

Around the Conference

God Is Working in Vermont!

by Tim Sargent, Area Representative for Vermont

A recent Gallup poll gauging the importance of religion in the lives of Americans ranked Vermont 51 out of 50 states and the District of Columbia. No wonder pastors around the state often come to regard themselves as missionaries!

So it came as no surprise to us here in Vermont that while much of the rest of the country joined the “Tea Party” last November and veered slightly to the right politically and socially, Vermont stayed its course — and even veered a little more to the left. Although political and social liberalism does not always imply theological liberalism, my experience is that they tend to hang with one another. Consequently, the full-bodied expression of the gospel here in the Green Mountain state remains somewhat muted.

Nevertheless, we rejoice that ultimately our hope is not in politics or social agendas; nor is it even in our theology, but in the person of Jesus Christ; and God is indeed at work in our midst here in Vermont!

Recently on the ski slopes I met a pastor who has been tilling the soil nearly 30 years in St. Albans, Vermont. Roland is Pentecostal and charismatic, but he is not looking for a “big splash” overnight change to hit Vermont like a wave. Instead, he’s seen the kingdom of God advance in a gradual way, the way fruit grows — and in fits and starts, somewhat akin to the wheat and the tares. Roland has found that what works best in this culture is being salt and light among people as a faithful witness, and, as he said, “to let the only offense be the gospel itself.”

I rejoice that one of the consequences of ministry in a “missionary” land is the unity of the Body of Christ across denominational lines. My own local pastor fellowship includes pastors from the UMC, the ABC, the Evangelical Free, the Salvation Army, a Pentecostal Church of God, and others. We share Christ, encourage one another, and work together, since we are united by His Spirit. And throughout Vermont, this kind of diverse fellowship and unity in the Spirit is not unique — praise God we are learning to “major in the majors.”

As I’ve traveled the state this past year to encourage our CCCC churches, I’ve been encouraged. Our Lord is using small churches in all four corners of Vermont to slowly and gradually advance the kingdom of God. “The kingdom of heaven is like a mustard seed....” In Morgan, Vermont, there is an independent congregational church which is considering joining the CCCC; their pastor, Mike DeSena reports that over the past five years they’ve added between five and ten new members each year, and most of them have been new converts! The church in Bridport, Vermont is now in its third year organizing a Friday evening meal which serves about 100 people and sees quite a cross-section of the town; their pastor, Tim Franklin, reports that this has raised the visibility of the church, and many people are beginning to see the church as servants to the community and a true asset to the town.

In my own church here in central Vermont, we’ve seen the kingdom grow in the hearts of the congregation to the point that they enthusiastically sent me to northern India last March for two weeks to teach church planters and ministry leaders. In southern Vermont, eight years ago our small church in Jacksonville averaged only

about twelve at their Sunday worship service. But this past Christmas Eve it was bursting at the seams and they had to overflow into the balcony. Their pastor, Doug LaPlante, reports that the church has been growing steadily and now averages closer to 60 on a Sunday morning! God is at work in the Green Mountain state.

There are many other stories, but I’ll share just one more. Jason McConnell pastors the churches in Franklin and East Franklin, Vermont. I have frequently heard how God has blessed them with steady growth over the seven years Jason has served there. I was not prepared for the latest news, however, when my wife and I visited in early September. The very next Sunday, these two small rural churches were adding seven and 30 new members, respectively!

So, despite what you might read in the news about the “Socialist Republic of Vermont”, know that the kingdom of God is advancing here! We rejoice to watch it grow!

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What is Biblical Congregationalism?

by Rev. Dr. Stephen Gammon, Conference Minister



What is Biblical Congregationalism? In my tenure as Conference Minister I have regrettably observed that confusion and ignorance about this subject is too prevalent in our churches, with church conflicts and little spiritual harvest the inevitable consequence. Understanding the answer to this question is critically important for our churches to be spiritually healthy and fruitful.

God's Word is and must be our ultimate authority on church governance. Though we are living and ministering today in a fast-changing world, and though the culture around is different from all preceding

generations, the Word of God is timeless and true for every generation and people. There is then much we can learn about Biblical Congregationalism from our forefathers in the faith who, like us, understood that the Bible is authoritative in all matters of faith and practice, and who in their own time determined to know and apply the teachings of God's Word. Historic Congregationalists left us with sound Biblical guidance that continues speaking today.

