, along a host of other thematically and theoretically related texts, was persuasive. Rather, it is to inquire into those dimensions of lesbian, gay, and queer sexuality, history, and culture that the political imperatives of gay pride have tended to repress and that Gay Pride as it is institutionalized nowadays has become too proud to acknowledge. Shame, then, grounds queer identity, and grounds queer pride. In his text *Insult and the Making of the Gay Self*, Didier Eribon most known for his spectacular biography on Michel Foucault explores in great depth how shame shapes queer identity—how insult create gay subjects. It is also a set of processes of subjection. Insult has preexisted individuals, and has already subjugated the gay and lesbian to the social and sexual order that it expresses and recalls. In language and action, insults mark out, make known, and reinforce the hierarchies between various identities—socially, culturally, racially. The world is insulting—and interpellates the homosexual—because it is structured according to hierarchies that carry with them the mere possibility of insult. He continues, explaining that insult: That person is letting me know that he or she has something on me, has power over me. The insult, whether ever uttered at us directly or not, shames us, and forms us as shameful, shamed individuals. The transformative effects of shame: As she puts it: I mean theatrical performance. Performance interlines shame as more than just its result or a way of warding it off, though, importantly, it is those things. So, what might it mean to think of a theology of shame, in light of these insights? An Urgent Call to Healing Minneapolis: See Beth Ann Gaede, ed. *Congregations Talking about Homosexuality: Homosexuality and Everyday Theologies* Chicago: University of Chicago Press, *Faces of Shame* Minneapolis: University of Minnesota Press, , here. Gotham Books, , Translated by Michael Lucey. Duke University Press, A given individual does not need to be actually discredited, if he is already discreditable. *Homosexuality and Modernity* Chicago: Which means, among other things, that therapeutic or political strategies aimed directly at getting rid of individual or group shame, or undoing it, have something preposterous about them:

### 3: The Biblical Shame of Nakedness – My Chains Are Gone

*As you'll recall, in Moses chapter 1, Moses met face to face with God who told him a few things. God told Moses that He was the Lord God Almighty, Endless was His name, that Moses was His son, that Moses was in the similitude of God's only begotten, and that He had a work for Moses to do.*

Pornography thrives on this wedding of sexual stimulation to nakedness. Such blindness is self-perpetuating, for it keeps Christians from seeing that most occasions of nudity in Scripture are nonsexual. My term porno-prudery effectively describes the widespread religious thinking that sanctions this unholy matrimony of sex and nudity. Prudery and pornography are fraternal twins, born from the same false, Creator-dishonoring concept of the body. Porno-prudery, by its very nature, sabotages an accurate understanding of the biblical shame of nakedness. By supposing that visible nakedness always has a sexual meaning, it treats the public sight of nudity as always shameful. Scripture does not support such an assumption. Correcting Culturally Colored Vision We moderns need to remove our culture-colored eyeglasses and stop reading back into Bible times the existence of swimsuits and private bathrooms. Archaeology helps us with this by showing how ordinary the sight of nonsexual nudity was in ancient civilizations. Not only were there public latrines and baths designed for group use, but in the Roman Empire, during the time of Christ, separate constructions to segregate males and females were deemed unnecessary. It is clear that our biblical ancestors did not share our present-day preoccupation with body shame. In all ancient cultures, patterns of outdoor bathing and excretory hygiene reflected this same healthy body acceptance. The many examples of manual laborers working without the encumbrance of clothing also speak of a healthier attitude toward bare human anatomy than we now have. So, neither in Bible lands nor elsewhere was a condition of visible nudity exclusively interpreted as sexual or shameful in nature. In view of this ancient way of perceiving nudity, we can begin to comprehend what the biblical shame of nakedness actually meant. But a full appreciation of that shame also depends on understanding the significance of clothing. The Nakedness of the Poor In the first place, the purpose of clothing in Scripture was not to hide the body, but to protect it from the elements and to adorn it either officially or aesthetically. Second, clothing was handmade and expensive. A single garment might be all that a working-class person owned. For the poor, literal nakedness and the coldness it brought were realistic possibilities that called for practical compassion. Naked shame is almost always related to clothing being lost or taken away in the contexts of coercion, military defeat, or poverty both physical and spiritual. Exploring these biblical examples of the shame about nakedness would require another article. Read It Again! Without the Cultural Filter Again, a preconceived idea that weds nudity with sexual involvement can bring a blindness to the study of Scripture. The men of Israel took captive , of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you. So the armed men left the captives and the spoil before the princes and all the assembly. And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria. It receives no comment of moral shock or reprimand. In those days, stripping clothes as spoil from defeated enemies was too commonly practiced and anticipated to be of special concern. Plundering hostages of their garments was a normal demonstration of military success. Because clothing was such a valuable commodity, it was part of the economic spoils seized from the defeated. If it had been, God would surely have spoken against it in the mouth of His prophet. Their naked condition displayed the shame of an impoverishing defeat, which always meant losing one of their most expensive possessions: Their shame consisted of more than just being stripped of clothing. They had lost everything. It was the naked shame of utter poverty. Always remember that Scripture was written in a cultural context. It recorded only information that God deemed worthy of inclusion. What was too ordinary for comment was left out. Its lack of concern

