

COMMUNITY MEDIATION PROJECT PEACEMAKING AND RECONCILIATION

It was at the 1994 World Conference of the Association of Military Christian Fellowships (AMCF) that we felt the tug to do this work in a very intentional way. In that time of apartheid being dismantled in South Africa, we witnessed a powerful demonstration of reconciliation between former enemies: a black African who was an ex-ANC rebel, and a white Afrikaner who was a serving military officer. Observing their love for one another by virtue of their relationships with Jesus Christ was the genesis of our following life mission statement: "We will do whatever we can to help people be reconciled to God and each other while equipping Christians to be peacemakers where they live, work and worship."

One or both of us have since then received arbitration, conflict resolution, conciliation, mediation, peacemaking and reconciliation training from the Association for Conflict Resolution, Colorado Council of Mediators, Community Alternatives, Community College of Aurora, Denver Victim Offender Reconciliation Program, Denver District Attorney Juvenile Diversion Program, Eastern Mennonite University, Institute for Christian Conciliation, Peacemaker Ministries, Rocky Mountain Academy of Restorative Justice and others.

We incorporated CMP in 1999 as a 501(c)(3) Colorado Nonprofit Corporation, which remains in good standing with the Colorado Secretary of State. We have since then mediated conflicts and disputes as varied as: couple squabbles; parent child disagreements; inter-personal, inter-departmental and inter-organizational conflicts; victim-offender reconciliations for crimes as simple as shoplifting to as complex as genocide. We have provided these services as well as training for business, civic, church, education, government, military, nonprofit, and philanthropic audiences and individuals worldwide.

We're sometimes asked how and why we got involved in this type of ministry. It's foremost a function of the way God has gifted each of us and formed us for His purposes. Where Craig's development is concerned, his following "Forgiveness on the Road to Reconciliation" testimony will give you an idea of how he has been led (it's too long to read unless you have a few minutes). For Alison, it has entailed decades of working closely with Craig in learning to rely upon God's grace and mercy to resolve our own conflicts as spouses, parents, and colleagues in ways that enhance rather than erode our relationship as a couple.

Forgiveness on the Road to Reconciliation

By Craig Conrad

Introduction

It was November of 2009 in Kigali, Rwanda. I was sitting in a hotel video-taping an interview with Frida Gashumba, a survivor of the 1994 genocide who has one of the most amazing forgiveness stories I have heard. We first met in 2004 when I was there observing the gacaca courts (a cultural system of restorative justice the Rwanda government used to clear the overwhelming number of genocide cases that would have otherwise taken more than 100 years to complete). She had since written a book about her experience, *Frida: Chosen to Die, Destined to Live*, which I highly recommend. It is an account of forgiving in ways that are possible only because of God's gracious intervention.

Forgiveness stories have been my favorites from the day in 1971 (though I've long forgotten the actual date) when I was overwhelmed by the realization that God sent His only begotten Son to endure my penalty for my sin - to make it irrevocably clear that He loves and forgives me! I had been taught as a child that He died for the sins of the world. But I was dumbfounded when the Holy Spirit brought it to my attention that Jesus Christ, the spotless, sinless, and perfectly holy One, took on my sin that I might be

forgiven. I knew then and I know now that I had done absolutely nothing to deserve it. I wept then and admit that I still do when contemplating the implications of His suffering and death on the cross.

That was also the beginning of my fascination with forgiveness. Daily since then, I have been gripped by this mind-blowing initiative of God. Frankly, I would not believe it if I were not experiencing it for myself. I have interviewed people who by the grace of God have forgiven heinous crimes and brutalities that are inconceivable to most of us. I've also been perplexed by professing Christians who are unwilling to forgive even the slightest offense. I've lamented those times when my own forgiving was slower than I would have preferred. But I'm always thrilled by even the slightest reminder of the forgiveness our Father continues to lavish upon me – and you!

