



**ATBC**  
GLOBAL  
MINISTRIES

# Newsletter

SPRING  
2026





# Mission of Grace: Hope and Resilience in Haiti

– Rev. Dr. Theophous Reagans

We are grateful to share an encouraging update from our ministry partners at Mission of Grace in Haiti—a powerful reminder of what faithful partnership, prayer, and generosity can accomplish even in the most challenging circumstances.

In a recent letter, the Mission of Grace team expressed deep gratitude for the continued love, prayers, and financial support that sustain their work. Your generosity, most recently reflected in the third-quarter donation, is making a tangible difference in the lives of children, families, and elders in their care.

Despite the recent impact of Hurricane Melissa, there is much to give thanks for. By God’s grace, the Mission of Grace community safely weathered the storm. While strong winds and heavy rains caused some damage in the surrounding area, their main buildings remain standing. The team is now actively assessing needs and extending support to neighbors who were affected.

One of the most hopeful signs of resilience came as more than 220 children returned to school. Their joy and excitement filled the classrooms, a testament to both the stability the mission provides and the determination of these young learners to continue their education.



The mission's elderly home also remains safe, with dedicated staff continuing to provide compassionate care. Meanwhile, the church in Carries stands as a beacon of light each Sunday, offering worship, encouragement, and the Word of God to the community.

In a time of great need, Mission of Grace continues to serve faithfully, meeting both physical and spiritual needs with love and perseverance.

We invite you to read their letter and join us in continued prayer for their ministry. Together, we are part of God's ongoing work of hope, restoration, and grace in Haiti.

*Dear Reverend Theophous,*

*I just wanted to personally thank you for your continued love, support and prayers to Mission of Grace and all that we are doing in Haiti. We just received the third quarter donation and we continue to thank God for your generosity. Thank you so much for your prayers being lifted up on our behalf. We are deeply grateful for the love and support.*

*I am currently on the ground in Haiti, and by God's grace, our Mission of Grace team, children, and elderly made it safely through Hurricane Melissa. While the winds and rains were strong, our main buildings remain standing, and we give God glory for His protection. We have assessed our property and the damage around us and have some damage to our property and those around us that we are trying to help due to the wind and rain.*

*Yesterday was the kids first day back to school since the hurricane and they were so excited to get back to their studies and that the school building stood strong through it all. We have over 220 children going to school this year.*

*Our elderly home is doing well and we are so grateful that they are safe and our staff is doing a great job taking care of them. Our Church in Carries continues to be a beacon of light to the community each Sunday, sharing the Word of the Lord.*

*We are serving the community in the best way that we can as there is much need right now. Thank you again for your prayers, fellowship, and faithful partnership.*

*With gratitude and blessings,*

*Ms. Lynn Joseph  
CEO and Founder  
Mission of Grace, Haiti  
[www.missionofgracehaiti.com](http://www.missionofgracehaiti.com)*



# 2026 Samuel DeWitt Proctor Conference

– Rev. Dr. Theophous Reagans

## Proctor Conference Overview

The 2026 Samuel DeWitt Proctor Conference was a powerful gathering of faith leaders, scholars, and emerging voices committed to justice, liberation, and the transformative work of the Black church. Participants experienced dynamic worship, thought-provoking plenaries, and impactful workshops addressing critical issues such as Christian nationalism, interfaith organizing, and the future of the church.

The conference created a sacred space where faith and justice intersected, where attendees were both affirmed in their calling and challenged to deepen their engagement in ministry and community transformation. From moments of collective worship to courageous conversations, the Proctor Conference once again embodied its reputation as a place of renewal, connection, and prophetic witness.

## Young Adult Spotlight

We are honored to highlight two young adult representatives whose reflections capture the depth and impact of this year's conference:

**Michael-Sesen A. Perrilliat II** experienced the conference as a deeply spiritual and transformative homecoming. Reflecting on moments spent at historic sites like Quinn Chapel in Chicago, he described the gathering as “sacred” and profoundly grounding in both history and calling.

**Michelle Mastin** reflected on the conference as a vibrant and affirming space filled with “Black joy,” cultural pride, and a shared commitment to justice.

Together, these young adults exemplify the spirit of the Proctor Conference—thoughtful, justice-centered, and grounded in faith. Their experiences remind us that the future of the church is being shaped by leaders who are not only prepared to inherit its legacy, but ready to transform it.



