

THE FORESEE

Conservative Congregational Christian Conference

May/June 2006 Volume 38, No. 3

Around The Conference

History Reveals Congregational Interdependence

by Rev. Doug Livingston, Wisconsin Area Representative

I was looking through the CCCC *Yearbook* and discovered that, of the ten churches in the Wisconsin Fellowship, eight of them were founded in the 1800s. In fact the oldest, the First Congregational Church of Hartford, was founded in 1847—the year before Wisconsin became a state.

Then, I looked and found that a number of our churches in the East were founded in the 1600s and 1700s. This made me think back to our church’s history. When the first



First Congregational Church,
Hartford, Wisconsin

part of the building (as seen in the picture) was built in 1853, money was given by churches in the East “for the purpose of erecting houses of worship in the Wild West!”

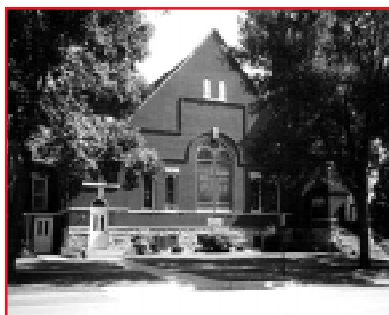
Stories like this reveal how much Congregational churches have depended on one another historically. Sadly today, not too many people have an appreciation for history. I, for one, do and am blessed to be a part of the rich history we have as Congregational Christians.

The Art of Peacemaking

by Rev. Tim Sir, Iowa Area Representative

As a newly formed regional fellowship in Iowa, we are not very active yet. But God certainly is. The Lord is faithfully building His church, and here is one way He is working in the First Congregational Church of Cresco, Iowa.

Over time, God has given our leadership the desire to “cultivate a culture of peace” within the congregation. We believe that at the very heart of Christian discipleship and loving one another is doing whatever it takes to become a church family of “Peacemakers.”



First Congregational Church,
Cresco, Iowa

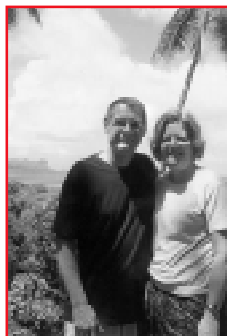
As we have intentionally instructed the congregation using various curricula, we have most recently enjoyed the resources of Ken Sande’s “Peacemaker Ministries” (www.HisPeace.org).

By learning and practicing the art of peacemaking in the midst of life’s conflicts, we are seeing God work of forgiveness and reconciliation in marvelous ways. The Peacemakers truly are blessed, and to God be all the glory!

Minister in Micronesia — Who Wouldn’t Want To?

By Lisa Geis, member of Wooddale Church (CCCC), Eden Prairie, Minnesota

When my husband Ken was asked to teach at the Morning Star Institute in Pohnpei, Micronesia, he asked me if I wanted to go along. I said, “Where is Micronesia?” After doing some research, I thought Micronesia sounds great. I’m from Minnesota and Pohnpei is warm all year long. Everything outside is dead in Minnesota in the winter, and Pohnpei is lush rainforest. I love to swim, and Pohnpei is a Pacific island not unlike the South Pacific. So when extended an invitation by Kim and Gary Gardell I said, “Let’s go. Who wouldn’t want to minister in Micronesia?”



Rev. Ken and Lisa
Geis on Pohnpei,
Micronesia

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From the Conference Minister

Change: A Permanent Part of Life

For us, change is part of life. But, through all the changes of life, as Christians we stand in faith on the assurance that God does not change (James 1:17; Malachi 2:6; Hebrews 13:8), and His Word is always true (Psalm 119:89; Matthew 24:35). We take comfort in knowing that, no matter what changes may come to us, God is faithful and is forever the same!

Yet, for us, change is both inevitable and necessary. Ecclesiastes 3:1 reminds us of this: *“There is a time for everything and a season for every activity under heaven...”*

As individuals we continually change. We change from conception to birth, to infancy, childhood, adolescence, young adulthood, middle age, mature



Rev. Dr. Stephen A. Gammon,
CCCC Conference Minister

adulthood—and at any point along the way we can be suddenly changed in death. And for those who are in Christ Jesus, we anticipate a wonderful future date when the Lord Jesus will suddenly return and we will be instantly changed, receiving imperishable bodies (1Corinthians 15:51-52). What a glorious change that will be!