When Frida heard my background, she suggested that I write about it. It was the first time I seriously considered writing what I had shared with her. A friend then asked me to pray about jotting my testimony of God's forgiveness to at least edify my immediate and extended family. It seemed like a good idea to leave something for those who I will leave behind, but I've never been all that fond of writing. But with my discovery that "Forgiveness" was the theme of the 2010 Peacemaker Conference where I was invited to share, I was for some reason compelled to write. Timing is everything; I assumed it was God's time for me to get off the dime to do what I would otherwise avoid.

Much has been written on the topic of forgiveness, some from a biblical perspective, but mostly not. Many of the authors are more qualified than me to exegete the appropriate scriptures or to address the psychological, sociological, and spiritual implications (depending on their area of expertise). I have no intention of going there. You will be disappointed if you are looking for a theological treatise or scholarly discourse on forgiveness. I'm simply going to tell my own story of how God has led me in my own journey of forgiving, sometimes weighed down by my own sin and dragging my heels. It has been a process, not an event. It's often not been pretty, but it has always been transformative.

Deciding

In Rwanda, Frida told me how she was assaulted by her neighbors who thought she was dead when they buried her with the other fifteen members of her family they had murdered. She was rescued, literally unburied, by a passerby who informed her that her dad, who she thought survived, was also murdered. Hers is an amazing story! In our interview, I was struck by her stating how she felt entitled to not forgive by virtue of how awful the offenses. She said she knew from the moment she became a Christian in 1998 that she needed to forgive. She could not escape the biblical commands to forgive; to be at peace with those who brutalized her and destroyed her family. It took some time, but she got there. She even introduced some of them to Christ!

Memories were flooding my mind with every word she spoke. I met Christ at college in 1971 when a Campus Crusade for Christ staffer shared the Gospel with me. Nobody other than my wife knew better than me what an absolute rascal I was. I'll skip the details other than to say that the idea I could be forgiven by anyone, much less God, just blew my mind. Once I grasped the implications of the Gospel, I started telling everyone who would stand still long enough to listen. I prayed, read the Bible, listened to tapes, shared my faith, went to every meeting, and was before long a campus ministry leader. A few months later, I hit a wall. As much as I wanted to remain motivated, I could not.

Concerned with what was no longer happening, I spent hours talking with my spiritual mentor who eventually pinpointed a problem. He shared that as one who is forgiven by God, I should be willing to forgive others; that forgiving those who sin against me as God in Christ forgives me when I sin against Him is an imperative (Mt. 6:14-15; 18:21-35; Eph. 4:32; Col. 3:13). He loved me enough to tell me that

otherwise bitterness would defile my relationships with God and others (Heb. 12:15). Then he got personal, identifying my bitterness toward and my need to forgive my dad. I told him in less than edifying words that if being a Christian meant I had to forgive my father, he could keep his Christianity.

My brother (my only sibling) and I despised our dad. He was a brutal and violent alcoholic who mercilessly abused our mom. The invalidating words and phrases he used to describe us were cruel and profane. He often beat us black and blue. He sometimes locked us in closets and our garage. He would make me challenge and fight whoever was the current neighborhood bully, strapping me in public if I lost the contest. He made me watch while he stomped my favorite puppy to death and threw it in the trash. He arranged my first sexual experience to prove to him my "manhood." Our upbringing was despicable! As far as I was concerned, nobody, not even God, could expect me to forgive that man.

Fortunately, God is faithful even when I'm not. The work He begins, He will see to completion. It seemed like every time I read the Bible or heard someone speak, I was presented with the need to forgive. I was constantly reminded of how lavishly and undeservedly I had been forgiven, and the cost to our Savior Who secured that forgiveness. I had what I call a Garden of Gethsemane experience (see Matthew 26:36-46), the first of many since. By that I mean confessing my reticence to take the hard road that I knew the Father had set before me and praying until I could say with integrity, "not my will, but thine be done." Many weeks after being faithfully exhorted to do so, I *decided* to forgive my dad.

Grieving

Grieving was an interesting discovery in my journey. Grief is defined as intense emotional suffering caused by loss, often thought of in the context of grieving the death of a loved one. But the loss of things like trust, intimacy, loyalty, commitment, integrity, and various other casualties of sin can also engender that kind of suffering. There are many biblical examples of grieving, including that of Jesus. It's an emotion we have by design that can be helpful in the process of forgiving. To the extent that it highlights by its intensity the impact of a loss, it can motivate us to restore that which was lost. Grieving the loss of relationship can move us to pursue reconciliation.