SAMUEL DEWITT PROCTOR CONFERENCE, INC.  
**2026 CLERGY & LAY LEADERSHIP CONFERENCE**  
Monday, February 23 - Thursday, February 26, 2026  
Hyatt Regency McCormick Place • Chicago, Illinois

*The* **SACRED FIRE** **IGNITING RESILIENCE, RESISTANCE AND RESPONSE**

*“The fire on the altar shall be kept burning; it shall not go out. Every morning the priest shall add wood to it, lay out the burnt offering on it, and turn into smoke the fat pieces of the offerings of well-being.”*  
Leviticus 6:12 (NRSV)

<https://proctorannualconference.org>



# 2026 Proctor Conference Reflection

– Michelle Mastin



When I first arrived at the Proctor Conference, I was immediately met with a magnitude of beautiful Black faces representing a wide spectrum of African and

African American culture. Many attendees were adorned in gorgeous African attire, proudly representing their alma maters from Historically Black Colleges and Universities, or wearing the colors and symbols of Divine Nine sororities and fraternities. There was a palpable sense of Black joy in the air—a shared excitement rooted in community, fellowship, and collective purpose. The atmosphere itself set the tone for what the conference would become: a space of affirmation, learning, and spiritual connection among believers who are committed to justice and service.

One of the workshops I attended was the incredibly impactful **“Black Women Organizing to Build a Multipronged Interfaith and Secular Coalition Against Authoritarianism.”** This session focused on Afrofuturist perspectives, Ubuntu philosophy, and reproductive justice strategies. The concept of the **Ubuntu Circle**, often called the “Circle of Friends,” reflects the African philosophy of

interconnectedness, meaning *“I am because we are.”* This framework emphasizes the idea that our individual wellbeing is deeply connected to the wellbeing of our communities.

A particularly meaningful moment during this workshop came when participants were asked to envision what our churches might look like twenty-five years from now if these strategies and practices were fully embraced. Many women shared their hopes to see more Black women serving in positions of leadership within their churches. I was incredibly humbled to share that my home church, **Allen Temple Baptist Church in Oakland, California**, has a long history of radical progressiveness. Our congregation is currently led by a female senior pastor, **Rev. Jacqueline Thompson**, and women serve in many leadership roles across the church body, including as deacons and leaders of auxiliary ministries. Being able to share that testimony reminded me that the progress many hope for already exists in some spaces, and it challenged me to think about how that example can continue to grow and influence the wider church.

This workshop was deeply impactful for me because it addressed topics that, for generations, have often been considered too controversial or taboo to discuss within a biblical and holistic framework, particularly issues surrounding women’s autonomy and

their roles in the church. It affirmed that faith communities can engage difficult conversations while still remaining rooted in spiritual principles and communal care.

Another powerful workshop explored **“Truth Telling as Sacred Resistance.”** In this session, we examined the concept of Christian nationalism and what it means for the Black church today. One statistic that surprised me was learning that 34 percent of African Americans in the Black church fall somewhere on the spectrum of Christian nationalist beliefs rather than liberationist theology. This was eye-opening. It challenged many assumptions and prompted important discussion about the role of social justice within Christian faith traditions.



We reflected on the need to challenge and agitate the ideologies that continue to oppress marginalized communities while being disguised as faithful expressions of Christianity.

One of the most moving moments of the conference came during the second night when **Rev. Janeice Williams** delivered a powerful message based on **Exodus 2:5–10**. She warned us not to become complicit in the systems we claim to oppose. One statement that deeply resonated with me was her assertion that **“resistance is a natural consequence of compassion.”** She outlined three important principles for leading with compassion:

1. Managing the complexities of our positionality
2. Recognizing the humanity of those who are hurting
3. Engaging in divinely sanctioned collaboration

Rev. Williams also spoke directly to those who are often overlooked or underestimated, reminding us that their actions frequently become the catalyst for meaningful change. That message reinforced the idea that leadership and impact are not reserved for those with titles or platforms.

I have always considered myself someone who is socially conscious and justice-minded.

