



## CAPE TOWN 2010 SESSION SUMMARY AND SEGMENT SYNOPSIS

*This Summary and Synopsis document has two components:*

*Page 1 is the summary of all the speakers in the 90-minute session.*

*Pages 2 and following include a synopsis of each specific video segment extracted from the full 90-minute session.*

### **FULL SESSION SUMMARY – RECONCILIATION: Building the Peace of Christ in our Divided and Broken World**

**DATE OF SESSION:** 19 October 2010  
**SUMMARY SUBMITTED BY:** Anna Bramble (CT2010 Communications Session Summary Team)  
**PRESENTER(S):** Shadia Qubti, Dan Sered, Brenda Salter-McNeil, Antoine Rutayisire, Pranitha Timothy, Joseph D’Souza, Christine MacMillan

**STATEMENT OF THE ISSUE/ PROBLEM:** In the context of a fallen broken world, how can the Church be an agent of God, and who has committed to us the message of reconciliation?

#### **KEY POINTS:**

- \*Slavery is a global problem that Christians should respond to \*Credibility is key
- \*Reconciliation is an important part of the Christian ministry

Joseph D’Souza opened with a vivid picture of slavery in the world today. There are over 27 million slaves, the vast majority located in India. He explained that most people don’t realize there is more slavery in the world than at the time of Wilberforce. He called the global church to respond saying, “Nothing but the concerted opinion of the global church will bring down the longest lasting slave system.” Pranitha Timothy continued to unwrap the global issue of slavery, particularly in India. The sale of human beings is the second largest and fastest growing black market, second only to drugs. As Christians we are called to take action by demonstrating God’s goodness through the gospel.

Brenda Slater-McNeil focused on the issue of credibility in our reconciliation. We are facing a credibility issue in the church. In order to reach many, we must be credible; therefore we must practice what we preach. The way we are to demonstrate our credibility is in how we live.

Shadia Qubti from Palestine and Daniel Sered from Israel stood together and shared the need for reconciliation in the Middle East. Explaining that when Jews and Palestinians can say, “I Love you in Jesus’ name” the world will see reconciliation.

Antoine Rutayisire gave five ways that the people of Rwanda have discovered the message of reconciliation in the gospel: 1) rediscovered sin - Genesis 3; 2) the power of Christ and Him crucified; 3) new perspective on identities; 4) new perspective on the church; and 5) new perspective on unity and its importance. If we are united we will be credible.

Christine MacMillan re-emphasized that we are created anew in Christ and we should seek to have ears to hear conflicts and courage to be invitational with the gospel. Looking back to the book of Ephesians we are no longer aliens with each other but heirs in the kingdom of Christ (Eph 3: 6).



## 1. SEGMENT SYNOPSIS

**TOPIC:** Progress of South African Reconciliation  
**SEGMENT TITLE:** Two-part Sketch: "Boys on the Border" - Cape Town 2010 Performing Arts Team  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 GlobalLink Team)

This dramatic piece begins with a black soldier and a white soldier, on opposite sides of a barbed wire fence, responding to their commander's declaration that this is a war. They both swear oaths to protect their country and take up arms against one another.

The second part shows a woman praying with sounds of fighting in the background, the soldiers continuing to aim their weapons at each other. Eventually, as a result of her prayer "Jesus, bring your peace", they slowly lower their guns, hold them out and drop them.

Study questions:

1. Are there tensions in your world that are strong enough to bring people to violence? If so, what can and should you be doing to bring about reconciliation?
2. Knowing of racial problems around the world, in what way are you and your church and churches as a group engaging in assisting reconciliation?

By Jerry Mofokeng. Performed by Jerry Mofokeng, Daniel Jones, Lerato Mofokeng, Jenny Vaughn Hall; directed by Alison Siewert; image by Jesse Oxford.

Script ©2010 Alison Siewert. To obtain a full script at no charge, please contact Alison Siewert at [alisonsiewert@gmail.com](mailto:alisonsiewert@gmail.com).



## 2. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** Jewish-Palestinian Reconciliation - Shadia Qubti and Dan Sered  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 Globalink Team)

Shadia Qubti described what it was like to be a minority among a minority in Palestine. After she became a Christian she learned to be reconciled to her Jewish fellow believers despite the cultural hatreds.

Dan Sered described himself as a good Jewish boy, raised in a secular home but estranged from his family when he became a Christian. He felt the need to be reconciled with his Jewish people when he learned that Jesus was a Jewish man who died to bring reconciliation to the whole world. He learned the capacity as a follower of Jesus to love.

Study questions:

1. In your context, are there groups who see themselves as a minority among a minority, as Shadia did, and what can you and your fellow believers do to show them the reconciling love of Jesus Christ?
2. Are there people you know, believers in Jesus Christ or otherwise, who are alienated from their family and culture? If so, what can you do to help them to be reconciled?
3. What do you need to learn experientially about developing the capacity to love as Jesus loved?



### 3. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** Racial Reconciliation - Brenda Salter-McNeil  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 GlobalLink Team)

Brenda Salter-McNeil related events when US Senator Edward Kennedy visited South Africa and condemned apartheid. He raised objection from a white South African who said that Kennedy should fix problems in his own country before telling people anywhere else to fix theirs. This demonstrated the need for visible integrity if we expect our words to be believed. How can Christians engage various cultures when we don't act with the freedom and respect, unity and justice He intends for His church?

