

## Around the Conference Kingdom Partnership

by J. Kirk van der Swaagh, Area Representative, Greater New York City/New Jersey



*Jack Roberts*

At times it seems that the ministry of the local church and that of the parachurch ministry take place in separate worlds. Speaking generally, the local church tends to serve a broad segment of the population, while parachurch ministry targets a specific demographic. We can be grateful for the diversity of laborers in the harvest field, but this division of labor can produce a state of affairs

in which the one ministry has little to do with the other. The local church might be a place that the parachurch turns to for funding and additional staff, and the local church might look to the parachurch to do the hard work of reaching a particular people group, but substantive partnerships in which the one is drawing upon and benefitting from the strengths of the other appear less common. In our region of the country, however, there is a unique relationship between a local church and a parachurch ministry that offers a picture of how committed partnerships can produce kingdom results.

The Bronx Household of Faith (BHoF), a Conference church, and Hope Christian Center have been “joined at the hip” for over 25 years. Started in 1969 by a converted heroin addict,



*Bob Hall*

Hope’s residential Christian discipleship program for men with life-controlling problems (mainly drugs and alcohol) has, over these 41 years, served more than 3500 men, with approximately 500 completing the year-long program. Jack Roberts is the director of Hope, but he is also co-pastor, along with Bob Hall, of BHoF. This had led to some cross-pollination that has borne fruit for both ministries.

The fact that Bob and Jack’s homes, and Hope and BHoF’s facilities, have all been located on the same city block has promoted frequent interaction between the church and the center: the men from Hope attend BHoF on Sundays; Bob teaches a class at the center three days per week; Paul Swift, a church member, is their teacher on

Sundays. In return, graduates of Hope, such as Angel Rodriguez, a member of BHoF since 1988, have gone on to play important roles in the life of the church.

But the vitality of the relationship is more than geography or shared personnel. Each has helped to shape the culture of the other. Jack Roberts explains the connection: “Seeing a man established in a genuine faith in Christ, a healthy church, sustainable employment as well as encouraging the restoration of his important relationships, form the goal that we have for our students at Hope.

Hope could not have been effective in this, or even survived, without the support, influence and contribution in time, prayer and encouragement from BHoF.” But the influence flows in the other direction as well, as Bob Hall observes: “Hope has, in its own way, ministered to BHoF inasmuch as Hope has helped it avoid the tendency to become ingrown and isolated in its less-than-church-friendly urban environment.”

To be sure, the local church and the parachurch ministry are serving the same God and the same purpose — His glory. But our gracious

God might be glorified even more if we can find ways in which our common purpose promotes mutual ministry. The potential for both partners in the relationship to benefit is obviously great.



*Angel Rodriguez*

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## Are We Living Sacrificially?

by Rev. Dr. Stephen Gammon, Conference Minister



God calls us to live sacrificially, thus reflecting the sacrificial love of our Savior. *Jesus said: "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life." Then he said to them all: "If anyone would come after me he must deny himself and take up his cross daily and follow me."* (Luke 9:22-23)

The Apostle Paul urged the Church of Rome to live sacrificially. He wrote: *Therefore, I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.* (Romans 12:1)

Are you living sacrificially? Is the Church living sacrificially? What "sacrifices" are we making that reflect His sacrificial love? I've met people who were disowned by their families because they chose Christ, and I've met someone who told me they had given up chocolate for lent. It seems among Christians that our personal sense of sacrifice varies widely, perhaps reflecting our own perspective of what sacrifice really is! The basic definition of "sacrifice" I am using is this: "The surrender or destruction of something prized or desirable for the sake of something considered as having a higher or more pressing claim." Like the Lord Jesus Christ, the Church is called to be living sacrificially. Our motivation is to be the amazing love expressed in the infinite sacrifice of our Lord for us! We thus are glad and honored to make any "sacrifice" for Him!

On August 21, Helen's and my 34<sup>th</sup> wedding anniversary, we were apart. I was in Maryland and she was in Minnesota that day. When I awoke that morning I was begrudging a bit the "sacrifice" I was making of being away from her. When we spoke by phone we celebrated our years together and the joy we have had through the years of serving wherever He plants us. We then offered our small "sacrifice" to the Lord, rejoicing that we are so privileged to serve Him. Throughout that day I was reminded of sacrifice! As a Navy Reserve Chaplain I had been called to serve for four weeks at the National Naval Medical Center in Bethesda, Maryland. Ministering to people who had given so much, my perspective of true sacrifice was impacted deeply. I was humbled to meet, care for, listen to and pray with wounded warriors and their loved ones who have made major sacrifices in defense of freedom. My own "sacrifices" seemed to pale in relation to theirs. It was my profound honor and privilege to serve them in any small way I could.

