

## Around The Conference Pastors Encouraging Pastors

*(This month's "Around the Conference" comes from Northeast Massachusetts, written by Area Representative Steve Burkett, pastor of the Congregational Church in North Chelmsford, Massachusetts.)*

For the past two years, 15–18 CCCC pastors have been gathering on the first Thursday morning of every month — fall, winter, and spring — at Free Christian Church in Andover, Massachusetts. Senior pastor Jack Daniel, along with campus pastors Andy Wescott and Jon Paul, have served as gracious hosts! The purpose of these meetings is fellowship, mutual encouragement, prayer support, and the sharpening of ministry skills.

The format of each session is as follows: an opening time of fellowship and light refreshments, a five-minute presentation of the latest things going on in the church of the presenter of the day, a 15-minute devotional, a 20-minute presentation on the topic of the day, a 30-minute roundtable discussion of the topic, and a session of prayer to close the meeting.

The group is currently two-thirds of the way through a nine-month series of discussions on the overall theme of evangelism and the local church. In recent years, David Midwood developed a list of "Evangelism Accelerators" in the local church, which include passion, prayer, pastoral leadership, process, personal relationship, powerful onsite experience, passionate community outreach, purpose, and powerful presence.

Back in January, Ray McDaid from the South Congregational Church in Peabody spoke about passion being a key ingredient in evangelism. Individual believers and churches must have a passion for Christ and a passion to reach the lost for Christ. Steve Burkett led the discussion in February on the topic of prayer and evangelism. He spoke about the need for an utter dependence on the sovereignty of God in regard to praying for the lost. Among many things, he challenged the group to continue to model prayer for the lost during times of congregational prayer.

Dale Brown, from West Congregational Church in Haverhill, led the group in March on the issue of pastoral leadership in the realm of evangelism. He challenged the group to consider such things as the mandate of the Great Commission, personal experiences in sharing faith in Christ with others, and what the core essentials are that people need to know in order to make a decision for Jesus. He also spoke of how important it is for pastors to equip the flock in leading others to Christ.

In April, Jim Gustafson, also from West Congregational Church in Haverhill, shared about the process of how people come to faith in Christ in society today. He talked about shifts in modern day culture that are important for pastors to understand. He also encouraged the pastors to preach as Jesus preached, telling stories that will draw people to see their need for Jesus. Rolan DeLoach, from the First Church Congregational in Boxford, led the group in May. He shared from personal experience the need to develop ongoing personal relationships with non-believers in order to

earn their trust and respect.

Jack Daniel from Free Christian Church in Andover led the group in June, speaking about powerful onsite experiences at the local church. He reminded the pastors that whenever guests participate in any activity associated with the church, it must be done with such genuineness, excellence, and compelling love that the guest feels compelled to return. He helped the pastors understand how Free Christian Church attempts to help guests move from exploring what is offered in regard to eternal life with Christ, to experiencing what is offered, and then to being empowered by what is offered.

These monthly sessions have been tremendously encouraging for all the pastors involved! It has been a great way to get to know one another better in the region, and to sharpen one another for effective service in the wider kingdom of God.

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## **Biblical Congregationalists in Living Witness**

by Rev. Dr. Stephen Gammon, Conference Minister



At the Triennial Meeting in June of the World Evangelical Congregational Fellowship (WECF) in Rio de Janeiro, I was privileged to address the topic of "Biblical Congregationalists Standing in Witness before the Church." In this diverse international gathering we celebrated historic contributions of our Congregational movement to the wider Body of Christ. We remembered gifted theologians of Congregationalism, as for example John Owen and Jonathan Edwards. We also remembered and rejoiced in the pioneer work of foreign missions that was accomplished by Congregational missionaries.

Scottish born Robert Morrison, for example, was the first Protestant Christian missionary to China. Over a period of 25 years he translated the entire Bible into the Chinese language and baptized ten Chinese believers. He also planned for the distribution of the Scriptures as broadly as possible.