Even though I had decided to forgive my dad, just thinking about completing that transaction in person was very scary. I had memories of being beaten just for hinting disagreement with him, once being thrown down a flight of stairs for expressing a political view he didn't like. My dear wife, Alison, and I had been married less than two years and had been Christians only a year. She knew the horror stories! Her experience of my dad was when I took her to meet him and mom. When we arrived, my mother was as a prescription drug addict stoned and incoherent. Dad was in bed struggling to breath due to stab wounds he had suffered earlier in a bar fight. Alison wasn't all that enthused about another encounter.

Be-that-as-it-may, we arranged another visit because we knew it was the right thing to do. We went with fear and trepidation, but in utter reliance on God's grace and mercy. We had asked Him to grace dad with repentance, trusting Him to empower the Holy Spirit and totally convinced He would honor our obedience. To the astonishment of us both, I was able to say what I had so prayerfully planned. I confessed my own sin and the sorrow I felt for having such a sordid attitude and saying such awful things about my own dad. I pleaded with him to forgive me, letting him know how much I desired a father-son relationship and that I forgave everything that could hinder reconciliation.

He went livid! He vehemently denied any need to be forgiven for anything by me or anyone else, including God. Protesting his own innocence in every regard, he was also quite clear in his opinion about what a sissy I was for requesting his forgiveness. He felt that real men should be repelled by religion. After subjecting us to a tirade of anti-Christian sentiment too profane to repeat, he kicked us out

of his apartment stating he never wanted to see either of us ever again. It didn't go as well as we had hoped - not even close! He committed a robbery shortly thereafter, skipping town and abandoning my mom to abject poverty. We neither heard from him nor knew where he was for another 13 years.

We prayed for him in the interim; also, for my mom and brother with whom we also wanted to reconcile. Mom was first. Her poverty and addiction finally forced her consenting to live with us. I had the privilege of leading her to Christ; she was delivered from drugs and enjoyed being grandma to our sons. She eventually died of cancer cradled in my arms with me reading to her from Philippians, which had become her favorite book of the Bible. My brother's story of forgiveness is his to share, but he finally found his way to repenting and reconciling. We were of course thrilled by those reconciliations in the years since my dad's cruel rejection of us.

I had in the meantime graduated from seminary, been ordained to the ministry and was a Christian nonprofit executive. God had been re-fathering me and I was basking in the joy of having been adopted into His family. There was and remains nothing more important to me than being in fellowship with our Heavenly Father, enjoying His acceptance, care, compassion, forgiveness, love, mercy, presence - and discipline (see Hebrews 12:4-11). But there were still times when a sermon or testimony regarding anything about fathers and sons would trigger emotions that betrayed my *grieving* the loss of relationship with my earthly father.

Initiating

In 1984, I was speaking at a conference near Kansas City, Missouri, which is where dad had once lived. His siblings had also lived there, all but one of whom had long since died. I had not heard whether his one surviving sister was still alive, but I had an old address. I decided to spend my free time looking for her in the hope she could lead me to him. I asked the conferees to pray; then went into the city only to discover a vacant lot at that address. But speaking with neighbors, I learned that the house on that lot had been demolished and the elderly lady who had owned it was in a local nursing home. After calling a few of those facilities, I found my aunt and gave her a visit.

Dad had forbidden her to reveal his location to anyone, including any family who asked. But she called him and requested that he meet me at a local restaurant. Soon thereafter, my dad and I were together having coffee and pie. After all those years of no contact, his first question after saying hello was whether I was still into the "religion thing." He cut me off when I tried to explain, once again sharing his low opinion of Christianity. I had long ago decided that if ever given the opportunity, I would tell my dad that I loved him - so I did. When he said, "I love you, too," there was an indescribable rush of conflicting emotions. I had never heard him express love for anyone, much less me.