shows how, in those days, the commonness of nonsexual, openly visible nudity was not so scandalous or inappropriate that it warranted explanation. Their concerns were the shame of defeat publicized by their naked poverty and the painful cold of wind and weather to which such nudity exposed them during this long outdoor march. Gained From or Imposed Upon the Scriptures? An allegiance to cultural upbringing is difficult to overcome. However, when the Bible clashes against pet doctrines or inherited hermeneutics, the seriously committed believer will side with the authority of Scripture, no matter how large a mental paradigm shift is demanded. This biblical incident provides one of those opportunities. This passage, and many more like it, confront the popular, widespread idea among many believers that nudity itself is intrinsically sexual in nature and its visibility a source of shame. From the perspective of the human author of 2 Chronicles, the context of captivity and potential slavery made this extremely large multitude of naked females marching before the eyes of male soldiers a culturally understood or even expected situation. It held no apparent sexual significance. God Himself drew no moral attention to the public nudity involved not even to please a prudish group of future Bible readers. Our society and churches are suffering the sexual havoc that springs directly from this pornographic view of the body. Any successful attack on porn addiction by the Christian church must start with a careful and thoughtful review of Scripture passages like the one just explored. In the process, we might even regain the wholesome body acceptance of our biblical ancestors.

### 4: Embracing Shame | Victorian Literature and Culture

*In his new book UNASHAMED TO BEAR HIS NAME R. T. Kendall writes about embracing the stigma of being a Christian. He says that instead of feeling embarrassment and rejection, Christians should turn those feelings into sources of unimaginable blessing.*

Diddyâ€™but a change of heart, mind, and soul. Mine was not just a simple conversion , but also a spiritual transformation. I used to be Lew Alcindor, pale reflection of what white America expected of me. Although I had already achieved a certain degree of national fame as a basketball player, in my personal life I tried hard to fly under the radar. Celebrity made me nervous and uncomfortable. Over the next few years, I started to understand it better. Not only did I have the usual teenage angst of becoming a man. I was also playing for one of the best college basketball teams in the country, and trying to maintain my studies. Add to that the weight of being black in America in when James Meredith was ambushed while marching through Mississippi, the Black Panther Party was founded, Thurgood Marshall was appointed as the first African-American Supreme Court Justice, and a race riot in Detroit left 43 dead, 1, injured, and more than 2, buildings destroyed. They wanted me to be the clean-cut example of racial equality. The poster boy for how anybody from any background, regardless of race, religion, or economic standing, could become an American Success Story. To them, I was the living proof that racism was a mythological beast like the Minotaur. But I was also fighting a strict upbringing of trying to please those in authority. My father was a cop with a set of rules, I attended a Catholic school with priests and nuns with more rules, and I played basketball for coaches who had even louder rules. Rebellion was not an option. Still, I was discontented. I admired Martin Luther King , Jr. Or they were radical troublemakers wanting to take away white homes and jobs and daughters. I knew this reality was somehow wrong. That something had to change. Much of my early awakening came from reading the Autobiography of Malcolm X as a freshman. Imprisoned by an image of who I was supposed to be. The first thing he did was push aside the Baptist religion that his parents had brought him up in and study Islam. To him, Christianity was a foundation of the white culture responsible for enslaving blacks and of supporting the racism that permeated society. His explanation of how Islam helped him find his true self and gave him the strength to not only face hostile reactions from both blacks and whites, but to fight for social justice led me to study the Quran. This decision set me on an irrevocable course to spiritual fulfillment. I made serious mistakes along the way. As I said earlier, I was brought up to respect rulesâ€™and especially those who enforced the rules, like teachers, preachers, and coaches. During my years playing with the Milkwaukee Bucks, Hamas taught me his version of Islam and it was a joyous revelation. Actually, I was rejecting the religion that was foreign to my black African culture and embracing one that was part of my racial heritage percent of slaves brought from Africa were Muslims. The adoption of a new name was an extension of my rejection of all things in my life that related to the enslavement of my family and people. Alcindor was a French planter in Trinidad who owned my ancestors. My ancestors were Yoruba people, from present day Nigeria. His name felt like a branded scar of shame. From that year to this, I have never wavered or regretted my decision to convert to Islam. When I look back now, I wish I could have done it in a more private way, without all the publicity and fuss that followed. Many people are born into their religion. For them it is mostly a matter of legacy and convenience. Their belief is based on faith, not just in the teachings of the religion, but in the acceptance of that religion from their family and culture. For the person who converts, it is a matter of fierce conviction and defiance. Our belief is based on a combination of faith and logic because we need a powerful reason to abandon the faith of our families and community to embrace the beliefs foreign to both. Conversion is a risky business because it can result in losing family, friends, and community support. Some fans still call me Lew, then seem annoyed when I ignore them. Like a toy action figure. According to the Pew Research Center, the U. The acts of aggression, terrorism, and inhumanity committed by those claiming to be Muslims have made the rest of the world afraid of us. Part of my conversion to Islam is accepting the responsibility to teach others about Islam. Not to convert them, but to co-exist with them through mutual respect and support. One World does not have to mean One Religion, just one belief in living in peace.

