

RECONCILIATION

"MAY THEY BE BROUGHT TO COMPLETE
UNITY TO LET THE WORLD KNOW THAT
YOU SENT ME. ..."

JOHN 17:23

Justice

"THE SPIRIT OF THE LORD IS ON ME,
BECAUSE HE HAS ANOINTED ME TO
PREACH GOOD NEWS TO THE POOR."

LUKE 4:18

reconciliation & justice
conference 2017

JANUARY 24th & 25th SAINT LOUIS, MISSOURI

welcome!

Dear Brothers and Sisters in Christ,

Welcome to our 7th Annual Reconciliation and Justice Conference.

We are so grateful to God for all of you who are taking the time to gather in St. Louis to discuss, share and lean into a deeper understanding of God's commitment to reconcile us to Himself and one another through Christ. We believe the calling of God for the whole church is to live in a reconciled community and family of God's love that expresses a practical, compassionate practice of justice for the oppressed and vulnerable among us and for the broken world around us. We also believe these issues are part of the core expressions of what it means to follow Jesus Christ and live out the good news of the gospel of the kingdom.

There is much talk today in many circles about "culture" and how people are shaped by their cultural realities- some completely and destructively unaware how their cultural beliefs and practices may be negatively shaping them, and others very self-aware and deliberately protecting and aggressively promoting their culture. There is also a strong spirit of the age that wants to affirm (almost) all cultures as having equal value and equal acceptance. A commitment to multiculturalism, without moral distinction, is the current air many folks breathe.

At the same time, we believe as the people of the kingdom of God, we have our "cultural norms" as well, defined by the God who created all things to reflect his image. And we have his calling and promise that as we live out the culture of the kingdom, we are able and indeed are chosen by God in Christ to have an amazing influence of being nothing less than the "salt and light" of God in every expression of human culture for all time, until Jesus returns and all the kingdoms of men become the kingdom of our God.

The cultures of the world are meant to be challenged and attracted by our kingdom culture. And indeed the worship of God, godly righteous living, forgiveness and grace, sacrificial love, the preaching of and abiding in Christ and the power of the Spirit are all parts of the culture of all true churches that do keep attracting more and more people. And yet, we would be hard pressed in our own context to find much of the general culture around us provoked, convicted and inspired by the cultural practices of a lot of the church as it relates to these issues of reconciliation and justice for the oppressed. It is not, praise God, altogether absent. There is movement. But we are nowhere near the place where the watching world can look at us a whole group and exclaim, "There, look! Even if we disagree we must admit these Christians know how to love one another and care for one another across all the divisions that constantly separate and confound us."

That is why we are here for these two days. We believe the people of God being disciplined into a lifestyle of simple, and yet profound acts of intentional, committed love in reconciliation and the kind of justice God requires, will deepen the answer to the prayer our Lord taught us to pray: "Your kingdom come, your will be done, on earth as it is in heaven."

May God bless us as we seek Christ and the wisdom of his Spirit for these things.

On behalf of the Steering Committee,

A handwritten signature in black ink, appearing to read "Barry Henning". The signature is fluid and cursive, with a large, sweeping flourish at the end.