Robert Jermaine Thomas was another faithful witness. Sent by the London Missionary Society, he went first to China where his young wife Caroline died soon after their arrival. Overcome with stress and grief, he devoted himself to teaching and language study. In 1865 he learned about some Catholic converts in Korea who met in houses, but that there were no Christian Bibles in Korea. Thomas heard the Lord's call to go to Korea with copies of the Chinese Scriptures. He was the first Protestant Christian missionary to Korea. He learned the language and picked up customs and dress to blend in as much as possible. In time he was martyred for his faith, but not before handing out many copies of the Bible, some of which became wallpaper. The man who actually killed Robert Jermaine Thomas was Choon Kwon Park, who took home a Bible and papered the walls of his house with it. In time he read the words on his walls and by grace God brought him to saving faith in the Lord Jesus Christ. The man who killed Robert Jermaine Thomas became a leader in the early church in Pyongyang.

Two hundreds years ago this year, in 1810, the first missionary sending agency in the United States was birthed by Congregationalists. It was called the American Board of Commissioners for Foreign Missions. From this young country missionaries were sent out with the prayers and financial support of the Congregational Churches with the good news of Jesus Christ to many parts of the world, even to places now represented by churches in partnership with us through WECF, including in Micronesia, Bulgaria, and Brazil! Outreach to various ethnic groups coming into the United States also became an emphasis among 19<sup>th</sup> Century Congregationalists who joined together to do evangelism and church planting.

The theme of our recent CCCC Annual Meeting was "Completing the Works" Christ Jesus has given us to do. God's Word reminds me and all of us that He has prepared in advance good works for us to do (Ephesians 2:10). As individuals in Christ, as local churches, and for the CCCC as a Conference of Ministers and

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Conf. President: Laurence Wood  
Conf. Minister: Steve Gammon

### **Conference Office:**

Phone: 651-739-1474  
Fax: 651-739-0750  
E-mail: [dmjohnson@cccusa.com](mailto:dmjohnson@cccusa.com)  
Website: [www.cccusa.com](http://www.cccusa.com)  
Prayer Requests:  
[CCCCprayer@hotmail.net](mailto:CCCCprayer@hotmail.net)  
Mail address:  
8941 Highway 5  
Lake Elmo, MN 55042

### **THE FORESEE Editor:**

Ken McGarvey  
121 Chatuga Drive  
Loudon, TN 37774  
E-mail: [kenandjoy@bellsouth.net](mailto:kenandjoy@bellsouth.net)  
Phone: 865-458-0680

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Churches, our days of God-given responsibility are now!

History is progressing toward the triumphant day of Christ's return! But until then we are called to do what faithful Congregationalists who preceded us did. Like Owen, Edwards, Morrison and Thomas, our call is to love God, love others, and make disciples for Christ as we go! How blessed we are to be living witnesses in our day in our respective communities and beyond of our great Lord and Savior Jesus Christ!



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

**July 25–28, 2011**

**Crowne Plaza City Centre**

**Cleveland, Ohio**



## CCCC Pastor Receives Mentoring Award

by Rev. Terry H. Shanahan, Northeast Regional Minister

It has been my pleasure to represent the CCCC in the Northeast as we welcome new ministers to our Conference. Since our last Annual Meeting, we have held eight ordination councils and eight ordination services in the region. In addition, I have attended five separate installation services. It is exciting that we are drawing such highly qualified and gifted men of God, many of whom are youthful first-time pastors.

Our commitment to mentoring young pastors remains high, with a number of our seasoned pastors standing ready to pour their lives and pastoral experience into young pastors going through or coming out of seminary and joining the Conference. One such seasoned pastor is Bob Leroe. Chaplain (LTC) Robert G. Leroe, US Army Ret. served our country for 25 years as an Army Chaplain and has now pastored the Cliftondale Congregational Church in Saugus, Massachusetts since 1999. In these past eleven years, Pastor Bob has mentored several seminary students through the

Gordon-Conwell Theological Seminary Mentored Ministry program. One such student who has been mentored by him the last few years is Matt Drayton. I was excited to be part of Matt's recent ordination service. Matt now awaits his commission into the US Navy where he will begin his ministry career as a Naval Chaplain.