# 2026 Proctor Conference Reflection

– Michael-Sesen A. Perrilliat II

However, there have been many times when speaking openly about injustice has led to resistance or criticism from peers. I have been called “too sensitive” or labeled as “too woke.” Experiences like that can sometimes make a person question whether their convictions are misplaced or misunderstood. Attending this conference deepened my faith and strengthened my resolve. It reminded me that the pursuit of justice is not separate from our faith but is deeply embedded in the identity of the church and the body of Christ.

While my understanding of ministry, justice, and service was affirmed and expanded, my understanding of leadership was also challenged. Leadership had often been presented to me as individuals in positions of authority mobilizing those beneath them. In that model, leadership can appear passive—more about status than service. This conference reframed that perspective. True leadership involves identifying with the people you serve, standing alongside them, and actively participating in the work of transformation. Leadership is service in its highest form. Not everyone who holds power is a leader, and not everyone in power has truly been called to lead.

Throughout the conference, I sensed God speaking to me about the responsibility of younger generations, including my own. The time for complaining without offering solutions is over. It is our responsibility to actively shape the institutions we are part of and ensure they nurture the values and growth we seek. Those of us who have the capacity must help cultivate the culture we pass down to the next generation if we truly believe they are the future.

Moving forward, I plan to apply what I learned by reconnecting with my church home with fresh eyes as if I were a new member. I want to become more involved in ministries that resonate with my calling and that address real needs within the church and community. My goal is not recognition or status, but the practical application of the values and lessons this conference reinforced.

For those considering attending the Proctor Conference in the future, I would strongly encourage you to come with openness and curiosity. Do not be afraid to introduce yourself to people from different denominations, backgrounds, and experiences. Arrive with a willingness to learn and a mindset ready for growth. The worship, the conversations, the networking, and the educational sessions all work together to inspire a deeper commitment to justice and faith in action.

The Proctor Conference reminded me that every person in the church body matters. Titles are not what determine impact. Our voices, perspectives, and ideas all contribute to the larger work of faith and justice. No one should ever believe their contribution is too small to make a difference.



One icy night this February, I found myself sitting in history—Quinn Chapel, Chicago’s first Black church. Quinn is historically significant in another category: the final stop on the Underground Railroad.

It is a stirring experience to sit in such a place, one that penetrates thoroughly. This stirring sends shivers and caresses something within, something planted long before birth on this plane. It’s familiar, like Nana’s wisdom or a mother’s embrace, though ancient as the ancestors’ passage, while present as a niece’s laughter. And yet, it is all these things at once.

My spirit was stirring in the stillness and anticipation of that night, seeking, yet found in a mural of our Lord and Savior. It’s one of the earliest depictions with that bronze hue Revelation mentions, that the climate of Palestine sustains, and genetics from God’s first people produce. As my gaze fixated on the mural, my mind’s eye reflected on how I’d arrived at this junction.

Shortly after joining, being baptized, and accepting my calling at ATBC over a decade ago, Rev. Theo Reagans informed me (in his

unique way) that I simply NEEDED to sojourn to what at first sounded like a mythical and elusive gathering. Yet, after years of invitations, I came to know it as an accessible, tangible meeting place.

My earliest impressions of the Samuel DeWitt Proctor Conference left me in awe, at minimum, intrigued by the conviction and honor with which Proctor was spoken about, from namesake to legacy. This seed of curiosity was nourished through additional witness to the anointing present within Proctor’s walls, speaking into and through attendees.

The very nature of Proctor is sacred. Even before first-hand physical (or digital) observation, the power of directed and communal spiritual purpose manifesting as Proctor inspired, and demanded, honor and reverence in my heart and mind.

Home. It is a word used often, yet it rarely loses its impact. It was a word often used for SDPC and one that I began to find in my heart before leaving my lips as well. It echoes the denominational address given to King by the PNBC in its impact. This significance is not at all lost on me, nor on the SDPC family when “Allen Temple” is spoken or heard, particularly within the context of the historic and prophetic role being trailblazed by Dr. Thompson. The work of Dr. Thompson, Pastor Emeritus, the Smith Family, and the collective ATBC leadership and

laity produced not only respect and admiration, but also responsibility and integrity in the tradition we stepped into representing AT Global Ministries at Proctor.

SDPC was personally transformational, affirming, and empowering for my ministry and sense of belonging within the beloved community and my own walk. These worlds collide at the junction of Thurman’s contemplative reflection and King’s “fierce urgency of now” —not in conflict, but in conjunction.