general information

steering committee

Macklann Basse
Africa Missions with Nations
Lomé, Togo, West Africa

Abraham Cho
Redeemer Presbyterian
New York, NY

Kenny Foster
Grace Presbyterian
Dover, DE

Barry Henning
New City Fellowship
St. Louis, MO

Jacinto Hernandez
Covenant Presbyterian
Harrisonburg, VA

Duke Kwon
Grace DC-Meridian Hill
Washington, DC

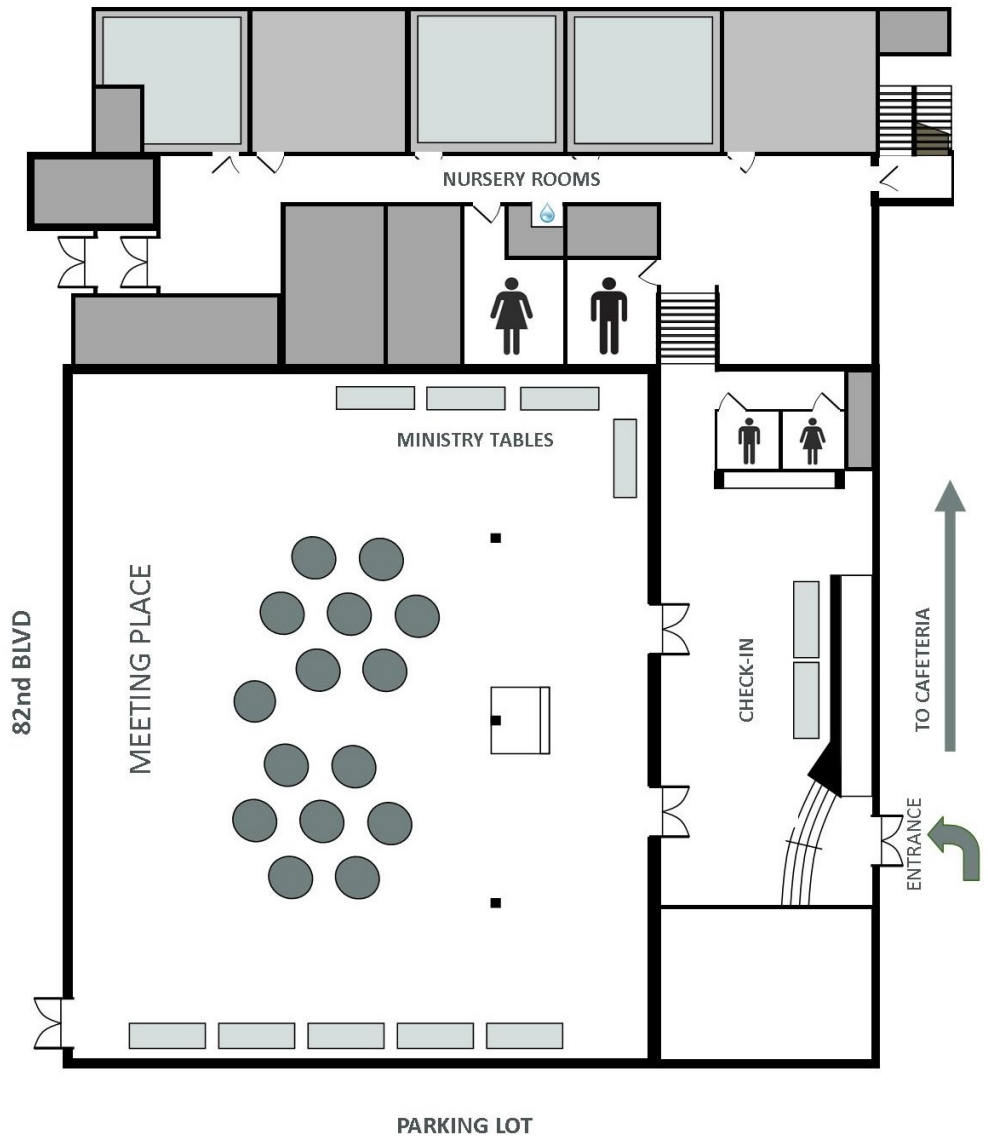
Leon Mukendi
New City Fellowship
Kinshasa, Congo

Tony Myles
New City Fellowship
St. Louis, MO

Randy Nabors
New City Network
Chattanooga, TN

Jonathan Seda
Grace Presbyterian
Dover, DE

map of facilities



wi-fi connection

- ◆ **Network:** New City
- ◆ **Password:** SecurePass@2

charging stations

Electrical charging stations are available at the sound booth (in the back of the gym) and at the registration table

conference audios

Conference audios and speaker materials will be posted online at reconciliationjusticenetwork.com/conference/2017-conference.

This link will be emailed to all conference attendees when materials are available

conference schedule

tuesday, january 24

8:30 am - 9:00 am Check-in

SESSION 1 - RECONCILIATION AND JUSTICE

9:00 - 9:30 am Introductions, Worship and Prayer

9:30 - 9:50 am **“The Biblical Case for the Reconciliation of the Nations in the Church”** -
Jonathan Seda

9:50 - 10:05 am Table Discussion

10:05 - 10:25 am **“Reconciliation and the Missional Proclamation of the Gospel among the
Nations”** - *Macklann Basse*

10:25 - 10:40 am Table Discussion

10:40 - 11:00 am *Break*

11:00 - 11:20 am **“The Kingdom for the Poor: Luke 4 and Bringing Kingdom Justice for the
Oppressed and Marginalized”** - *Barry Henning*

11:20 - 11:35 am Table Discussion

11:35 am - 12:00 pm Large Group Discussion

12:00 - 12:45 pm *Lunch in Gym*

SESSION 2 - RECONCILIATION IN PRACTICE

12:45 - 1:05 pm Worship and Prayer

1:05 - 1:25 pm **“I Get Knocked Down, but I Get Up Again: Perseverance in the Ministry of
Reconciliation”** - *Craig and Maria Garriott*