One surprise to all of us, however, at that ordination service, was the recognition of Rev. Dr. Leroe as Mentor of the Year for Gordon-Conwell Theological Seminary.

Katherine Kyte Horvath, Director of Mentored Ministry at GCTS presented Pastor Bob with a certificate recognizing his dedication and service to the Mentored Ministry Program and his readiness to serve in that capacity. Congratulations, Bob. Well done, good and faithful servant.



## Reaching a Complex World with the Gospel

When Jesus commissioned his followers to reach the entire world with the Gospel, the world was a pretty small place compared with what we have now — in terms of geography and population, that is. However, there are some other considerations when we think of the size of our world. Modern transportation and communication enable us to visit more countries in a week or two than they could in a lifetime. And we can communicate with more people at a time than they could in a lifetime.

Still, the obstacles to sharing Jesus' love with the world have not really diminished. For the obstacles are not primarily geographical, but personal, tribal and political. The world is still divided by race, age, gender, economics, ideology and language. Though the developed world no longer has the tribalism of, say sub-Saharan Africa, the spirit of tribalism is behind most of the world's conflicts.

Here in the United States, we have had our own problems. Though we have never been Biblically Christian as a nation (that's not really possible), we have been culturally pro-Christian from the beginning.

We have made many adjustments in these 230 or so years, but all have come with a struggle. The government "by the people" did not include natives, slaves or women. And the number of Jews, Catholics, Muslims and free blacks was not enough to be significant. So in the intervening years, struggles accompanied the gaining of full rights and representation to those groups.

Immigration from Italy, Ireland, China, Japan, Germany, Poland, and recently Southeast Asia and the Middle East have changed us. Each time we tried to reject a new people group, we finally had to relent and let them be "one of us." Then when the next group came, we dug our heels in even more,

as some now want to do with Mexico and the Arab world.

Our reasons have often been social and economic. But the problem to be faced is none of these. What has happened is that Christians in America have become more concerned with the social, economic and political problems in their own nation than with our Commission to reach out to the world with the love of Jesus.

Society today is global. The Church must not have a fortress mentality, preserving what we have at all costs against "outsiders." Our call is to love the outsiders and bring them into the love of our Savior. We must reach the immigrants in our community, and also to reach out to those in other nations who will never have the opportunity of coming to our neighborhoods. We cannot expect our churches to grow if our mindset is provincial.

The Christians in Jerusalem were shocked when Peter went to Cornelius' house with the Gospel. Later they called a council in Jerusalem because Paul and Barnabas welcomed Gentiles into the faith without requiring their conformity to tradition. As Christian leaders, we must be like Peter, Paul and Barnabas, resisting the shallow opposition of so many Christians, and reaching out to a world desperately in need of the love of God.

God is not American, Western or democratic. He is no respecter of persons. And the Gospel is effective in all societies — free, totalitarian or other. While there is a time for Christians to be involved politically, as leaders we dare not let those involvements take from our love for the lost and the needy, and our greatest efforts to show them and tell them of the love of Jesus.

For a living example of this, see "Our Nepali Friends" on page 5 of this issue.

## Prayer... An important part of the DNA of a healthy church plant

by Dr. Ron Hamilton, CCCC Director of Church Multiplication



A praying church is a healthy church. Encouragement toward unified and congregation-wide prayer is a primary focus of our efforts towards church development. We agree with the teaching of Scripture, which says,

*If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. (2 Chronicles 7:14)*

Humility before God opens the door to God's blessing and powerful work among His people in a church.

Most church plants begin with a small group of people gathered to prayerfully seek God's will in the formation of a new ministry. A new church has little to rely on besides prayer. There is no membership. The church does not own a building. The ministry has not developed a giving base. Few people know about the church. So the church planter and core group members commit themselves to prayer. This humble seeking

after God lays the foundation for a healthy church.