Families change, too. In Helen's and my home, after thirty years of life together, this year we will experience the empty nest as our youngest son Jonathan leaves home for college. In this month of May we will see our daughter Amy graduate from college, and two weeks later I will walk her down the aisle in

her wedding. I find myself both grieving and welcoming these changes, for though they are difficult I know they are right.

Churches must also change. Such changes can be stressful. But, like individuals and families, every congregation must be willing to change as God breathes fresh vision, energy and ideas for the challenges of effective ministry.

The CCCC, too, must change. Leaders change, new congregations and ministers join us, and through various means the Lord leads us in ministry together as we flesh out in different ways our shared vision of “Honoring Jesus Christ Together.”

Though God is changeless, and though His Word is always true, for the people of God change is part of life. May God help us if we ever become so accustomed and comfortable that we refuse to change and grow as He intends! Peter concluded his Second Letter with this exhortation to us all: *“But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.”*

Praying for such growth means being willing to welcome the changes the Lord brings. Helen reminds me that I will need to remember that at our daughter's wedding! May the Lord richly bless us and continue to transform us more and more into His glorious image (2 Corinthians 3:18).



Bryan's Bytes

By Bryan Burrell, CCCC Webmaster

Be Alert for Changes!

We have written to you before about the changes that are planned for our CCCC website.

An entirely new site has been built over the past few months on www.cccusa.com.

THE FORESEE

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Deadline for the July/August 2006 issue is May 10, 2006.

On or before June 1, 2006 the www.cccusa.com, www.cccusa.org and www.cccusa.net web addresses will all mirror one another. They will all display the same content. Let us know what you think.

Part of those changes will include changes to the CCCC offices email accounts. Currently you send to Steve, Diane, Gayle and others at cccusa.org. As of May 1, 2006 you will receive a message when you send email to them. That message will indicate that they are changing their addresses to cccusa.com. One month later (July 1, 2006) the message will change. It will indicate that you need to email to the new address for Steve, Diane or Gayle to receive your message. It will tell you the address so you can get your email to them.

Watch for changes on each of our three websites and on office email addresses. They will be arriving on or before June 1, 2006.

Carlton's Comments

“My Church”— or His?

I have been guilty of it myself—referring to the church where I was the pastor as “my church.” How many times have you invited someone to attend a worship service with you by saying, “Why don’t you come with me to my church next Sunday?” Perhaps you are thinking, “Carlton, why are you making such a big deal of this? It is simply an easy way to designate the church we attend.” Normally I would agree with you, but having served as the Northeast Regional Minister for almost six years I have seen too many times what this devastating misunderstanding can do.

As evangelical Christians, we must make sure our thinking is correct. Does any portion of the Christian church belong to us, to our pastor or to any other human being? Of course not! We are a part of the church of the Lord Jesus Christ. The true church is His and His alone.

The Apostle Paul ran up against a problem in the church at Corinth that was related to the basic misrepresentation of the church’s ownership. He mentions it twice in his first letter—first in verses 10-17 of

chapter 1, and then in chapter 3:1-9. The congregation was fractured because some were acting as though the church belonged to Apollos, others to Paul, still others to Peter—and some even rightly claimed allegiance to Christ alone, but did so for the wrong motivation. Paul makes it clear that this type of disunity must not be present in the church that belongs only to Jesus. Focus is to be on Him and what He did on the cross.



Rev. Carlton Walker, Northeast Regional Minister

Disunity in Christ’s church has some very practical, negative results. Most importantly, it dishonors Jesus and brings reproach on His name. After all, in John 17 Jesus prays that His church would be unified. Secondly, it drives people away. No one wants to be a part of a

group of Christians that is characterized by constant contention. Thirdly, it makes it difficult for that congregation to find a pastor. Like parishioners, pastors do not desire to lead a group of people who are mainly known for being contentious. Fourthly, division precludes having a vital ministry for Christ. If a church refuses to agree that Jesus must be in control, how is it going to do anything of significance for Christ?