### 5: Shame | Embracing My Shadow

*Prior to reading *Unashamed To Bear His Name; Embracing The Stigma of Being a Christian*, I had never heard of former pastor and author R.T. Kendall. The premise of his new book is to better understand the stigma and shame that comes from being a Christ-follower and learn to appreciate and embrace the negativity that comes from being a Christian.*

The social construct and custom of honour maintains order for many societies in the middle east and Africa, south and central Asia, and the worldwide diaspora of these diverse communities. A woman, the physical manifestation of honour, embodies this involuntary burden through her every day actions and decisions – and lack thereof – from the moment she takes her first breath until the day she dies. In practice and reality though, honour has been, and still is, the justification for long-established, community-sanctioned violence against women. The absence of honour or a breach of the honour code, whether real or projected, is shame. Shame threatens the stability of a society as it upends the traditional powerbrokers tribal elders, religious leaders, women whose livelihood is female cutting, passive or vindictive family members, and jeopardizes the status quo. Persistent incidents that result in shame are even more feared under suspicion that, perhaps, such occurrences are intentional efforts to effect change. And indeed, in recent years more and more women and men are embracing shame – having discovered that, within the shame, lies the key to individual human rights and dignity. Instructed to gather in front of the very infrastructure meant to protect and serve the people, across the globe advocacy groups, organizations, and individuals will employ the medium of creative movement, art, and music to channel pain, anger, frustration, and hope on the doorsteps of police stations, school houses, places of worship, and government offices. In doing so, One Billion Rising seeks to put the shame on the true culprits: In this day of global unity, once again the world will witness how women and men are turning honour on its head in the ongoing fight to eradicate violence against women. Yet, this day merely symbolizes the every day and ongoing struggles undertaken by men and women in honour-based societies fighting against the abuse of power that is primarily exercised upon women and girls. After the day has finished and the Youtube videos have gone viral, the real work will continue. In upholding a law that allows a man to evade punishment for raping a woman, the presiding court performed its role in carrying out justice: Not only did the campaign achieve its main goal, but the victory has also served to spotlight the ongoing civil society-led contestation of remaining Moroccan legislation that, directly or inadvertently, sanctions violence against women in the name of honour. Having crossed a previously formidable threshold, the definition of honour for Moroccans is currently under re-construction. As far back as efforts to stop FGM in Iraqi Kurdistan began when Kurdish women cautiously approached foreign medical workers about complications stemming from their circumcisions. Instead, we talked to them about general health problems, and in the course of these conversations, the women began to open up. It soon became clear that FGM was the source of many of their physical, emotional, and sexual problems. In October, a report released by WADI analyzed interviews of 5, women and girls in areas of Kurdistan where, as of, the rate of khatana was nearly percent. These communities serve as role models to other villages considering the same path, especially when awareness of the incentives that become available to villages that ban khatana becomes known. In the village of Toutakhel, for instance, in exchange for their commitment to ban khatana the inhabitants received basic school services and a small classroom. And once I did, this work became very personal. Joining the Stop FGM Campaign, Kurdish men now speak in public of the deleterious effects on intimacy, partnership, and marriage that they endure with wives whom they did not know underwent khatana as young girls. Local advocacy groups in Yemen, Oman, and Egypt have now approached the Kurdistan team to implement the same strategies in their countries, giving birth to the Stop FGM Middle East campaign. From Morocco and Iraqi Kurdistan, to Sweden, South Africa and the United Kingdom - where an English teenager of Somalian origin went public with her rap against FGM, growing numbers of women and men in honour-based communities continue to rise against the social code they once believed to be the bedrock of social order.