We encourage our newly planted churches to be centered in prayer. The planter prays for God's guidance and direction. The leadership prays for wisdom about God's timing and leadership in the beginning of the new ministry. The group prays for people in their sphere of ministry and asks the Lord to create opportunities to penetrate a community with the Gospel. The success of a church plant is directly tied to a devotion to prayer.

We also encourage our new churches to develop an intercessory prayer team to support the new ministry. This team is drawn from family, friends, and members of supporting churches who will regularly pray for the new church and its developing ministries. It is not unusual for a new church to have fifty to one hundred people outside the ministry who regularly pray for the church plant. This prayer support undergirds the development of a new church.

New churches are driven by a devotion to prayer. Prayer is a vital part of the DNA of a healthy church plant. Prayer is one of the key reasons why new churches are effective in making more and better disciples of Jesus Christ in this generation.

## Number One

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

"What, exactly, is this Church Redevelopment thing all about?" The question was sincere, but edged with some skepticism. In reality, it's probably the single most important question I am asked in my ministry.

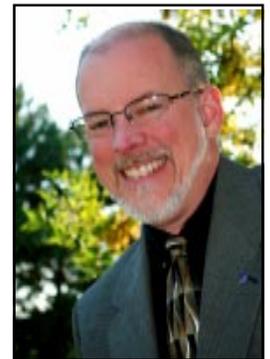
Do you typically spend more time with the newspaper (or other media) than you do reading and reflecting on God's Word? Are you more excited about the success of your local sports team(s) than about personally advancing the rule and reign of God in your city? Do you worry more about the economy (or its impact on your family) than about the eternal condition of your town? Are you often more overwhelmed with the demands of work or planning for recreation than overcome with the very real Presence of God in your life? If any of these (or other such questions) pertains to you, then you are likely in need of what we teach in Church Redevelopment.

What we strive to restore in Church Redevelopment is, first and foremost, faithful obedience to our triune God on both the personal and congregational levels. In its most basic form, it begins with reinforcing the first of God's Ten Commandments: "You shall have no other gods before me." The primary reason we lack true and abundant kingdom fruit today in our lives and in our churches is because we have

allowed other things (sometimes even "religious" things) to be a higher priority than God Himself. Church Redevelopment works to turn the "throne" of our hearts back over to God. Any time our hearts and minds become more consistently focused on anything but Him, we are guilty.

Our process works on the congregational level through thorough assessment and training. But we also teach the leadership how to implement the same kind of impact on the individual members' lives through authentic, life-changing discipleship. And as the individuals — and thus the whole body — learn what it is to truly abide in Christ, surrendering daily to His lordship, incredible things begin to happen.

We pull no punches. Church Redevelopment requires a lot — both personally and corporately. But the resulting fruit affirms its worth (John 15:5-16). Are you ready for the challenge? How about your congregation? If so, give our office a call at (651) 739-1474. You'll never be the same!



*(Phil Corr did his Ph.D. dissertation at Fuller Seminary on the history of the American Board of Commissioners. His dissertation, The Field Is the World, is now available as a book online at [www.missionbooks.org](http://www.missionbooks.org) That is the William Carey Library publishing site. He currently lives and serves in Iowa.)*

## **Shidiak: Speaking Truth to Power**

“What right do you have to try to get [your friend] to change his faith when he already has his own?” That question crossed my mind during my freshman year in college. I answered in my own mind that I was grateful for those who prayed for me and shared the Christian faith with me in my sophomore year of high school.

Another dilemma for some is the consideration of sharing the Gospel with people in already established historically Christian organizations. A few months ago someone asked me about why the American Board of Commissioners preached to “the Greeks” when they already had a faith.

That was the situation confronting Asaad Shidiak of Syria. He was a Syrian evangelist who had contact with American Board missionaries in the Middle East during the first half of the 19<sup>th</sup> century.