## THE FORESEE

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That is the way we are to see Jesus' sacrifice, and our desire to serve Him! The Lamb of God sacrificed ALL for you and me! Serving Him is thus the highest privilege and honor of my life, no matter where it takes me or what it costs me! May sacrificially serving Him and the community of people He calls you to serve be the greatest joy and privilege of your life! May the world see in us expressions of His sacrificial love!



Mark your calendar NOW for  
**63<sup>rd</sup> Annual Family Conference**

July 25-28, 2011

Crowne Plaza City Centre  
Cleveland, Ohio



# Calling Young Leaders

by Rev. Terry H. Shanahan, Northeast Regional Minister

*Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. (I Timothy 4:12)*

One of the most rewarding aspects of my position in the Northeast is interacting with the students at Gordon-Conwell Theological Seminary. There is a continually changing group of young men and women beginning their studies each year, and graduating students leaving as well. It is amazing to see how God works in the lives of these young people. Many come knowing that they are called to seminary, but not sure where God might be calling them when they leave. Others do come with a clear sense of call to missions, chaplaincy, Christian education, or the pastorate.



*Matt Drayton*

More and more students arrive on campus with no denominational affiliation. Many have never heard of the CCCC. It is an exciting time when I begin to make a connection with these students and they learn of the vision our Conference has to revitalize existing churches and to plant new works of God. Many students become attracted to the Conference for

these reasons, and because their heartbeat resonates with ours to be involved in disciple-making ministries. In these times of denominational change they are excited to discover a group of like-minded believers that they can align with in serving God.



In the last couple of years, several students have come to us because of their call to military chaplaincy and our endorsement of chaplains of all types. One such student is Matt Drayton (pictured). My relationship with Matt began three years ago as he began his MDiv studies, and just this past June I participated in his Ordination service. Matt is waiting for his commission in the US Navy, and I hope to be with him aboard the USS Constitution when that takes place.

To be a part of these students' journeys and to be a witness to the clear call of God in their lives, never ceases to be a blessing to me. I look forward as this academic year gets started to see who God may send to co-labor with us in the Conference. It is my joy to meet these Kingdom-minded young men and women, who are faithfully following God's call on their lives, and who strive to be a witness to the believers and to the world.

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## 5th Sunday Challenge

by Keith Ritchel, Elder, Union Congregational Church of North Aurora, Illinois

Those who did not attend the annual conference in July may not know of a serious need of some of our pastors. Dr. John Kimball reported that the Pastors' Emergency Relief Fund was exhausted. At the time of the conference, there were three pastors with needs that they could not fulfill.

To increase this fund I proposed that in the months of October, January and May, all with five Sundays, that the churches in the CCCC participate in a freewill offering on the 5th Sunday. Monies collected would go to build this fund back up.

When pastors are between churches they do NOT get

unemployment. As a conference we need to show our support for our pastors in need. This fund may pay the pastor's medical needs or any other need he may have.

Will you help? Ask your church leaders to see if your church can participate!

From Philippians 4: 12 *I know what it is to be in need... 14 Yet it was good for you to share in my troubles... 19 and my God will meet all your needs according to His glorious riches in Christ Jesus*

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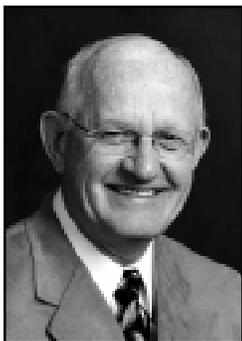
## Work Underway for 63<sup>rd</sup> Annual Family Conference

It seems as though our 62<sup>nd</sup> Annual Family Conference just ended. But plans are already well underway for next year's event. The local committee has been planning, meeting and working to make next year's conference an unforgettable experience for all. From our Conference Staff to the Board to the local committee, all are prayerfully working toward a

conference that will bring glory to our Lord, Jesus Christ, and help each of our churches to become more effective in their own ministries. From missionaries to chaplains to ministers and individuals joining our Conference, there are special events, seminars and times of fellowship for everyone. We meet July 26-28, 2011 in Cleveland, Ohio.