Dad immediately let me know our time was up; that he had other things to do. Seizing our emotional connection, I requested his address and phone number. I let him know I would use them only for an occasional call, to correspond, and to send pictures of the grandsons he had never met. He consented if I promised never to visit, which I did. That began a bizarre period of Alison and I taking the *initiative* to make calls as well as to send cards with family pictures. But in every phone call, he told us he never received what we sent. We would reconfirm his address and resend, only to be retold that it did not arrive.

After 4 years of this routine, I was back in Kansas for a speaking engagement. I called dad and asked if I could visit with him - he said no! I drove to his address anyway because I wanted to see him and to figure out why he never received our mail. He lived in the attic of a boarding house with his own outside door at the top of a long stairway. Climbing to the top, I looked in the door window to see dad sitting on the other side. He looked at me as I was knocking and told me to go away. There I was at nearly 45 years old,

begging my dad to open the door, experiencing the same sort of emotions I had as a child when he would slap me away. I left!

Alison and I continued initiating occasional contact. I apologized for breaking my promise to never visit, taking responsibility for the rejection that dad said I deserved for having lied to him. The routine of our sending and resending pictures, and his claiming never to receive them continued for another 5 years. We never stopped praying for him, but our contact was much less frequent. To say that we gave up on him would be an over statement, but we abandoned any notions of ever seeing him again. We were of course as conciliatory as possible whenever we wrote or spoke to him on the phone, but on our part we had as far as we knew *initiated* every overture of reconciliation.

Empathizing

In the fall of 1993, I was in Virginia trekking the Appalachian trail with two friends. At a rest stop, one of them called his wife who told him that my wife needed me to get in touch. I phoned Alison in Colorado who told me that dad was terminally ill in a Kansas City hospital and had asked for me. As I was picking up my backpack to continue our trek, my friend asked about the call. When I told him about my dad, he insisted that we stop and find a way to reconnect me with my vehicle that was parked at a friend's house in Maryland. While I had grown so cold that I felt no need, my faithful Christian brother sprang into action pulling off the coordination to get me off the mountain and on the road to Missouri.

Heading west on Interstate 70, I had a lot of time to pray. I had to face my new awareness of passivity toward reconciling with my dad and my resentment of his interfering with what I had planned as a discipling experience with friends. I knew I was being called to again share the Gospel with my dad. I argued with God that if anyone on earth deserved to die and go to hell, it was him. I was back in the garden! God gently countered, not audibly but scripturally, that I was no worthier of His forgiveness than my dad was of mine. Recalling what Christ had done to secure my forgiveness, my arrogance and self-righteousness gave way to repentance. As always, God was gracious!

My dad was a hulking, muscular man. He was an ex-boxer with a boxer's broken nose. He had a symmetrically square scar on his left cheek that was his badge of courage from a bar brawl. Wherever he went, his presence was intentionally intimidating. He always carried himself as the toughest in the room. But standing in his hospital room, looking at his frail and emaciated condition, I realized I was looking at a picture of the real Ernie Conrad - weak, broken, and ravaged by the same condition that ails us all. I had one of the most important epiphanies of my adult life, that my dad sinned against me for the same reason I sinned against him – because sin is our master absent submission to our Lord Jesus Christ.

I also came to a realization that Frida had also reached. At this milestone in our journeys, we had recalled the words of Jesus and Stephen who both asked the Father to forgive those who were murdering them because they did not know what they were doing. They of course knew technically what they were doing and the expected results. But those who crucified Jesus had no idea they were being used to accomplish the salvation of all who would subsequently believe in Him. Nor did those who stoned Steven know they were doing that which would result in the message they wanted to squelch being spread to their entire known world. They were clueless of the eternal implications!

Our tormentors had no idea how God would use their offenses to shape us into the persons we have become - nor did we! He saw the big picture and was in no way surprised by anything that happened, but we were unable to see beyond the ends of our noses. Stuck in space and time, our perspectives are limited to what we experience here and now. God has no such limitations! The *empathy* we needed was for our offenders and ourselves. Staying on track with forgiveness required realizing that no matter the brutality

of the offenses, the offenders are simply manifesting the symptoms of being mastered by sin. Equally important was confessing that any refusal to forgive betrayed our own succumbing to the same master.