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*(The Bronx Household of Faith is one of our urban churches. God is using them mightily, sharing the light of the Gospel among a wide variety of people. This was written by Amanda Swift, a longtime member of that church.)*

## **Our Nepali Friends**

Our Nepali Friends are natives of Bhutan, who, for being Hindu, were persecuted and kicked out by the Buddhist government in the early 1990s, and who have lived for 17 years in a refugee camp in Nepal. All of their children were born in the camp. By God’s providential hand, He connected our church with one family in particular and has blessed us to be part of each other’s lives over the past two years.

Pastor Jack’s wife, Pat, has had a heart for the Burmese who were fleeing to NYC. But a Lutheran resettlement agency she was in touch with told her that “the Nepalis are here — would you consider taking some of them?”

When Pat said we wouldn’t have a place for them by “next week,” the agency wouldn’t take no for an answer! The next week a family of five showed up. Mother and daughters moved in with Naomi, while father and son moved into a room in Manasseh house (Hope Christian Center) down the street. Later they all moved to Manasseh house.

The first year, our church contact was mostly with this one family. We put the children in the Christian school where several of our church members work. Our pastors did Sunday School Bible class with them. They came over every night for homework help and attended church and prayer meeting regularly. Living among us, they became involved in all aspects of our community life together.

The agency helped with official paperwork. We did the practical things: furnishing their apartment, getting the kids into school, helping with English, shopping, etc. We helped with their first time experiences in the culture (they had never used things like a stove, vacuum cleaner, washing machine, etc.). Every evening, someone tutored them.

by Dr. Phil Corr

Over a number of months, he engaged in discussions and debates with the patriarch. For a time, the Syrian patriarch held Shidiak under a kind of house arrest and subjected him to attempted bribery and harangues.

In his conversations with the patriarch, Shidiak called for nothing less than a reformation on a par with that of Zwingli, Luther and Calvin: preaching was to be the primary work of the priests; the preaching was to be done in the common tongue of the parishioners. Shidiak told the patriarch that “pictures were not gods” and that the people should be told as much in an understandable way.

His death — whether from neglect or at the hands of another is unknown — was not confirmed until 1832. He died more a prototype and martyr than as one who had the opportunity to do much preaching to his own people.

Last year they finally moved into their own apartment in a building with nine other resettled Nepali families — many of them knowing each other from the camps! Although moving down the block took them farther away from us, it opened an opportunity to meet others.

We began to meet other refugees from the camp who said that they became Christians in the camp. We later found out that these people are Dalits, the untouchables. It is much more common for them to be Christian, than the higher caste Brahmans. Dalits and Brahmans living in one building — only in America! The Dalit believers have their own church. Jack and Pat go to their building weekly and do a Bible study in the Gospel of John with the Brahman families.

We are reminded of the need for people to be able to ask deep questions in their native language, which they are not able to do in English. We know it is so critical not to convey the idea that Christianity is American or western.

Our Nepali friends host us regularly in their rooms, their apartments, cooking for us, feeding us. God has blessed us with a reciprocal relationship. However, such a ministry does not happen on its own, and requires involvement from the entire body. So many have been faithful and intentional with hospitality, providing clothes and furniture, long hours of tutoring, driving, music, vocational training, help with English, trips to the ER, shopping, Bible study, etc. In many ways we have fallen short, yet God has proved faithful and shows us what a privilege it is to be part of the story!

Look how He has placed the unreached people of the world right in our very homes! Please pray with us for this outreach this summer.

(There are many versions of this, most of them unattributed. This one comes from Timothy Fulop, who at that time was Assistant Dean of Faculty, Columbia Theological Seminary in Decatur, Georgia.)

## The Prodigal Son — in the Key of F

Feeling footloose and frisky, a featherbrained fellow forced his father to fork over his farthings. Fast he flew to foreign fields and frittered his family's fortune, feasting fabulously with floozies and faithless friends. Flooded with flattery he financed a full-fledged fling of "funny foam" and fast food.