## A focus on potential... An important part of the DNA of a healthy church plant

by Dr. Ron Hamilton, CCCC Director of Church Multiplication



There is one question that is asked as a part of the Natural Church Development process that I believe each church should prayerfully consider: *How can we release the potential that God has placed within (Insert Church Name) Church?*

Many churches suffer from low self-esteem and negative “self talk” that limits their ability to see the God-given potential for ministry through that local congregation. Much of this stems from a conflict in the church or a prolonged period of decline. It is important for us to see that every church has significant potential for ministry when it humbly puts Christ first and serves under his Lordship.

*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3:20–21)*

The church is limited in its potential when it is solely dependent on human leadership and ingenuity. However, this Scripture indicates that God can work in ways that are beyond our imagination when we trust in His power.

This is one of the reasons that church plants are effective in reaching people with the Gospel of Jesus Christ. These churches are full of vision and confidence in God to do a mighty work in their midst. They don't have baggage from the past caused by division or decline. Their leaders boldly challenge the members to prayerfully trust God to work powerfully in their church. Their entire focus is on the potential for ministry that lies in front of them. Their leaders sometimes seem naïve. However, they are fully convinced of the future that God has in store for their church.

We are committed to build a church multiplication movement in the CCCC that is supported by healthy pastors and healthy churches. We encourage the development of new churches that trust God for great things. We also encourage the development of established congregations to rediscover their God-given potential.

## Leadership for the Harvest

by Dr. John Kimball, CCCC Director of Conference Care and Church Redevelopment

I've heard it several times before — even in the last church I pastored — but never as blatantly as in this meeting. The most vocal member of this particular church board passionately proclaimed, “We need to run this church by ‘good business principles’!” Now I know this man well enough to know his heart — and he was really referring to good *stewardship* principles; however, his statement exposes a serious misunderstanding in the work of leading a congregation. Please understand this: a church is NOT a business! It is primarily a *spiritual* body. And while some business practices may indeed be helpful, the *primary* leadership of the church must be *spiritual* leadership focused not on running the organization, but on reaping the harvest.

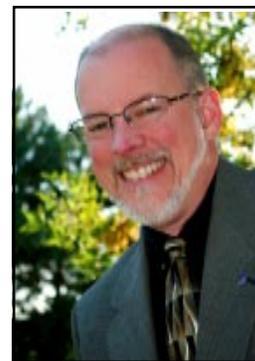
I have to remind people all the time: If leadership focuses on the organization, the church will never reach its harvest field; however, if leadership focuses on the harvest field, it will always successfully organize to get that done. But because we have allowed the “Corporate America” mentality to infiltrate the church, we have made leadership all about running the institution of the church: administration, finances, organizational planning, facility management, etc. Sit in a typical elders' or deacons' meeting, and these topics make up the agenda. And the world looks on with disinterest (or even disdain) toward the institutional church.

Instead, the needs of the church's harvest field should drive

all aspects of leadership (John 4:28–36). Administration, finance, planning, facilities and such are all viewed in light of what it will take to successfully bring Jesus into the community. The leaders have the character of Christ and are spiritually mature. They are themselves healthy disciples of Jesus, striving to extend His love and His kingdom rule and reign into the world. The church is called to prayerfully plead that God will raise up harvest-oriented leadership (Matthew 9:35–38). And these are precisely the kinds of leaders we seek to develop through our *LifeFlow* process.

Take a quick inventory during this “nominating committee” season of the kind of leadership you are seeking in your own congregation. Are you looking for organizational leaders who can maintain the institution or spiritual leaders who will lead the church to pursue the harvest? If you aren't going to intentionally engage the harvest, then perhaps it's time to redefine what you mean by “leadership.”

For more information about the *LifeFlow* process, please see our website at [www.cccusa.com](http://www.cccusa.com) or contact our office at (651) 739-1474.



(Editor's Note: Last month, in Part 1, we were introduced to Samuel A. Worcester, missionary to the Cherokees. We recommend reading that for further information.)

## Samuel A. Worcester, the Cherokee Messenger (Part 2)

By Alwyn York, Conference Historian

Samuel Worcester's work among the Cherokees in northern Georgia got off to a promising start. However, unfortunate political and legal developments would soon disrupt his ministry.