What does it mean to have unity in a congregation? It certainly does not mean that each person must be exactly alike and think in exactly the same way. Scripture is clear that God has made us different from one another and has gifted us uniquely. I believe it means that we must be unified in three ways: (1) in recognizing Christ as the head of the church; (2) in developing an encouraging ministry among all the members of our congregations; and (3) in increasing our ministry of prayer among the members of the congregation and between the members and the pastor(s). The time is ripe for real spiritual advances to take place, if only we are not struggling with dissension and disunity.

Rev. Carlton Walker
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Book Review

Spiritual Disciplines Handbook: Practices that Transform Us by Adele Ahlberg Calhoun (InterVarsity Press, 2005).

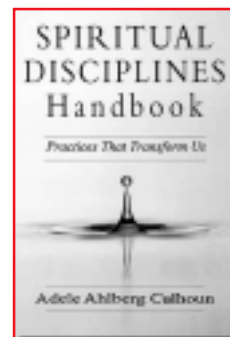
Reviewed by Shirley Anne Leonard, Co-Editor, *THE FORESEE*

Most spiritual discipline books come with a generic one-size-fits-all set of formulae. Adele Calhoun, CCC minister and Pastor of Spiritual Formation at Christ Church in Oak Brook, Illinois, has taken a new direction in her book.

This is not a book to be read cover to cover, but rather a reference and a guide on a journey of discerning needs and desires, then choosing the specific disciplines that best meet these needs. The author covers a wide range of some 60 disciplines including some not often found in such lists, such as Accountability Partner, Care of the Earth and Unplugging.

Each of the disciplines comes with questions, exercises and guidelines for the practice. The objective is to allow God room to work in our lives. The *Spiritual Disciplines Handbook* invites you to journey with Jesus into the God-given desires within you, to “learn the unforced rhythms of grace.”

This comprehensive 292-page volume would be beneficial to pastors, group leaders, and small groups and would be a welcome addition to any church library.

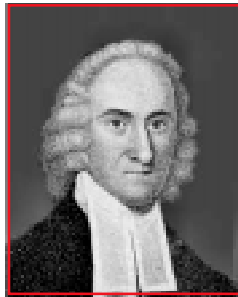


Jonathan Edwards, American Philosopher and Theologian

Jonathan Edwards is perhaps the best known Congregationalist of the eighteenth century. His prolific writing and fiery preaching impacted the American religious scene as those of few others. Stanford University historian Thomas Bailey calls Edwards “the finest theological mind ever produced in America.” In the English-speaking world he has been considered one of the greatest philosophers since the days of the apostle Paul and Augustine.

Edwards was born October 5, 1703 in East Windsor, Connecticut, the only son among eleven children. He was descended from a line of eminent Congregational theologians and ministers, and his mother was a woman of “distinguished strength of mind, of superior education, and of ardent piety.”

Yale College awarded Edwards both the B.A. and the M.A. degrees with highest honors. Although he had been licensed to preach upon completion of his college course, he would not accept a permanent charge until he had spent six additional years of study. The intensity of Edwards’ mature spiritual life can be seen in his seventy *Resolutions* formulated during this time. By regularly rising at 4 a.m. and spending fourteen hours in his study he was able to produce an enduring legacy of religious literature, of which the sermon *Sinners in the Hands of an Angry God* is perhaps the best known. This sermon, and others before and



after, were a major influence in the revival that has come to be called the “Great Awakening” in New England in the 1730s.

In 1726 Edwards began his ministry as co-pastor with his grandfather, Solomon Stoddard, of the Northampton Congregational Church. Six months later he married Sarah Pierrepont, and together they raised eleven children. Edwards continued his ministry in Northampton after the death of Stoddard in 1729 until his own dismissal from the church in 1750 because of his more restrictive views on qualifications for church membership. Thereafter Edwards spent seven years as pastor of the Stockbridge, Massachusetts church, a position that included oversight of a mission to the Housatonic Indians. His final assignment was the presidency of Princeton College—a position he held for only five weeks until his death from smallpox on March 22, 1758.