### 6: Emotional Competency - Shame

*The Christian Broadcasting Network CBN is a global ministry committed to preparing the nations of the world for the coming of Jesus Christ through mass media.*

The story in Genesis gives the experience of shame a twist because it represents human resistance to finitude itself, our profound shame in being limited creatures. This type of shame requires sensitivity and understanding on the part of preachers and evangelists. Even Jesus, it could be argued, respected the worldview of his time, in which honor and shame played such an important role. The story of the woman caught in adultery is a case in point. The accusers think they can trap Jesus, who is known to be partial to sinners, by getting him to advocate disregard for the law. Just as important, they want to humiliate the woman. The Pharisees drag her out in public, ready to stone her. One does not need much sympathy for the woman to feel her shame, guilt, and condemnation. First, he emphasizes love over justice. It is interesting that Jesus does not refer to the absence of the male partner in the adulterous act. I suggest that there are two reasons for his silence. First, it was important to Jesus to emphasize love over humiliation. Second, to speak of the male partner in the presence of the woman would add to her shame. Justice according to the law is blind to the conditions of restoration. But he also challenges the woman, instructing her to leave her life of sin. These would include people who are suffering or have suffered abandonment by parents; sexual abuse; prejudice because of skin color, sex, religion, education; or stigmatization because of poverty, marital status, single parenthood, and so on. It is crucial that our communities of faith create room for therapeutic means worship, symbols, retreats that promote healing, restoration, and reconciliation to those suffering because of the sins of others. Third, Jesus is interested in restoration forgiveness of oneself and others. Both Jesus and the woman would have noticed that the Pharisees had left. Has no one condemned you? The objective of these questions is to help her evaluate forgiveness presence or absence for others and oneself. This phrase carries a powerful message: In addition, it is an invitation to restore previous relationships with neighbors, families, spouse, etc. It is an invitation to reconciliation based on love, compassion, and forgiveness. Lastly, Jesus is sensitive to the shame-honor context of the situation. It is likely that the woman was sitting on the ground with her face down. Jesus bent down to her level and shared her position of humiliation and shame. Further, Jesus appeared to be sensitive to the shame of the Pharisees as well: The reflections offered above suggest some principles. The first is to recognize our humanness. God has created us to live in a relationship of mutual dependence in the context of our finitude, vulnerability, and contingency. God, embracing humanity in the fullest sense in Jesus, has re-affirmed that it is OK to be a man or a woman and need others. Even more, the crucifixion reveals a God who is willing to be vulnerable, who chooses to bear the pain of shame and rejection. On the cross, God meets us in our shame. Jesus enters into our shame, experiences its destructive consequences, and then triumphs over its power in the resurrection. He empowers us to be and let others be authentic humans. He invites us to proclaim and unmask personal and corporate power structures that keep us from living as authentic humans with God, creation, others, and ourselves. Second, extending grace and forgiveness is essential in communities of faith, whether they are shame- and guilt-oriented cultures or not. Through the resurrected one, we can extend the grace that marks the beginning of our healing. Grace is the gift of being accepted before we become acceptable. Grace overcomes shame by accepting us without conditions. It is a model that gives priority to reconciliation, restoration, and forgiveness. This community does not seek to cause more shame; instead, it seeks to relieve it and offer opportunities to restore previous relationships on the road of discipleship. Because shame and honor are twisted by sin, we need to carefully read our particular context in order to be sensitive, embracing, and constructively critical. Jesus is our model of an authentic human being, for he who knows and experienced shame offers us an example of restoration and reconciliation rather than condemnation. Baker, who read earlier drafts of this essay and offered helpful suggestions, and to Katharine Enns for her writing assistance. In the first-century Mediterranean world there were competing groups Roman Hellenists, various philosophical schools, Jews, Christians whose definitions of what behaviors were honorable differed significantly. Evans and Stanley E. Porter Downers Grove, IL: InterVarsity, , “€” For