The desire which some of the white citizens of Georgia felt for the fertile lands of the Cherokee nation became overwhelming when gold was discovered there in 1828. The Georgia legislature passed a law in 1830 which annexed to Georgia all the lands of the Cherokees within the state, made null and void the laws and customs established by the Cherokees, and forbade any person of Indian blood to act as a witness in a suit in which a white man was the defendant. In 1831 a law was passed that required all white persons residing within the Cherokee Nation to take an oath of allegiance to the state of Georgia.

Samuel Worcester and ten other missionaries refused to take this oath, because it would involve recognizing Georgia's claim to sovereignty over the Cherokee land. As a consequence, the governor of Georgia ordered the militia to arrest Worcester and the others who would not take the oath. All eleven were convicted and sentenced to four years of hard labor. Nine accepted pardons, but Worcester and another missionary, Dr. Elizur Butler, declined their pardons so the Cherokee case could be presented to the Supreme Court. They were confined for fifteen months in the Milledgeville Penitentiary. Worcester made the most of his imprisonment by holding services for the other prisoners and learning carpentry and cabinet-making in the prison shop.

On March 3, 1832 Chief Justice Marshall pronounced the decision of the Supreme Court in favor of the missionaries and declared the laws of Georgia extending its jurisdiction over the Cherokee land "repugnant to the constitution, treaties and laws, therefore null and void," and ordering all proceedings on the indictment against the missionaries dismissed. Rejoicing over this legal vindication was short-lived, however. Georgia



Samuel A. Worcester

would not release the prisoners, and President Andrew Jackson was openly defiant of the court's decision. He reportedly said, "John Marshall has made his decision, now let him enforce it."

After this legal stalemate went on for several months, Worcester was given an offer for his release if he would promise not to pursue further legal action against the state of Georgia. Since he felt that he had been vindicated in the court and that no good purpose would be served by more litigation, he accepted release.

Because it seemed clear that the attempt to seize the Cherokees' eastern land could not be stopped, Worcester felt that further work among the eastern Cherokees would not be fruitful. He decided to follow those Cherokees who had already moved west into what is now eastern Oklahoma. On April 8, 1835 Worcester and his family left for the western Cherokee territory. Their relocation was three years before the entire eastern Cherokee Nation was forced at gunpoint off of their lands, to be driven west on the notorious "Trail of Tears."

Worcester was a stranger to the western Cherokees when he arrived, so he had to work to reestablish himself. Once he showed the western Cherokee leaders his potential usefulness as a printer and made clear his intention to stay out of internal tribal conflicts he found himself well-accepted once again. He continued his work of Bible translation and printing Scripture, hymnbooks and religious literature for the rest of his life. The mission station he established at Park Hill became a center of Cherokee life. Park Hill is now the location of the Cherokee Heritage Center.

He died on April 20, 1859. His grave marker says, "For 34 years a Missionary of the American Board of Commissioners for Foreign Missions among the Cherokees. To his work they owe their Bible and their Hymn Book."

Worcester's life story is told in *Cherokee Messenger* by Althea Bass (University of Oklahoma, 1936).

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## CCCC Office Equipment Need

Replacing aging equipment in any office is a regular fact of life. It's no different in the CCCC Main Office. In order to be good stewards of our resources, we have established a 4-year computer replacement rotation that will allow us to replace and/or upgrade necessary computer equipment. This year, the laptops used by our Pastoral Staff need to be replaced. All three computers travel with them around the country and endure quite a bit of wear and tear. Our Internet Technologies provider has found us a phenomenal discount on replacement hardware, and our software provider (a Christian company that works only with non-profits) is able

to reduce our software cost by more than half! The total cost for each laptop will be approximately \$1,500. We do not want to take away from what any of our CCCC members or friends plan to provide for the Sharing His Vision Comprehensive Campaign, but if you would like to provide for an immediate ministry need here in the office, your special donation toward these computers would be a big blessing.

For more information, please contact Diane Johnson in our office at (651) 739-1474 or by e-mail at [dmjohnson@cccusa.com](mailto:dmjohnson@cccusa.com).

## Is Christian Unity a Legitimate Goal?

by Ken McGarvey

When studying a Sunday school lesson written by a well known and respected preacher/Bible teacher/author, I came upon a curious statement. He was teaching about compromise, and spoke of those who have a desire for unity. He said, “These are people who do not want to cause ‘waves.’ It is always good to seek unity, especially among believers, but never when you end up jeopardizing what you know is right.”