1:25 - 1:40 pm Table Discussion

1:40 - 2:00 pm **“The Need and Blessing of Reconciliation and Justice for the African American
Single Mom”** - *Suzanne Bates*

2:00 - 2:15 pm Table Discussion

2:15 - 2:30 pm *Break*

2:30 - 2:50 pm **“Cultural Power Issues in Cross Cultural Churches, Leadership Transitions
and Modeling Power Sharing”** - *Tony Myles*

2:50 - 3:05 pm Table Discussion

3:05 - 3:25 pm **“Reconciliation from the Native American Perspective”** - *Joshua Charette*

3:25 - 3:40 pm Table Discussion

3:40 - 3:55 pm *Break*

[continued next page]

conference schedule

tuesday, january 24 *(continued)*

3:55 - 4:45 pm	Panel and Large Group Discussion
5:00 - 6:00 pm	<i>Dinner in Cafeteria</i> <i>[PARAKALEO Dinner will meet in the small dining room at rear of cafeteria]</i>
6:00 - 7:30 pm	Worship and Prayer; “How to Radicalize Your Preaching: Preaching Grace and Justice; Living Grace, Justice and Mercy” - <i>Kenny Foster</i>

wednesday, january 25

SESSION 3 - JUSTICE IN PRACTICE

8:30 - 9:00 am	Worship and Prayer
9:00 - 9:20 am	“Prayer and Spiritual Warfare as a Foundation for Doing Justice” - <i>Kevin Smith</i>
9:20 - 9:35 am	Table Discussion
9:35 - 9:55 am	“Raising Up Leaders from the Poor and Those without Formal Education in the Church” - <i>Kevin VandenBrink</i>
9:55 - 10:10 am	Table Discussion
10:00 - 10:25 am	<i>Break</i>
10:25 - 10:45 am	“Practical Steps to be Blessed by Widows, Orphans and Strangers” - <i>Andrew Stern</i>
10:45 - 11:00 am	Table Discussion
11:00 - 11:20 am	“Racial and Cultural Integration of Youth Groups in a Cross-cultural Church” - <i>Otto Scott</i>
11:20 - 11:35 am	Table Discussion
11:35 am - 12:30 pm	<i>Lunch in Gym</i>
12:30 - 1:30 pm	Large Group Discussion and Dismissal

session 1 RECONCILIATION AND JUSTICE

“The Biblical Case for the Reconciliation of the Nations in the Church”

Jonathan Seda

A. The Case is Biblical

1. Not political correctness
2. Not demographic realities

B. The Biblical Case

The Biblical Case rests on the vision of a redeemed people from all nations, gathered as one body, reconciled in Christ. A “vision” is “a picture of a preferable future” and ...

1. This is the vision displayed in the heavens – Rev. 7.9-10
2. This is the vision prayed for by Jesus – John 17.20-23
3. This is the vision modeled by the church at Antioch – Acts 11.19ff
4. This is the vision prescribed by Paul ... especially in his letter to the Ephesians

Questions for discussion:

1. What are the most common or convincing objections you hear/have against the “mandate” to pursue the vision of particular churches seeking to gather a congregation from diverse ethnicities?

2. If you agree that there is a biblical case for “the reconciliation of the nations” in the particular church, what are the obstacles you see in moving toward this vision, in churches generally or in your particular church?

session 1 RECONCILIATION AND JUSTICE

“Reconciliation and the Missional Proclamation of the Gospel among the Nations”
Macklann Basse

- Reconciliation in a Global Perspective
- How the Gospel is the Answer the Problem
- Brief Survey of Nations Worshipping the Lord

session 2 RECONCILIATION IN PRACTICE

"I Get Knocked Down, But I Get Up Again: Resilience in Ministry"

Craig and Maria Garriott

- Finding Comfort in Midst of Ministry Pain

"If you do not want to feel the appalling weight of Time which breaks your shoulders and bends you to the ground, get drunk, and drunk again." Charles Pierre Baudelaire

- Spiritual Practice: Prayer Journaling

"Trust in him at all times, O people; pour out your hearts to him, for God is our refuge. Selah" Psalm 62:8

- Right Theology, Right Thinking

"My soul is weary with sorrow; strengthen me according to your word." Psalm 119

- Right Gratitude, Right Gospel

Worship is like the REM of soul rest. Ministry is like PTSD for your whole life. It beats you up, beats your family up. There's no rest b/c of the "ceaseless work of our self validation." (sermon by Ray Cortese)

- Right People, Right Pauses

"It begins by being with God in solitude; then it creates a fellowship, a community of people with whom the mission is being lived; and finally this community goes out together to heal and to proclaim good news. "Henri Nouwen, "Moving from Solitude to Community to Ministry"

- Other Sources of Strength

Questions for discussion:

1. Craig & Maria mention several important elements for resilience. Which of these do you already have in place fairly well?
2. What activities feed or fill you? What seduces you with false promises of comfort or numbing out?
3. What one step could you take to strengthen your resilience in ministry?