She added that Billy Graham, some years ago, was asked the most pressing issue of the day. He said that racial and ethnic hostility threatens the foundations of modern society. Brenda closed with the prayer, "Let us become a people of deep and visible integrity".

Study questions:

1. What racial or ethnic tensions and divisions can you identify in your context that need to be addressed?
2. How credible is your church or fellowship group as an agent of reconciliation, including consideration of the relationships of members with each other?
3. What changes need to be made in your personal outlook, attitude or actions that would make you more credible?
4. How can we work together in fresh ways to reflect reconciliation?



#### 4. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** Rediscovering the Gospel of Reconciliation: Antoine Rutayisire  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 Globalink Team)

Antoine Rutayisire asked why his country Rwanda, ninety percent Christian, had been the scene of the terrible 1994 genocide. The Rwandan Revival had been an inspiration to Christians throughout East Africa and the world. He accepted a Christian responsibility for this failure and attributed it to several causes: an inability to understand their country's diversity and its spiritual needs, the divisions between Christian communities, and the fact that some Christians, seeking power, had sought political power and influence. In spite of this failure, and to everyone's surprise, the church in Rwanda has grown as it has rediscovered principles that have brought it a new maturity. Rwandan Christians now understand sin seriously as separation from God. They discovered Jesus as not only our sin-bearer but also our pain-bearer. They learned to reflect the fruits of the Holy Spirit in community. They gained a new perspective on the church's mission and its unity. And they take responsibility for pursuing reconciliation and healing.

Study questions:

1. Are there ways Christians ignore the pain of history we share, refusing to deal with past conflict?
2. How can a wrong "spirituality" trip us up? Can we be so spiritual we are no earthly good?
3. Can healthy (or unhealthy) ways of handling church conflict impact or imperil our society?
4. What are the dangers of Christians being too closely identified with current political orders?
5. What does describing the Church as "the new humanity of Christ" or "holy nation" mean to you?
6. How can reconciliation become a lifestyle for Christians?



## 5. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** Human Trafficking - Pranitha Timothy  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 Globalink Team)

Pranitha Timothy comments that there are twenty seven million slaves in the world today. More than half of the slaves in the world are in India. Luke 4 states that Jesus was sent to proclaim freedom to captives. Slavery is a blight on society and undermines the capitalist system. Pranitha gives the example of Raman, a slave whose farm owner said to him repeatedly, “You are a nobody. Who will come to rescue you?” Through International Justice Mission the slave was freed and the owner spent years in prison.

The sale of human beings is the second largest and fastest growing black market, second only to drugs. Clearly doing something to help free men, women and children is a Christian responsibility in which the whole church shares responsibility.

Study questions:

1. Are you aware of agencies that you can help to address the problem of slavery in our world?
2. Are you, your church or other Christian groups working together in support of those who are making inroads into reconciliation in the area of slavery?



## 6. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** Exploited and Oppressed People - Joseph D'Souza  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 Globalink Team)

Joseph D'Souza makes a passionate plea for recognition of and compassion for those in slavery. Most people do not realize that there is more slavery in the world now than in the days of Wilberforce. The vast majority are the two hundred fifty million Dalits in India, twenty five percent of that country's entire population. They suffer under India's caste system, likened by a government official to apartheid in South Africa. A creation myth says that the Dalit people were created to be slaves. They are born into the system and by the age of twelve this mentality is impressed on their minds.

At a meeting of Dalit Christian leaders the Dalit made four requests. First, free our children from this system. Second, free our women, who are abused. These are the only Dalits who are not "untouchables". Third, be a voice for Dalit freedom from discrimination. Fourth, bring to us the alternative society promised in the church, in which there is "no Jew or Gentile, no upper caste or lower caste, no slave or free".

D'Souza believes that nothing but the concerted opinion and involvement of the global church will bring down human civilization's longest-lasting slave system. He makes a passionate appeal for the prayers of the Lausanne Cape Town 2010 participants.

Study questions:

1. What tangible steps can you take to increase general awareness of the existence and the plight of the Dalit and other modern day slaves?
2. In what concrete ways could you be "a voice" for Dalit freedom?
3. How can you or the groups you work with identify and help exploited and oppressed individuals and groups in your immediate area?



## 7. SEGMENT SYNOPSIS

**TOPIC:** Building the Peace of Christ in our Divided and Broken World  
**SEGMENT TITLE:** The Church Working in Social and Government Structures: Christine MacMillan  
**SEGMENT DATE:** 19 October 2010  
**SYNOPSIS WRITERS:** Don MacLeod and Bill Armerding (CT2010 Globalink Team)

Christine MacMillan asked what the temperature of the church is these days. Are Christians helping those who are thirsty in a dry land? Working as a Salvation Army officer in the needy east end of Vancouver she saw a suburban church van arrive on a weekend to broadcast Bible verses. Three vagrants sitting on the street nearby asked: "Why are they yelling at us?" Christians are called to bridge the gap in a broken and divided world. How I can help this world, full of anger and hostility, to drop its tendency to violence? Our place as believers is where light and darkness separate, being there turning darkness to light. When a wall comes at that point of separation neither side can see each other. We need listening ears.

Study questions:

1. Christians claim the Jesus is the answer. Are we often guilty of not finding out what the question is?
2. What are practical ways in which Christians can be bridge-builders in a needy world?
3. What does it mean for you to be in the place where darkness and light divide?