Fleeced by his fellows in folly, facing famine, and feeling faintly fuzzy, he found himself a feed-flinger in a filthy foreign farmyard. Feeling frail and fairly famished, he fain would have filled his frame with foraged food from the fodder fragments.

"Fooley," he figured, "my father's flunkies fare far fancier," the frazzled fugitive fumed feverishly, facing the facts. Finally, frustrated from failure and filled with foreboding (but following his feelings) he fled from the filthy foreign farmyard.

Faraway, the father focused on the fretful familiar form in the field and flew to him and fondly flung his forearms around the fatigued fugitive. Falling at his father's feet, the fugitive floundered forlornly, "Father, I have flunked and fruitlessly forfeited family favor."

Finally, the faithful Father, forbidding and forestalling further flinching, frantically flagged the flunkies to fetch forth the finest fatling and fix a feast.

Faithfully, the father's first-born was in a fertile field fixing fences while father and fugitive were feeling festive. The foreman felt fantastic as he flashed the fortunate news of a familiar family face that had forsaken fatal foolishness. Forty-four feet from the farmhouse the first-born found a farmhand

fixing a fatling.

Frowning and finding fault, he found father and fumed, "Floozy and foam from frittered family funds and you fix a feast following the fugitive's folderol?" The first-born's fury flashed, but fussing was futile. The frugal first-born felt it was fitting to feel "favored" for his faithfulness and fidelity to family, father, and farm. In foolhardy fashion, he faulted the father for failing to furnish a fatling and feast for his friends. His folly was not in feeling fit for feast and fatling for friends; rather his flaw was in his feeling about the fairness of the festival for the found fugitive.

His fundamental fallacy was a fixation on favoritism, not forgiveness. Any focus on feeling "favored" will fester and friction will force the faded façade to fall. Frankly, the father felt the frigid first-born's frugality of forgiveness was formidable and frightful. But the father's former faithful fortitude and fearless forbearance to forgive both fugitive and first-born flourishes.

The farsighted father figured, "Such fidelity is fine, but what forbids fervent festivity for the fugitive that is found? Unfurl the flags and finery, let fun and frolic freely flow. Former failure is forgotten, folly is forsaken. Forgiveness forms the foundation for future fortune."

Four facets of the father's fathomless fondness for faltering fugitives are...

- 1) Forgiveness
- 2) Forever faithful friendship
- 3) Fadeless love, and
- 4) A facility for forgetting flaws

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## What Will the Church of Tomorrow Be?

by Richard Chaffee, pastor of Amber Congregational Church, Marietta, New York

Recently I attended an all day symposium at Northeastern Seminary on the topic of leadership in a rapidly changing world. The speaker, Gordon MacDonald, has been a pastor for more than forty years. Now retired, he is seeking to prepare today's church leaders for what they will face in the coming years. What will the church of tomorrow be like? What should it be like? How will it need to change to meet the needs of a new generation? These were the concepts discussed in his addresses and the exchanges that followed them.

It was a worthwhile and challenging day. I rode over to Rochester with a couple of other local ministers and we discussed these topics together on our way home. One of the most troubling questions we reflected on in the car related to ourselves. If the church needs to change in order to effectively reach out, can we change? The question we were asking was not, "Can our

churches change?" but "Can we as ministers change?" We are the recognized leaders of our respective congregations. Whatever changes happen in our churches will work themselves out through us. The three of us in the conversation were all in our late 50s or early 60s. This isn't usually the age most conducive to new ideas. By this time in our lives and ministries we have become somewhat set, we have our own particular ways of doing things. So, can we change?

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*This is an uncomfortable question. It includes within it questions about both the ability to change and the desire to change.*

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This is an uncomfortable question. It includes within it questions about both the ability to change and the desire to change. There is a necessary openness required, an openness that will at least let us listen and consider. I came home from this daylong event with a lot of thoughts running through my mind. It does seem to me that we need, I need, to consider why it is that our church is not growing, at least not growing numerically. We have been declining in numbers

slightly but consistently for several years. Can this be reversed? How? What will it require?