Entrusting

It would be wonderful to report that my epiphany of empathy rocketed me into again sharing the Gospel with my dad, but that is not what happened. I could not get beyond saying hello, expressing sorrow for his suffering, bringing him up to date on my family, and requesting that he authorize the doctors to keep me informed. I went to spend the night with friends at Fort Leavenworth, Kansas, before driving home to Colorado. They were having a Bible study when I arrived. I shared what had happened; they stopped the study and spent the evening praying for me and my dad, and that I would in the morning re-visit him to share the Gospel.

A spiritual battle raged in me the next day as I drove back to the hospital. Memories of dad's abuse and rejection were literally flooding my mind. The tug to hang a U-turn and head for the accepting arms of my loving wife was as strong a temptation as I have ever experienced. Having the acceptance and love of God on which to rely, Psalm 37:3a, which says "Trust in the Lord and do good" (NIV) was taking on a whole new meaning. Wanting to avoid any more rejection, I was back in the garden. I did not want to visit my dad, but I knew my Heavenly Father wanted me to, so I kept moving toward the hospital. This was a lesson in walking by faith that I had not yet learned.

Instead of welcoming me back to his room, my dad asked me why I had bothered to return (which immediately felt like rejection). My unplanned reply was "because I am concerned about your soul." His response was, "me too." I asked him if he knew that it was his own sin that had so destroyed his relationships with his family; that also stood in the way of his experiencing the love of God. He said yes that he knew he had lived in his words, "a hell of a life." He began to cry, to confess the ways that he had abused and hurt me, my family, my mom and brother, and others throughout his life. He asked for my forgiveness and expressed sorrow that he would not have that opportunity with others he had offended.

When I asked if he would be interested in trusting Jesus Christ as his Lord and Savior, to be assured of God's forgiveness, love, and acceptance, he said "yes, please tell me how." So, there I was, at his request, sharing the Gospel that he had so profanely rejected 22 years earlier. When I asked if he would like to pray with me to confess his sin and invite Jesus into his life, he said he would love to but had no idea how to pray. At his suggestion, we started by him repeating after me, but he was soon praying on his own as God graced him with repentance and freed him to call on the Lord with all his heart. We wept, hugged, and prayed until we were both exhausted - a reconciliation beyond my wildest imagination!

Dad passed away a couple of weeks later, but not before he was visited by my brother who was absent when mom died so did not want to miss his chance to say goodbye. Although dad was less coherent in that visit, they made peace. Alison and our oldest son, Bruce, were also able to visit dad who at the age of 89 years finally met the 19-year-old grandson he had never seen in person. Unfortunately, we were not able before he died to introduce him to Darren, his 17-year-old grandson who he had also never met. But when we cleaned out dad's apartment, we discovered in a hidden box all the correspondence we had sent. He had for years been watching his grandsons grow via the pictures he had received.

During our last visit with dad, I was confronted in the hospital by the owner of the boarding house in which he had lived. He told me I should be ashamed of myself, as should all my family, for having abandoned my dad for so many years. He wanted to know how I could call myself a "man of God" after decades of treating my dad with such cruelty. He went on to berate me for what was a total fabrication my dad had concocted to explain his not having any family pictures and never having any visitors. Rather

than argue, I told him I had a different recollection I would be willing to share if he was interested. He was not! He told me in very certain terms what I could do with religion; I never saw him again.

This and many events since have served to remind me that getting and staying on the road to reconciliation will always be ridiculed and opposed by the enemy of our souls, often by the offenders and even unknown people on the periphery. It can even come from other Christians who feel they need to exact judgment and punishment before they can extend grace and forgiveness. It has taken decades, if ever, for some folks in that camp to let me know whether they are willing to forgive me. But that is beyond my control. The important lesson learned was the necessity of *entrusting* the offense(s), the offender(s), myself, and the process to God. Trusting and obeying Him was the real crux of the matter!