A few favorite books on suffering, resilience, and ministry:

Walking with God through Pain and Suffering, Tim Keller

A Place of Healing, Joni Eareckson Tada

Suffering and the Heart of God, Diane Langberg

Resilient Ministry, Burns, Chapman, & Guthrie

Depression: A Stubborn Darkness, Ed Welch

Running on Empty, Barbara Bancroft

A Praying Life, Paul Miller

session 2 RECONCILIATION IN PRACTICE

“The Need and Blessing of Reconciliation and Justice for the African American Single Mom”
Suzanne Bates

- What Does It Mean to be an African-American Mom?
- Issues of African American Mothers Today
- Reconciliation and Justice – What’s Needed and Why
- The Blessings – Being Seen And Heard

Questions for discussion:

1. What are your experiences around issues of African American single moms? What’s your understanding of their circumstances and needs in our society today?
2. What have you seen in how your congregation addresses the need for reconciliation and justice for African American single moms? What have you seen in the response of your community?

session 1 RECONCILIATION AND JUSTICE

“The Kingdom for the Poor: Luke 4 and Bringing Kingdom Justice for the Oppressed and Marginalized”
Barry Henning

- The Summary of the Gospel Declared by Jesus: The Kingdom Reign of God with the Poor in View - Luke 4
The Promise of God through Abraham and Moses brought to expression in the Messiah - Genesis 18;
Deuteronomy 14; Leviticus 25; Isaiah 61

- The Summary of the Gospel Declared by the Apostles: God’s Kingdom Agenda Realized in the Life of the Early Church - Acts 2, 4; 1 Corinthians 4; Revelation 3

- The Summary of the Gospel Needed in the Church Today: Becoming Good News Radicals
The Westminster Confession of Faith and the State of the Nation(s)

notes

session **2** RECONCILIATION IN PRACTICE

“Cultural Power Issues in Cross Cultural Churches, Leadership Transitions and Modeling Power Sharing”
Tony Myles

Acts 6

- The exercise of power should not be seen as given by those currently in authority but rather recognized and then unleashed

- The exercise of power is most fruitful in the life of the body when it is shared

- The exercise of power should be centrally focused on the agenda of God to spread his word and grow his body

session 2 RECONCILIATION IN PRACTICE

“Reconciliation from the Native American Perspective”

Joshua Charette

- Who Do You Come From?
- The Invisibility of Native People and Story
- The Hope for Reconciliation....Christ's Church

Questions for discussion:

1. How might understanding ourselves and relating to others be affected if our identity is, “who we come from”?
2. If part of reconciliation means knowing and owning our true history what can we do to help fill out that history?
3. How are native people invisible?
4. What we hear about on TV tells a story, but what is the story that we are most familiar with?
5. In the past, missionaries were often grateful participants in the process of assimilating native people. How might current mission practices among natives today be hurting and further exploiting native people?

session 2 RECONCILIATION IN PRACTICE

“How to Radicalize Your Preaching: Preaching Grace and Justice; Living Grace, Justice and Mercy” *Kenny Foster*

1. Preaching grace and justice radically is to bring praise to God

It is the priest's duty to bring praise to God by:

- a. Following Christ's pattern
- b. Giving selfless welcoming service
- c. Confirming the truth of God's promises

2. Preaching grace and justice radically is to be empowered by the grace of God (Rom. 15:15-16)

Grace enables ethnic healing as an act of worship

If worship is meant to form something within us, what do you think is formed in your heart in a multiethnic worship setting?

What does the empowering grace of God look like when it is at work in the lives of a priesthood of multiple ethnicities doing their priestly duty?

3. Preaching grace and justice radically is to God and for God (Rom. 15:16)

How are you to be drained of thinking that grace and justice is about you and your efforts?

Preaching grace and justice radically leads to a peace demonstration of the power of the gospel to reconcile us across the lines of race and class. If this is true, what will be the source of your strength, and the source of your joy as you perform your priestly duty?