further explanations on these topics, see Costas, *Christ Outside the Gate: Mission Beyond Christendom* Maryknoll, N. Orbis, , 33ff; Mark D. On sin, see Mark E. Biddle, *Missing the Mark*: Abingdon, ; R. Knierim Grand Rapids, MI: Eerdmans, , " Ollenburger Winona Lake, IN: InterVarsity, , "9. Abingdon, , 72ff. For more concrete examples and metaphors on grasping and hiding, see Mark D. Baker Grand Rapids, MI: Baker Academic, , ff. Costas, *Christ Outside*, An excellent source on this topic is Biddle, *Missing the Mark*. Margaret Alter, *Resurrection Psychology*: Loyola University Press, , University of Scranton Press, , See Carrere, *Creating*, especially chapter 9, " Raymund Schwager, *Jesus in the Drama of Salvation*, tr. Williams and Paul Haddon New York: Crossroad, , Rafael Zaracho holds a B.

### 7: Embracing the Cross: A Meditation on Mark - The Rev. Peter Wallace

*Breaking the Chain of Shame and Quieting The Voice That Says You Suck. Embracing shame is the key, not shoving it down so it can operate on its own. First Name Last Name.*

Why would I feel this way? I realized that this happened often after I had felt successful or proud of an accomplishment. I managed to talk myself out of it, but it left me feeling doubtful about my abilities, and frustrated that these thoughts should tarnish an otherwise happy time for me. Then He proceeded to show Moses His creation. Then God withdrew for a time and Moses was alone. What happens next, after Moses just had a giant glimpse of the world and his place in it? Satan threw a hissy fit. Moses got scared, called upon God, received strength and again told Satan to depart. He wants to trip us up. Fortunately, Moses put his trust in the Lord instead of in Satan. Satan would have us be miserable like unto himself. One of his biggest tools is shame. That sick feeling we get when we feel like a screw up. Some people are better at handling it than others. But part of the human condition is being exposed to shame. We received shameful messages from our parents, teachers, friends, and society in general. And after feeling that shame, many of us believed it, held onto it, and now speak to ourselves in the same way we were spoken to as children. No one is immune. For example, the number one type of shame for women is related to body image. I totally relate to that. I was raised to believe that being overweight was one of the worst things a girl could be. It simply was unacceptable. I remember stepping on a scale at eight years old and knowing that I weighed too much. That was the beginning of a lifelong struggle with weight. There was always a magic number that I knew would make me happy if it showed up on my scale. I would certainly never find a man unless I was thin. The ironic thing about this was that my dissatisfaction with my ability to reach that magic number drove me to be an emotional eater, which of course moved me further and further away from that magic number and the Nirvana of thinness. I finally did reach a normal size still not that magic number! I did this through an answer I reached through inspiration. But this followed decades of diet after diet, hypnosis, crazy exercise regimens, and never feeling comfortable in my own skin. I mourn those lost years. I mourn all of that wasted effort and self-disgust. Just think what I could have accomplished if I had loved and accepted myself despite what the scale and mirror said? I often wonder how my life would have been different had I had more confidence in myself instead of never feeling good enough. Please let them know that you love them unconditionally. Teach them to love and appreciate their bodies for all of the things that their bodies allow them to do. Make cookies with them. Make healthy salads with them. One of the biggest ways you can do this is by demonstrating it in yourself. Let them see you loving your own body. This will be a huge gift to them that will serve them well the rest of their lives. This is the problem with shame. It focuses our attention on our lack or perceived lack rather than on our potential. Why do I need to be thin to be worthy of love? Does extra weight make a person less able to love and be loved? Society has picked up the idea and run with it. The weight loss industry is a multi-billion dollar industry that preys on our not feeling good enough about our bodies. Sadly, people use it to shame each other. Shame brings with it anxiety, fear, and depression. I know when I feel those emotions, my progress stops. Instead I am caught up in trying to get rid of those feelings, usually in an unhealthy way. So what can be done about it? Self-compassion is a huge one. When you start feeling ashamed for whatever reason, question it, think it through, and then be kind to yourself. I wish I could go back and hug Annette from every age until now. That raises the issue of shame versus guilt. Shame, as I mentioned, is not feeling worthy of love. Guilt or as my former bishop says, godly sorrow is a feeling of having done something wrong. Guilt is a useful tool to bring us to repentance. Shame is not useful. Act on guilt by repenting. Another way to combat shame is through talking about it to a trusted friend, family member, or therapist. Journaling is helpful because it allows you to get it out of your head and onto paper where you can analyze it instead of just blindly accepting it. As people with knowledge of the gospel, we have an even bigger tool to combat shame-remembering who we are. Remember that you are of the royal house of the kingdom of God, [sons and] daughters of Heavenly Parents, who reign throughout the universe. You have the spiritual DNA of God. You have unique gifts that originated in your spiritual creation and that were developed during the vast span of your premortal life. You are the