The first of Edwards’ seventy *Resolutions* summarizes his lifelong goal: “*Resolved*, that I will do whatsoever I think will be most to the glory of God and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. *Resolved*, to do whatever I think to be my duty, and most for the good of mankind in general. *Resolved* so to do, whatever difficulties I meet with, how many soever, and how great soever.”

What About All That Magic? — Harry Potter Reconsidered

By Rev. Scott Cleveland, CCCC Maine Area Representative and Pastor, Second Congregational Church, Brewer, Maine



Rev. Scott D. Cleveland

In the March-April issue THE FORESEE printed an article by Gary Wiesing critical of the *Harry Potter* series. Here’s another point of view. Considering the worldwide impact of J. K. Rowling’s seven-part series on the fictitious teenager *Harry Potter*, we all agree that Christians should respond thoughtfully as witnesses to the truth and grace of the gospel. The fact that magic

is the underlying premise of the series has caused alarm, or at least wariness, among committed Christians.

Before we critique this essential element of the stories, it’s important to ask a preliminary question: Does Ms. Rowling use magic in a *didactic* or *literary* way? Does she write these children’s books to subversively, or overtly, promote occult practices among children—or does she use magic as the “lumber” to build her plots and to make her points?

I’ve read books 2-6 and seen the film version of the first book, and I’m sure she uses magic in the second way, not the first. Why do I believe this? Because of the overwhelmingly positive moral and, yes, spiritual lessons the author teaches. For instance, there is really good and really evil in the world—both of which she portrays very accurately and comprehensively. Good and

evil are not always evident at first, and even children must side with one or the other. Adults, like children, are fallible and flawed. Being born into a “wizard” family doesn’t make one superior to mere “muggles” (non-wizards). In other words, character and virtue matter—not mere bloodlines—and self-sacrifice is more important than winning accolades. In *The Goblet of Fire* Harry gives up trying to win the “Triwizard Tournament,” risking his life to save a competitor. I could go on, but so far all I see are sound children’s stories. At their weakest they teach “least common denominator” morality; at their best they teach some specifically Christian attitudes.

Is there a danger that kids will be enthralled with sorcery by reading these books? Possibly, but to no greater extent than by reading the obviously Christian *Chronicles of Narnia* or *Lord of the Rings* books, both of which are packed with magic and wizardry, “bad” and “good.” Let’s not underrate the capacity of children to know the difference between playacting and the real thing. As my ten-year-old deftly sweeps his toy light saber around, I’m sure he doesn’t really think he’s Obi-Wan Kenobi.

If we decry the magic in *Harry Potter* we must logically decry the magic in Tolkien and Lewis as well, for the same reasons. But should we? After all, magic has had a more or less wholesome place in children’s literature for many centuries.

“We have not stopped praying for you . . .” - Colossians 1:9

58th Annual CCCC Family Conference

**July 17-20, 2006, St. Cloud, Minnesota
Best Western Kelly Inn and Convention Center**

*Commemorating the
200th Anniversary of the
Haystack Prayer Meeting*

Challenging Speakers . . .



*Monday, July 17
Evening Worship Hour
Dr. Stephen A. Gammon
Conference Minister*



*Tuesday-Thursday
July 18-20
Morning Bible Hour
Dr. George K. Brushaber
President, Bethel University*



*Tuesday-Wednesday
July 18-19
Evening Bible Hour
Dr. Paul A. Cedar
Chairman/CEO of
Mission America Coalition*

Children's Conference . . .

Children's program during all general sessions and seminar times. Music, teaching and other activities give the children an opportunity to enjoy each other and grow spiritually.



*Ladies' Luncheon
Helen Gammon
Licensed Clinical Social
Worker, St. Paul, MN
Wife of Conference Minister*



*Men's Luncheon
William Hargis
Mayor, Woodbury, MN*

Youth Conference . . .

Great teaching, inspiring music, and lots of fun activities. 2006 youth leader is Scott Koop of Carlsbad, CA.