Questions for discussion:

Looking at Psalm 41 and Romans 15:7-16, what can you change in order to radically preach grace and justice?

notes

session 3

JUSTICE IN PRACTICE

“Prayer and Spiritual Warfare as a Foundation for Doing Justice”

Kevin Smith

- Peace through Prayer
- Warfare through Prayer
- Devotion through Prayer

Questions for discussion:

1. If prayer is so important to urban ministry why is it not emphasized?
2. How can we begin to make prayer more of an emphasis in urban ministry?

“Raising Up Leaders from the Poor and Those without Formal Education in the Church”

Kevin VandenBrink

- Leaders: God's Gift to the Church
- Leadership Development in Context
- Considering some Contextual Models of Leadership Development
- Learning from The Model in Raising up Leaders

Questions for discussion:

1. What does leadership development look like in your local church or ministry? For whom is it designed?
2. What are some challenges in your specific ministry context in relation to identifying and training leaders from among the poor, non formally educated, or non English speaking believers?
3. Do you believe this is important? Why?
4. What has God taught you about leadership development among the poor that you can share with others?
5. What are 2 or 3 concrete things God might want you to learn or do in relation to leadership development among the poor in your ministry context?

session 3 JUSTICE IN PRACTICE

"Practical Steps to be Blessed by Widows, Orphans and Strangers"

Andrew Stern

- Why and Who? Two primary reasons we walk with the poor
- Where? Necessity of in home contact
Organizational cautions: relationship is priority
If you go to their home, invite them to yours
- When? Using "projects" to facilitate relationships; Making a regular commitment
 - Once a month to... our home for Christmas
 - Subversive tool of the Holy Spirit
- What? Basic needs; Elijah and the Widow's Jars; Dirty hands and clean hearts
Community driven and led; Nehemiah and short term mission trips
 - The widow, refugee and orphan as teacherRelationship vs. Social Service; Jesus and the two brother's inheritance
 - We are not a social service agency: When we say "no"
- How? People over process over projects
 - We can always come back; Success: 2 hours talking and 1 hour paintingProximity; Meeting people where they are
Humility; We say no to TV/media and ask volunteers to hold off on pictures
 - We serve in spite of liability (because of liability!)Community; Get to know your schools, politicians and code inspectors/city hall
 - Work with other churches; Necessity of foodPrayer: Before, During and After

Questions for discussion:

1. Are our "service/volunteer" opportunities focused on relationships or projects? Are the service opportunities leading to relationships?
2. Are our widows teaching our church members and youth?
3. Will this project lead to further relationship?
4. Are we acting like a social service organization or a church community driven by relationship?
5. Are you praying with people you are meeting? Are you looking for opportunities to share the Gospel with those you meet with?
6. Are you encouraging those you meet to go to church and, if they don't have a church, to come to your church?
7. Does your City Hall know that you serve people in your community? How?

“Racial and Cultural Integration of Youth Groups in a Cross-cultural Church”

Otto Scott

- In the Church
 - leading from the Bible with humility
- Youth
 - ministering holistically (parents, youth, volunteers)
- Cross-cultural
 - leading a cross-cultural ministry by engaging cross culturally (start with your volunteers)
 - growing in awareness of identity & dynamics
 - finding healthy ways to share or give power away
 - training to use the Word (bring their experiences, history, current events to the Bible to get understanding)

Questions for discussion:

1. How "at home" do teenagers feel in your church? Where are the places they feel most comfortable? In what ways are they really involved in the life of your church?
2. What do you think are some unique characteristics of this generation (the millennials)? How have you seen these characteristics? How have you seen these characteristics in your church?
3. What are the most influential cultural and racial divisions among the youth in your church?
4. What are the strongest, clearest examples of cross-cultural effort by adults in your church? How do you think these are perceived by the youth? How are the youth invited to join with the adults in these efforts? What are other ways the youth could be invited to participate?

conference speakers



macklann basse

Africa Missions with Nations
Lomé, Togo



suzanne bates

NCF / Covenant Seminary
St. Louis, MO



josh charette

Great Plains Gathering
Billings, MT



kenny foster

Grace Presbyterian
Dover, DE



craig and maria garriott

Faith Christian Fellowship
Baltimore, MD



barry henning

New City Fellowship
St. Louis, MO



tony myles

New City Fellowship
St. Louis, MO



otto scott

New City Fellowship
St. Louis, MO



jonathan seda

Grace Presbyterian
Dover, DE



kevin smith

New City Fellowship
Chattanooga, TN



andrew stern

Restore St. Louis - Workday
St. Louis, MO



kevin vandenbrink

New City Fellowship - South
St. Louis, MO

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