A primary document I will quote here is "The Cambridge Platform," dated 1649. This is the definitive statement of church order and discipline produced by Congregationalists of colonial New England who were determined to honor Jesus Christ together in faithfulness to Scripture, and thus to avoid ungodly and hierarchical structures of governance. They believed as we assert in the CCCC, that the only Head of the Church is Jesus Christ, and the only true members of the Church are those who have been born again through faith in Jesus Christ. Further, they believed that all members of the Church are priests of God, but that shepherds of God's flock are called of God and recognized (selected and called) by local churches.

I commend The Cambridge Platform to you as a good review of Biblical teaching on Congregationalism, with specific encouragement to review these sections: section 5 "Of the First Subject of Church Power/To Whom does Church Power First Belong," section 6 "Of the Officers of the Church," and Section 10 "Of the Power of the Church." Copies of this and other historic documents of Congregationalism are available through our CCCC office. It's beautiful to see how they studied and treasured God's Word!

As to the question of what is Biblical Congregationalism, a fundamental issue is, "Who holds power in the church?" The Cambridge Platform (CP) uses older English, but the meaning is plain: "*The supreme (by way of gift from the Father) is the Lord Jesus Christ*" (CP — Section 5.1). Several scriptures affirm that Jesus holds all authority in the church (Mat 28:18, Rev 3:7, Isa 9:7, John 20:21, Eph 1:22-23). Nowhere in God's Word do we read that God relinquishes His ultimate authority to us, whether to the entire church (through majority rule), or to denominational leaders (through hierarchical control), or to appointed or elected local church leaders (through the will of a few).

How does this work then in Congregational governance? By the Holy Spirit, who indwells the Body of Christ, Jesus directs His church, as prayerful and spiritually mature leaders chosen from among the members of that Body and whose hearts are surrendered to Jesus Christ seek the Lord through the Scriptures until they reach spiritual unity. All members of the Body are responsible before God together, to pray for their leaders, and to join them in discerning and doing the work and will of Christ Jesus. No member is to be politicking for his or her own agenda, but

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always and only to be humbly seeking, prayerfully listening, and faithfully doing the will of Christ. The health of the Body requires this. Biblical Congregationalism is not democratic at all. It is theocratic. *Now you are the Body of Christ, and each one of you is a part of it!* (1 Corinthians 12:27)

As members of one another, Biblical Congregational Churches are to reflect the character of Jesus Christ our Head in the way we love and forgive one another, making every effort for unity with one another (Ephesians 4:1-6), and allowing the word of Christ to dwell in us richly as we *teach and admonish one another with all wisdom* (Col 3:15-17). I ask you to pray with me that in the CCCC we will ourselves be, and be blessed to birth more and more Biblical Congregational Churches, for the glory and praise of our Lord Jesus Christ!

A handwritten signature in cursive script that reads "Steve".

A Transformed Life

by Rev. Terry H. Shanahan, Northeast Regional Minister

“All things are possible to him who *believes*, they are less difficult to him who *hopes*, they are easier to him who *loves*, and still more easy to him who practices and perseveres in these three virtues.” — Brother Lawrence

Nicholas Herman of Lorraine was a sixteenth century Carmelite, now remembered as Brother Lawrence. He is one of those fathers of the faith whose words and influence never die. Men and women down through the centuries have gained spiritual wisdom through his famous book, *The Practice of The Presence of God*. Through the conversations and letters presented there, the reader is struck by the humility and simplicity of this man’s deep and abiding faith. With the mind of Christ, he lived life abundantly in the presence of God.

However, his lesser known work, *Spiritual Maxims*, is one that I would like to quote and reflect on here. Spiritual Maxim number one states “We must study ever to regard God and His Glory in all that we do, and say, and undertake. This is the end that we should set before ourselves, to offer to God a sacrifice of perfect worship in this life, as we hope to do through all eternity. We ought firmly to resolve to overcome, with the grace of God assisting us, the many difficulties which will meet us in the spiritual life.”