child of our merciful and everlasting Father in Heaven, the Lord of Hosts, the One who created the universe, spread the spinning stars across the vast expanse of space, and placed the planets in their appointed orbits. You are in His hands. And nothing anyone ever says about you can change that. Their words are meaningless compared to what God has said about you. You are His precious child. Even when you stumble, even when you turn away from Him, God loves you. If you are feeling lost, abandoned, or forgotten—fear not. The Good Shepherd will find you. He will lift you upon His shoulders. And He will carry you home. Another of my favorite quotes is from Marianne Williamson often erroneously attributed to Nelson Mandela: Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people will not feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone and as we let our own light shine, we unconsciously give others permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. When you feel shame, reject it. Think about it, talk about it, write about it, and pray about it.

### 8: Embracing The Kingdom Focused Church Sermon by Jerry Watts, Philippians - [www.enganchecubano.com](http://www.enganchecubano.com)

*Embracing the cross of Christ and its discipline and shame requires deep humility. But this humility paradoxically leads us into glory, the dislocation to a kingdom unshakeable, and the faith despite uncertainty to a reign forever with Christ.*

Think about those 4 words for a second. Each word has significant meaning. It is His dominion, His sovereignty, and His reign. This can be seen in optometry. If you wear glasses and take them off, the world is out of focus or blurry. This can also be directed in the person who is focused on a goal. Yet, it is also used of accepting, encouraging, even to the point of participating in a project, event or goal. Every letter he writes is an encouragement to embrace this type of church. Go with me to Philippians 3: Read Be reminded of 2 things. They were people like us. They met, prayed, worked, served, and played together. Did you catch His words, their indictment? It was all cast aside and forsaken. Literally, turned his back on all of it. He says we should put down some things, put off other things, put away even more. Because the old things are passed away. This is the life of the believer. This speaks of repentance; it is the turning of our backs on the old. For every person in this building, coming to Christ in faith was accompanied by something we had to forsake. It may have been greed or gossip, pride or popularity, alcohol or anger, or any other traits which brings shame to the name of Christ. We have come to believe our organization, our schedule, our fellowship, our prestige, our buildings, and many other such things give us a place in the Heart of God. The heart of God is geared to an eternal perspective about people. He desires for all people to be saved and for Him, there is nothing too sacred or too costly to achieve that purpose. Certainly to forget one must forsake. They left with the angel literally turning their back on the city. That is exactly what Paul means to count loss.

### 9: Embracing shame: turning honour on its head | openDemocracy

*Last Name Based in a small Texas town, Chrissy Mafrige-Cogdell shares her soul and exposes the pain of loss, the futility of fighting against the chaos of life, and the joy found in the rescuing grace of Jesus.*

A Lenten Meditation on Mark 8: Live it as we think best? According to Jesus, we have to let him lead. Let him run things his way. This instruction is for all his followers - not just his disciples, not just his closest friends, not just the religious leaders, pastors, professionals. Let Jesus lead, and he might just lead you to the cross. What does this mean in the life of garden-variety followers like you and me? Are we really going to get killed because of our faith? We might even lose a few "friends. We had an unusually high number of requests for sermon transcripts that week--the message struck a deep chord in most listeners. On the other hand, we also received a few strident phone calls from good Christians excoriating us for our anti-Americanism. He may have missed the point of the message, but his reaction demonstrates how much most of us--on both a personal and a national level--prefer to be in charge, on top and in control. It may not even be the American way. Even if the results are painful. By the way--that man who called half a dozen times to rail against our program? His final call was one of humble apology. His pastor had encouraged him to settle down and realize that our intentions were honorable, and that while we might disagree on some major issues, we are still brothers in the faith. Jesus, sometimes I think I try too hard to understand what it means to follow you. I spend so much time trying to make sense of it that I never get around to actually doing it. You carried a cross for a purpose. You have a cross for me to carry. You call me to put my own needs and desires and interests behind your own and follow your example into the unknown. It feels very big. Yet it also feels very simple. Help me do it.

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