I shared some of these thoughts with our church's Elders, and together we decided that one of our first steps should be to call a luncheon meeting to informally discuss what we like and what we don't like about our church. We don't want this to be a high intensity problem-solving event, but rather an attempt to get the whole church to think about continuing what we do well and improving what we do poorly.

As a result of that luncheon meeting, the congregation is learning of our concerns. Naturally, as always, there is resistance to change. However, as we learn more about who we are and who we can be, I believe some openness to change will result. Will we grow? Will some become disenchanted? God knows. But we have begun, and trust God for results.

In addition to this luncheon I ordered a number of copies of a book by Gordon MacDonald in which he addresses the issues he discussed at the symposium. The book is written in novel form and is easy and interesting reading, although quite challenging and thought provoking. The book title is: *Who Stole My Church?* I have asked our church leaders to read this book, although it would be beneficial to all.

I can't imagine anyone reading it without a bit of frustration, or the feeling that the issues are exaggerated. There are things said and done that seem a little unrealistic. For those who have this reaction as they read I suggest they simply keep reading. I like the conclusion that the characters come to in the book. Yes, it is a novel, and so the author can determine the events and the outcome. Yes, it has something of a storybook ending, with generations coming together and understanding flourishing. Almost every character seems to have a spiritual depth that even they didn't realize until the author brought it to light. But all

## Changes and Opportunities

### Pastoral Changes:

Pasadena, CA	Lake Avenue Church (Pastor of Adult Ministries) * Walter Alexander
Treynor, IA	Zion Congregational Church * Adam Magill
Kulm ND	First Congregational Church * Ray DeLaurier
Lowell, OH	St. John's Evangelical Church * Don Hart

### 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) *
Chelmsford, MA	Immanuel Church *
Peabody, MA	Second Congregational Church * (Part-time)
Atlanta, MI	Big Rock Congregational Church *
Traverse City, MI	First Congregational Church (Ind.)
Thompson Falls, MT	Community Congregational Church *
Goffstown, NH	Goffstown Congregational Church (Ind.)
Berkshire, NY	First Congregational Church *
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

that being said, the book still can provide a kind of provoking nudge as we consider what the church should be, what we should be in the Amber Church. The subtitle for the book is: *What to Do When the Church You Love Tries to Enter the 21st Century.*

This is an uncomfortable question. It includes within it questions about both the ability to change and the desire to change.

## Health Tips

### Dizziness

Dizziness is often used to describe two different sensations. It usually describes a feeling of being lightheaded or faint. You may feel like you are about to pass out but your surroundings are not moving. Lightheadedness often goes away or gets better when you lie down. If it gets worse, it may cause fainting.

Sometimes lightheadedness is caused by a drop in blood pressure when you get up too quickly. To prevent this, get up slowly by sitting on the edge of the bed or chair for a few seconds before standing.

People of any age can experience dizziness but it is more common in older adults. Dizziness can lead to falls and other injuries.

Risk of falls can be reduced by removing throw rugs, electrical cords and other clutter from pathways in your home. Repairing loose carpeting and putting things within easy reach to avoid reaching overhead will also help. A flashlight and cordless phone should be kept by your bed.

Dizziness may also describe a feeling of imbalance or spinning (vertigo). You feel like you or your surroundings are moving when there is no actual movement. This may cause you to lose your balance and fall. Severe vertigo may cause nausea and/or vomiting.

Vertigo may be the result of a head injury. To reduce your risk of head injury, always wear your seat belt in the car, wear a helmet when biking, skating or other high impact or high speed sport. Do not dive into shallow or unfamiliar water. Keep any firearms locked up and stored unloaded. Keep ammunition in a separate area.

(Source: carelink news briefs, June-July 2010 and, webmd.com)

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



*Tell it to your children, and let your children tell it to their children, and their children to the next generation. Joel 1:3*

## 2010 Fall Sunday School is Now Available

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