Now I am well aware of the importance of sound doctrine and careful exegesis of Scripture. If that were not of absolutely primary importance, there would likely be no CCCC. However, what I saw in that statement, and what I have seen in similar statements by other respected Christian leaders is something that goes far beyond doctrine and negates one of the most important teachings of the Bible.

First of all, the writer exalts “knowing what is right.” The Bible nowhere emphasizes “rightness.” Wars have been fought, godly people have been put to death, nations have crumbled, families have been destroyed because of others’ unwillingness to acknowledge what some claim “to know is right.” To refuse to compromise on things because “we know we’re right” is ignorant and arrogant — a dangerous, but all-too-common combination.

But what bothers me the most is the suggestion that those who value Christian unity are people who “do not want to cause waves.” There may never have been anyone more willing to make waves than Jesus. Yet in John 17 Jesus prayed fervently for us to experience Christian unity. He said of us, *I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.* (John 17:22–23)

There was always a great separation between the Israelites and all others, called Gentiles. The Israelites forgot why and simply kept apart from the other nations. They thought God’s blessings were to fall on them, rather than the rest of the world. But the promise was that God’s blessings were to go through the Israelites to everyone else. *I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.* (Genesis 12:3)

When that promise began its ultimate fulfillment through Jesus Christ, the earliest believers did not want to have anything to do with Gentile believers. Dramatic Gentile conversions through Peter, Saul and Barnabas began to open a few eyes — but not without resistance. A church council in Acts 15 was called to bring unity within the church.

When writing to the Ephesians, Paul speaks of the great “mystery of Christ.” What was this mystery? *...the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.* (Ephesians 3:4–6)

The mystery of Christ is that through Him God will unite Jews and Gentiles together to become *one body*. God wants His people to be united — ONE.

Then in much of the rest of Ephesians Paul points out in other ways the necessity of unity within that Body. In the last half of chapter 2 he talks about Jews and Gentiles being united by Christ. Later he says, *Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit — just as you were called to one hope when you were called — one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.* (Ephesians 4:3–6)

Later in that chapter Paul tells how God gives to the church apostles, prophets, evangelists and pastors and teachers. But what is their purpose? *...to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.* (Ephesians 4:12–13) If pastors are not leading their people toward unity in spiritual maturity (Christlikeness), they are failing, regardless of their attendance or their latest project.

When we read 1 Corinthians, we see Paul dealing with problems within the Corinthian church. Most of those problems were related to divisions within the church. When Paul wrote the letter, one of the main purposes was to bring unity within the church. In chapter 6 he said they were going to law to sue one another, when actually, they should be willing to be wronged, rather than to take such action. (That doesn’t go over very well with Americans today.)

Corinth was a large city, and undoubtedly the church was large as well. In any similar American city there would be many churches of quite different beliefs and practices. But in Corinth there was just one church. Paul describes the competing factions to us as being personality-centered. But the actual people may well have thought they were theology-centered. Apollos’ emphases may have been different from Paul’s, etc. Paul said they were to be united and to act as one body in spite of their diversity.

In chapter 3 he describes their disunity as immaturity and worldliness. They had not yet understood that the church must stand together in holiness. Then in chapter 12 he speaks of the many different members comprising one body. Though we are not the same, we are united for the purpose of serving Him as the Body of Christ.

Jesus commanded us to love one another. Paul said to humbly “consider others better than yourselves.” Jesus likened the unity of the Church to the unity of Himself and the Father. If we are one with Christ by grace through faith, we are also one with all who know Him by that same faith. When Christians learn that, perhaps the world will be drawn toward Christ because of the Church, rather than driven away, as so many claim today.

# The Church is always asking for money — True or False?

by Dan Schauer, pastor of New Heights Community Church,

Inver Grove Heights, Minnesota (Portions of this article come from Clip Sheets from Logos Productions, Inc)

It is common to hear people say, “The church is always asking for money.” They say that as an excuse to stay away from church. But unfortunately for them, the statement is clearly false! It is the world which is always asking for money, not the church. When did you last go to the supermarket and the checkout person failed to ask you for money? Your mortgage company asks you for money with unfailing regularity. If you are like most people, each month brings a new collection of bills — each of them asking for money.

There is no free lunch — except at church. You can worship every week and there is no admission charge. If you are sick, the pastor will visit you in the hospital. Where else can you get free counseling when you need it? The people of the church receive a bulletin every week and a newsletter every month with no subscription notice asking for money as with ALL other publications.