A Wealth of Relevant Seminars . . .

*“The Market Day of the Soul” Dr. David Green
Chaplaincy Open Forum Dr. Robert Leroe
Managing Critical Stress and Trauma, Parts 1 and 2
Steve Unger and Bob Steinke
An Introduction to Project 6:15 Dr. John Kimball
Becoming a Re-Development Pastor Dr. John Kimball
Signs of Trouble Dr. John Kimball
E-Evangelism Matthew Kruse
Special K People (Offered Twice) Ron Hamilton
Introducing the CCCC Alwyn York
Religious Pluralism Paul Sorrentino
Local Church Involvement in the Pro-Life Work Kirk van der Swaagh
Parish Nurse Ministry Betty Mitchell
Developing Mature Disciples/Leaders In The Church Dr. Joe Moravec
Great Commission Diciplemaking Dr. Joe Moravec and Wes York
Salty Christians: Dr. Joe Moravec and Wes York
Step Up to Life Evangelism Workshops I, II and III Elmer Murdoch
What You Didn't Learn in Seminary Dr. Doug Tofteland
The Candidating Process Jay Warren
Ministering to Pastors and Churches in Pain Phil Corr
The Impact of Satellite Television on the Arab Family Dennis Wiens
Hindus in India – What is their Mindset? Thomas Curry
Witnessing to “Jehovah Witnesses” Michael Brinkley
Fasting Is More than Going Hungry Mark Lybarger
Growing a Women's Ministry Liz Eklund and Others*

*Album Making – Simple Steps Monique Cronk
Faithbooking Monique Cronk
Church-Based Ministry to Foreign-Born in the U.S. Carl Nelson
Partnering with African and Asian Churches in Facing the HIV/AIDS Crisis
Damon Schroeder
The Pastor's Role in Children's Ministry David Michael
Coping with Congregational Expectations Dr. John Cionca
Ministry Transitions Dr. John Cionca
Congregational Ministry in Post-Modern Culture Dr. John Cionca
Evangelizing through Neighborhood Bible Studies Jim Odens
Understanding Our Post-Christian Generation Jim Odens
Will the Next Generation Know? Jim Tomaszewski
Developing a Culture of Prayer in Your Church Steve Loopstra
Experiencing Personal Revival as a Pastor Steve Loopstra
Take the Headache Out of April 15th Tay Kersey
e-Mentoring for Pastors Dr. John Stoll
The Lifestyle of Prayer, Care and Share (Offered Twice) Dr. Paul Cedar
Healing Prayer Ministry in the Local Church James Gustafson*

**Family Conference registration materials
are available from the Conference Office.**

Tradition and Creativity in the Local Church

by Kenneth D. McGarvey, Pastor, Big Rock Congregational Church, Atlanta, Michigan

Christianity is a traditional religion. We worship the unchanging God. Our Scriptures are nearly 2,000 years old. In some places church buildings are 500 years old. Creeds of the church are over 1,500 years old. Many of our hymns are well over 100 years old. We do the same things over and over until they become a tradition, even when the reasons for them no longer exist. For example, the traditional time for Sunday morning worship, 10:30 or 11:00, was set so as not to conflict with milking schedules. Many churches do everything the same way they did them fifty years ago.

We need to realize that our message may be enduring but our methods must be flexible. We have automatic heat and lights, computers, cell phones, faxes and e-mail. We use DVD, PDA, iPod, and Blackberry. Our methods of doing church must reflect changes in our lifestyle as well.

In response, many churches have taken the opposite approach. They resist all tradition—at least the ones they did not initiate. Their buildings, clothing, music, and even celebration of baptism and the Lord's Supper differ from any traditional approach. Their use of drama and technology blazes new trails in attempting to reach people and maintain their interest, and indeed, they reach many that traditional churches do not.

But there are problems in this approach. In our adrenaline-charged ADHD society it often exacerbates such problems, rather than addressing them. Such churches compete with other churches, appealing to society's consumer mentality. This makes it easy to compromise the message to keep the crowds coming.