Remembering

Whenever I interview someone who has forgiven some grievous offense, I ask for their understanding of the "forgiving means forgetting" teaching that I often hear from Christians. They believe that when God forgives our sins they are somehow erased from His memory because Isaiah 43:25 says, "I, even I, am he who blots out your transgressions, for my own sake, and *remembers your sins no more*" (NIV, italics mine). They say that when we forgive, we should therefore do the same; that until we have forgotten we have not fully forgiven. Disagreeing with that idea, Frida made as profound a statement as I have heard in this regard by saying that "it is not a matter of whether we forget, but of how we remember."

Frida reminded me that any offense that can be easily forgotten is one that should have been overlooked in the first place. She very astutely shared that her losing the memory of the kinds of offenses she had suffered would be more symptomatic of mental illness than of forgiveness. It's putting the memories in perspective, recalling them objectively without vengeful or retaliatory feelings, allowing them to prompt our own appreciation of the Gospel, and using them in the ministry of reconciliation that are the unmistakable indicators of God's healing grace and forgiveness. **Remembering** is exactly what God did by recording the sins of so many people in the Bible that for centuries has been read by a whole lot of folks.

Not only has God not forgotten, but He also apparently intends that we not forget either. Whether it is in remembering the sins of the Prophets and Apostles, offenders or ourselves, the objective is to remind us of the immeasurable lavishness of God's love, grace, mercy, compassion, and forgiveness that He lavishes on us by virtue of the substitutionary death, victorious resurrection and current intercessory ministry of His Son, our Lord Jesus Christ. His only intention when we remember our sin is to create in us such deep gratitude for His forgiveness that we cannot help but do the same for others. Memories of sin are redemptive to the extent they motivate us to rejoice in our salvation.

To summarize, I have learned that healthy **remembering** shifts the focus from the sin to the Savior. Rather than constantly remunerating offenses, I use any memories thereof as opportunities to worship and to revel in God's grace. Rather than times of unhealthy regret, remorse, or retaliatory thoughts, they become redemptive occasions of reflection and any necessary repentance. I can seize the opportunity to recall what God has taught me through the process, how He is conforming me into the image of His Son, and how He may be convicting others likewise. It can even be turned to ministry as rather than decried, I can describe the sin(s) in ways that emphasize God's forgiveness in ways that edify those who are listening.

Conclusion

There really isn't any conclusion per se this side of perfection. As sinners saved by grace, it would be self-sabotaging to expect that we will never again offend or be offended. Like confession and repentance,

forgiveness is a way of life in the process of living out the Gospel and being continually conformed to the image of Christ. It's a means of appropriating toward one another the grace and mercy that we all so desperately need. **Deciding, grieving, empathizing, initiating, entrusting, and remembering** are not steps or skills. They are simply milestones that I've experienced on my own road to reconciliation. While the repetition, order and intervals will vary, I suspect you will run into them too.

Please don't read this not as some sort of "how to" of forgiveness, but as my appreciation for how God works. I'm not implying that the process of reconciliation requires any more or less time than the 22 years that it took with my dad, or that it will ever happen. There are people from whom I am estranged who have chosen not to reconcile with me regardless of my efforts to be at peace with them (Rom. 12:18). That is their choice over which I have no control. But I can always avail myself of God's abundant resources in His Word, His Son, His Spirit, and His Church to live to the praise of His glory by serving others in ways that are edifying, thereby cooperating with what He is working in me - and them!

For some who read this, it may be time to begin on the road to reconciliation. You've already been ***grieving*** the loss of some relationship. It's likely time to ***decide*** to do whatever you can to ***initiate*** forgiveness. As you reach each milestone, no matter how many times, pause only long enough to learn whatever God has for you at that juncture that will keep you moving in His direction. Remember that it's a journey; a lifetime of our Lord transforming our attitude to be more like His, who "...does not treat us as our sins deserve or repay us according to our iniquities" (Psalm 103:10, NIV) so that we might pay it forward by forgiving one another just as He has forgiven us (see Colossians 3:12-17). Lord, may it be!