The church building is always there each week, set up and clean with nursery provided, and a bill is not brought to you and you don't have to include a tip! You pay taxes to provide for your child's “free” public education but your church operates a children's Sunday school with no tuition. The church requires no membership fee and no annual dues. It never sends its members a bill. You see, the church asks for way less money than anything else you can think of.

Yet of all the things your money could be used for, none are more important than the church. The church is there to share the love of Jesus Christ and transform lives in our community and world. The money we give out of obedience to God (it is God who commands us to give 10% of our income to our local church — not the church) goes toward the most noble cause in the world — the eternal destiny of

souls and the furthering of the Kingdom of God in this world.

The next time you hear someone complain that the church is always asking for money, maybe God would have you correct them. Correct this lie that comes from Satan to discredit the Body of Christ and point out the truth — that the church is the unique and awesome representative of Jesus to this world.

## Health Tips

### Bedbugs

Changes in modern pest control practices and less effective bedbug pesticides are suspected factors in the recurrence of bedbugs. The bugs are a nuisance to people and are not known to spread disease.

Bedbugs are small oval, wingless and rusty red colored insects. They have flat bodies, antennae and small eyes. They are visible to the eye but hide in cracks and crevices.

They swell and become bright red when they feed on the human blood — usually at night.

The bite is usually painless but can produce large, itchy welts on the skin.

Bedbugs can survive weeks to months without feeding. They do not live on people, like head or body lice. Rather, they crawl off to a dark, warm area after a blood meal.

As you travel you may want to check the mattress and furniture with a flashlight to check for bedbugs. Look behind bed headboards, check the seams of mattresses and other hiding places for the bugs or their dark spotting or staining. Bedbugs do not have nests like ants or bees, but tend to congregate in habitual hiding places.

The bugs are efficient hitchhikers and will cling to luggage, clothing, beds and other items. Be sure you know where any used bedding, furniture or clothing is coming from before you bring it into your home.

Once infestation occurs, thorough housecleaning will need to be done, and possibly hiring a pest management professional.

Source: njdeptofhealth, epa.gov, uofkextensionservice

Betty Mitchell, RN, Parish Nurse  
Emmanuel Bethel Church  
Royal Oak, MI

## Changes and Opportunities

### Pastoral Changes:

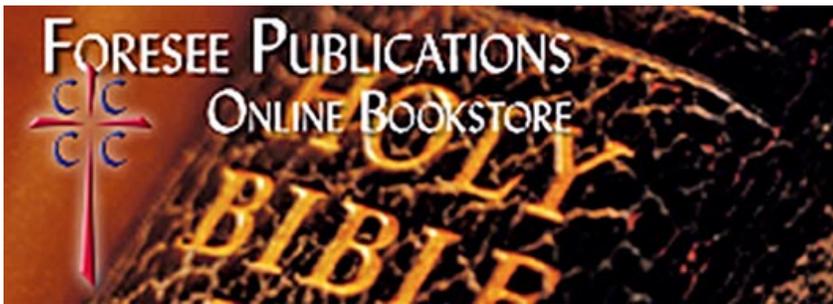
Traverse City, MI	First Congregational Church (Ind.)	David Walls
Carlsbad, CA	Carlsbad Community Church *	Alvin Helms *

### Pastoral Openings:

Brighton, CO	Zion Congregational Church *
Pomfret, CT	First Congregational Church *
Buffalo Center, IA	First Congregational Church *
Paul, ID	Ebenezer Congregational Church *
Rockland, ID	Rockland Congregational Church (Part-time) *
Quincy, IL	First Union Congregational Church (Director of Family Ministries) (NACCC)
Blandford, MA	First Congregational Church *
Chelmsford, MA	Immanuel Church *
Peabody, MA	Second Congregational Church * (Part-time)
Atlanta, MI	Big Rock Congregational Church *
Thompson Falls, MT	Community Congregational Church *
Goffstown, NH	Goffstown Congregational Church (Independent)
Lake Grove, NY	First Congregational Church of New Village (Youth & Music Pastor)
Middletown, NY	First Congregational Church *
Scotland, SD	United Church of Christ (UCC)
Suffolk, VA	Cypress Chapel Christian Church *
Wilton, WI	Faith Congregational Church *

\* = Conference member

+ = In process



*For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.  
Ephesians 2: 10*

## **Completing the Works**

### **2010 Annual Family Conference Theme T shirts**



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