During a plenary, the question was asked: “Who is this ancestor?” (pointing, indicating the conference backdrop hanging above the stage). My heart leapt as the name John Henrik Clarke reverberated from my diaphragm. In another passing moment, I dapped Dr. Fluker, whom I had previously only seen in *Backs Against the Wall: The Howard Thurman Story*.

The Spirit descended from the pulpit of Dr. Flunder, Pastor Sharpe, and Rev. Janiece Williams. I felt charged to learn directly from Dr. Bouhairie about the theological purpose behind creating the “Year of Return” to Ghana.

Parts of me I was told were separate were coming together: my student organizing at UCLA and the foundation of the DEI office, my policy advocacy with EdTrustWest, my commission appointment with the City of Oakland, my training with CDF’s Freedom School, and the calling I accepted a decade ago when Pastor E handed me Black Prophetic Fire and instructed me to take LIAT courses.

I was renewed by a room, a reunion, a family of prophetic voices who have shared that isolating

feeling of being called to die daily while speaking truth to power. It was the best kind of oxymoron.

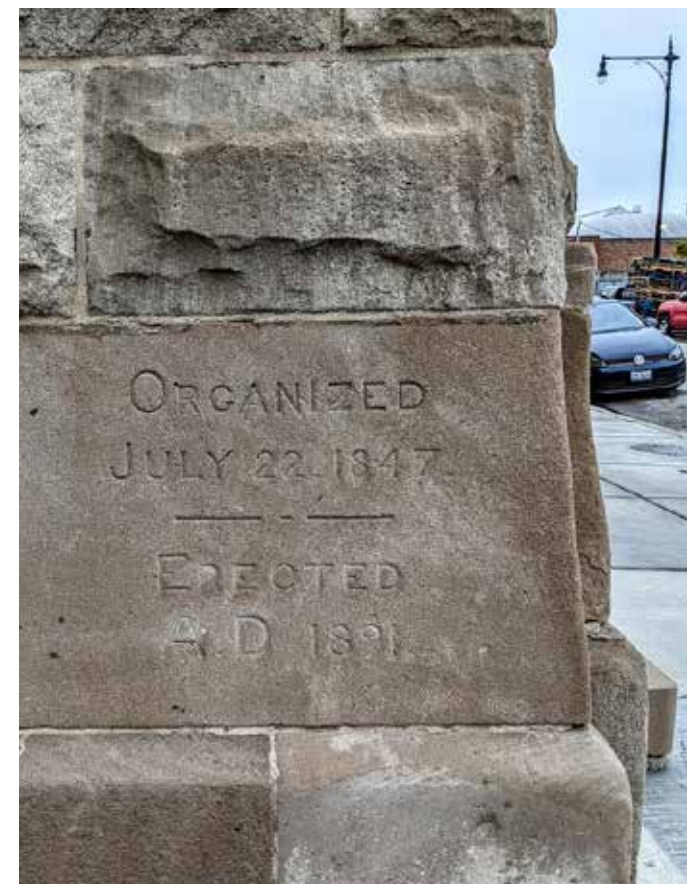
On the final day, it felt strange to leave. It wasn’t just that I couldn’t access Harold’s lemon-pepper fried hard, Portillo’s cake shakes, or the embrace and space shared with my seminarian siblings. It was beyond debriefs with Dr. McCormick and Dr. Fry Brown.

I had mentioned before that the nature of Proctor is sacred, and although the Spirit, like the Windy City itself, goes wherever He pleases, leaving that atmosphere felt like a benediction after baptism by fire. Sessions on topics like, *Moving Beyond Transactional Relationships* and *Strategizing Against White Christian Nationalism*, fed that fire.

That final morning at breakfast, Dr. Iva Carruthers blessed us before leaving: “Come back, this is your home.” Then we headed to Oakland via Midway, while SDPC was walking into Rainbow PUSH Headquarters to view the great ancestor—a son of Proctor and a father of the movement.

His brother (no stranger to AT), Dr. Wright, made Rev. Jackson’s presence feel all the more near, as though his appointed time of transition was also one of hosting and impartation—a covering and a charge to hope and to inspire. The Reverend Doctor reminded us from that great cloud: never forget who and whose we are—God’s children. So there is still much to do.

I encourage, and caution, any and every one seeking to join the next AT Proctor delegation: God willing, you will not return the same, for YHWH’s glory.







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