Many churches experience conflict between those seeking the comfort of predictability and those who find it boring. What I see here is a tremendous opportunity. The church can provide the security of the changeless message of the Gospel, along with a combination of traditional and contemporary methods. No method is good or bad simply because it is old or new.

To begin with, we must study the teachings about the church in the New Testament. The church is supposed to be a multiracial, multicultural body of believers who love the Lord

Jesus, worship Him together regularly, look after one another in love, endure in persecution and share the Gospel with their community. We see examples of that happening in many places in the New Testament.

Perhaps the key to the tradition-contemporary mix is threefold. The first is *balance*. Balance does not mean middle-of-the-road, but containing elements of both new and old. Most of us buy new clothes periodically, and they reflect changing styles. But we don't trade in all our clothes each year—or all our furniture. We live with a mix of old and new.

This leads to the second key, *wisdom*. We wisely hold onto the elements of church life that are effective — or at least as effective as their replacements. Churches often use music, both old and new, that is musically trite and theologically bad. Acting wisely, we would replace it with music that conveys truth with musical value as well.

The third key is *depth*. Christians today can be “a mile wide and an inch deep.” They don't understand, or at least don't apply, the depths of the teachings of the Word of God. This is what I call “bumper sticker Christianity”—going no deeper than slogans. Our approach must take our people to greater depths not only of understanding, but of commitment and discipleship.

When facing challenges, learn to think “outside the box” and seek creative solutions. Parachurch organizations have arisen because of the inability of established churches to break with tradition and minister in creative ways. But local churches must take the initiative with ministries that reach both the traditional and the nontraditional person.

Books have been written by the hundreds on how to effectively minister through the church. But few, if any, can address the particular needs of the small town or rural church, often located in a stagnating community. Each congregation's situation is unique. Every congregation needs to deepen its commitment, broaden its vision and, with balance and wisdom, build a church that will effectively reach its community for Christ in the twenty-first century.

Reprinted from “Chips” off the Big Rock, Big Rock Congregational Church, November 2005.

(Minister in Micronesia, continued from page 1)

Upon arriving on the island of Pohnpei I discovered maybe life for the Gardells isn't as ideal as I thought. It is hot and extremely humid all year long. The humidity destroys homes, plumbing, computers, books, food and anything else in sight. In order to have that lush rainforest Gary, Kim and daughter Lisa live with lots of rain — almost 200 inches a year. While we were there it was the dry season, and there was a shortage of water. Pohnpeians just wait for it to rain. With the rainforest, there are also lots of little critters that invade the homes, finding any food no matter how carefully wrapped.

There is also the issue of waiting for the ship to come in with fresh supplies and produce. Who knows when it will come?

In spite of the difficulties, the Gardells are doing a wonderful job of training local church leaders through the Morning Star Institute. For many of the students, the Bible in their language is relatively new and they are hungry to learn from it. As the students are trained they provide leadership in their local churches. The task is not easy for the Gardells, as they teach new paradigms in a difficult place, but God is using them to make a difference on Pohnpei.

The Granite Gift

(Acrostic Poem on Psalm 40:2)

By Dorothy B. Taggart, member of First Congregational Church
(CCCC), Hebron, Connecticut

High citadel, estate of princesses and gallant knights,
Edifice for dreams of goodly men or buccaneers
Set upon a piece of land as fair as royal plot,
Explained as the effect of weathering and fire of earth, or
Terminal moraine, from mighty northern glacier's run,
Melted slowly as it moved, and dropped this massive stone.
Yet, then we knew, as we will always know its maker's aim was
For the children, far from city street and urban way,
Enchanted not by man-made pavement play or sidewalk game,
Enjoying only themes of nature and the books they'd read.
Theirs were vines and birches, brook, wild berries and this rock.
Unencumbered by the disciplines of culture's sway,
Patiently and with resolve, they'd scale the massive stone, heedless
Of the imprints of its textures on their hands and knees.
Now and then, through all the carefree summer days they'd climb,
And youthful cries were jubilant with level summit gained.
Rock that taught lessons of labor and to persevere,
On a piece of fair and high selected pasture land,
Created wholesome values in these children of the farm, and
Kindled fires of love for all things and for God.