If we were to ask ourselves the question, “What does a transformed life lived for Christ look like?” we couldn’t find

a better answer than this spiritual maxim from Brother Lawrence. It’s genius is in the simplicity. “In all that we do and say and undertake” we must consider God.

All of us agree and many of us have said that we want to do great things for God. But do we want to do little things for Him as well? Do we have a burning desire to do, say or undertake the everyday things in a way that regards and honors Him? When we shop or work or go to school, when we have times of leisure, when we encounter the clerk, our boss, our teachers, the waitress, are we honoring God with our life and actions?

For the most part, I am afraid we live our lives in a compartmentalized fashion, separating the everyday into one compartment and our spiritual endeavors in another. Brother Lawrence would remind us to “offer to God a sacrifice of perfect worship in this life, as we hope to do through all eternity.”

A transformed life is one lived 24/7 for Him. It “is the end that we should set before ourselves.”



New CCCC Vice-President Appointed

by Conference Minister, Steve Gammon

With regret Rev. Peter Murdy has submitted his resignation from the office of CCCC Vice-President, citing personal family related reasons and other ministry responsibilities that would preclude him from serving effectively. The Board of Directors has accepted his resignation, expressing our love and sincere appreciation for his very faithful service. Article VIII, Section 3 of our CCCC Constitution says “*The Board of Directors shall fill any vacancy arising among the officers of the Conference, the Committees, or in the Board itself, until the next Annual Meeting of the Conference, at which time the Conference shall fill the vacancy of the unexpired term.*” The Board of Directors has fulfilled this responsibility by appointing a new Vice-President who will hold this office until our next Annual Meeting, at which time the Nominating Committee will submit their slate of nominees, to include a

nominee for President and a nominee for Vice-President.

I am pleased to announce that the Board has appointed Rev. Paul McPheeters to fill this vacancy. Paul is pastor of Forestdale Community Church in Malden, Massachusetts. He has been serving as chairman of our CCCC Church Multiplication Committee (CMC), and also of our New England Church Multiplication hub (NEX). Paul has served on our Board of Directors previously, and by virtue of his chairmanship of the CMC, he is participating in the Board-appointed Guiding Coalition, which is focusing on defining the positive outcomes the Lord would have the CCCC aim for in future years. After much prayer and deliberation with his wife Nancy, leaders of his local congregation and other ministry friends Paul has agreed to accept this appointment. Please keep him and all of our CCCC leaders in your prayers!

Change of E-Mail Address

If you change your e-mail address, please inform the CCCC office, so we can keep you up-to-date with the current FORESEE. Many of our e-mail notifications are coming back to us. If you don’t notify Diane Johnson of any e-mail address

changes your name will, of course, be deleted from the e-mailing list. This would include individuals and churches.

Thanks very much. — *Editor*

Multiplication and the local church...

by Dr. Ron Hamilton, CCCC Director of Church Multiplication



A few years ago we gathered some pastors from CCCC churches to discuss ways to encourage the planting of churches. With tongue in cheek, one of the pastors said, “I serve a church that has planted five churches. The only problem is that the last one was planted in 1758.” The group of pastors roared with laughter.

But, in our hearts we knew that in most churches the expectation of planting daughter churches faded a long time ago.

This sad reality is an indication of the lack of health of our churches. In response to this, the church redevelopment process of the CCCC has the ultimate goal that churches which go through the Life Flow process would become reproducing churches. This goal represents the fulfillment of the process to help our churches refocus their ministry in obedience to Jesus. Such churches become a community of believers that love God, love others and make disciples as they go.

In his book, *Planting Missional Churches*, Ed Stetzer says,

“The earliest churches obeyed the Great Commission by planting new congregations to carry out the assignments of discipling, baptizing, and teaching that would begin the multiplication process of planting more and more churches.”

It has been said that Paul’s missionary journeys are more

appropriately called, “Paul’s church planting journeys.” Church multiplication was a normative part of the life of churches birthed in the first century.

We are encouraged that some CCCC churches have planted daughter churches or are planning on doing so in the next five years. These churches are healthy, growing churches that realize that they can most effectively make disciples in their community or neighboring communities by planting a daughter church. We challenge all of our church plants to become healthy reproducing churches that plant a daughter church. Some are not able to plant but can support a church planting project in their region.