Changes and Opportunities

Pastoral Openings:

Biola CA	Biola Congregational Church*
Ripon CA	First Congregational Church*
Longmont CO	Christ Congregational Church*
Garner IA	Zion Evangelical & Reformed Church*
Grinnell IA	Newburg-Chester Congregational*
Parkersburg IA	First Congregational*
Carthage ME	Carthage Union Church*
Revere MA	First Congregational Church* (Associate Pastor)
Eureka MI	Eureka Christian Church*
Flint MI	Cross Church*
Muskegon MI	Orchard View Congregational*
Avon MN	Avon Community Church*
Holdingford MN	Community Country Church*
Scottsbluff NE	Emmanuel Congregational Church*
Rye NH	Rye Congregational Church (Ind) (Associate Pastor)
Inwood NY	Community Bible Church* (Part time)
West Valley NY	Riceville Community Church
South Berne NY	South Berne Congregational Christian Church* (Part time with housing)
Fredonia PA	Christ Community Church*
Loysburg PA	St John's Reformed Church+
Disputanta VA	Bethlehem Congregational Church* (Part time)
Cheney WA	Cheney Congregational Church (NAE)
Wilton WI	Faith Congregational Church*

* = Conference member

+ = In process

CCCC People to Pray For

Let's Be Praying as a Family For . . .

- Preparations for the upcoming July Annual Meeting
- Increased prayerfulness in our families, ministers and churches
- Direction for churches seeking pastors (please pray through the list in this issue) and for pastors seeking churches
- Wisdom, energy, and vision for our Conference leaders (Conference Minister, Northeast Regional Minister, Area Representatives, Conference officers, Conference Board, Conference committees, CCCC office staff)
- Churches and ministers in the international family of the World Evangelical Congregational Fellowship (WECF)

Health Tips

Snacks

Snack foods can provide a variety of health promoting nutrients. Fat free snacks may not mean a reduction in calories. Sugar is added to foods to enhance the flavor lost with fewer fats. Avoid snack attacks by not going more than 5 hours without eating during the day. If you are bored and looking for a snack, try calling a friend, walking or reading. Measure your serving before you start eating. Stock your kitchen with healthy, easy to grab snacks – frozen grapes, sherbet or sorbet, low fat yogurt, fresh fruit, angel food cake.

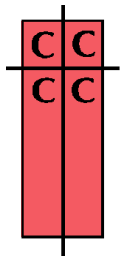
Source: *Make Health Your Choice*

Summer Eyes

Some smart choices to consider when you are at a restaurant and following a low fat, low cholesterol diet include: ordering vegetables instead of French fries, pick lean meat, fish or skinless chicken, have your entrée broiled, baked, grilled steamed or poached instead of fried; request sauces or butter be left off food, low calorie salad dressing on the side, fresh fruit or fruit sorbet in place of cake, pie or ice cream desserts. Bringing a “doggy bag” home is always an option when the serving size is large. These are just a few ideas to help you enjoy eating at restaurants with friends and family and still maintain your diet.

Source: www.preventblindness.org

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



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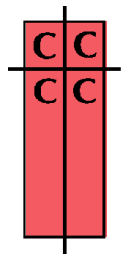
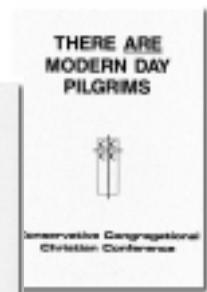
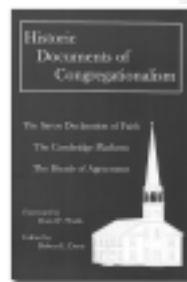
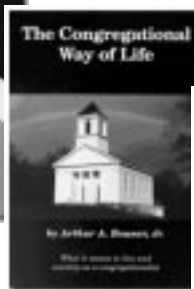
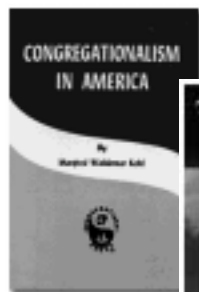
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