Beginning in 2010, our annual church survey now includes a section called MULTIPLICATION DATA. All of our member churches are asked to answer these questions. Number of daughter churches since your church began? Briefly describe your participation in the work of church multiplication. One of our churches responded this way:

Number of daughter churches? *“Unknown, 0 since 1950 for sure.”*

Briefly describe your participation in the work of church multiplication. *“We are working toward becoming a “mother church” as the Lord continues to work among us.”*

We are thankful that church multiplication is becoming a normative expectation of more and more CCCC member churches.

The Church

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

I am not going to teach you anything in this article that you do not already know. But I hope that I am going to provide you with a thoughtful reminder — because this is important.

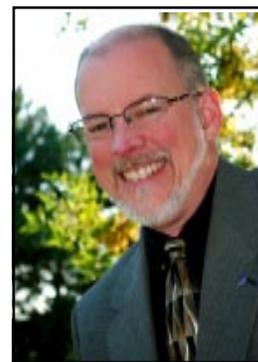
The Church is a gathering of people who have fully devoted their lives to Jesus Christ and his mission. By definition, they are a people who are “called out” — in fact, the Greek term translated “church” is *ekklesia* and literally means “called out ones.” The apostle Peter gives us this defining proclamation:

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light (1 Peter 2:9, ESV).

And Paul describes this as his own commission from Christ:

But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me

and to those in which I will appear to you, delivering you from your people and from the Gentiles — to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’ (Acts 26:16–18, ESV).



The Church, by New Testament definition, is comprised of those who have answered God’s call, leaving the darkness of sin and the realm of the Evil One, and finding a new home in the “marvelous light” of Jesus’ kingdom — that is, His rule and reign. The Church is a people who have chosen a new King — Jesus — and are, thereby, pursuing faithful obedience to Him.

Why this reminder? Because all too often we tend to think about the Church in organizational terms. Membership gives a person a vote. Leadership is thought of positionally. Even a pastor might be mistakenly considered as a Chief Executive Officer of sorts. And when a local congregation gets caught up in this kind of thinking, they can lose sight of the singular, defining truth that the Church is not primarily an organization (to be run by Roberts' Rules of Order) but an organism, a living body (to be run by complete submission to Christ and His Word). Church membership is not about voting privileges, but about being "called out of darkness

into his marvelous light!" Leadership is not about control, but about serving according to Christ's own example! The Church's agenda is the singular agenda of Jesus our Immanuel — period!

Organizational thinking in the church gives way to many, diverse problems. But these can be avoided by remembering who the Church really is and what she is called to do. As we enter a new year of service to our Lord, it will be extraordinarily helpful for your congregation to stop and consider this point. If you are facing inward challenges or strife, the chances are good that you are approaching ministry with an organizational mindset. That simply won't do.

(Another in a series on *Eminent Congregational Christians* by Alwyn York, historian for the CCCC. Part one appeared in our January issue.)

Elias and Harriet Boudinot (Part 2)

Two Lives Cut Short

The marriage of Elias Boudinot, a member of the Cherokee nation, to Harriet Gold of Cornwall, Connecticut had scandalized the people of that state. The Foreign Mission School in Cornwall did not survive the outrage over this wedding and a previous marriage of a young white woman to another Cherokee student at the school. It closed in the fall of 1826, just months after the Boudinot wedding. But the marriage of Elias and Harriet proved to be a very strong and happy one. This should not be surprising, because they shared the same faith and values, and were both motivated by a strong desire to serve the Cherokee people. The letters Harriet wrote home to Connecticut communicate a deep sense of contentment and love for her Cherokee family. She took all the adjustments of living in a new culture, the demands of a growing family, and high expectations for providing hospitality in stride. Her parents came out for a visit in 1829, and were very favorably impressed with what they saw.

Elias proved to be a valuable public servant. He was editor of the *Cherokee Phoenix*, the first newspaper published by a Native American tribe. Its articles were in both English and Cherokee. It served a valuable function both in educating the Cherokee nation, and in increasing understanding among missionary-minded white people across the country who subscribed to it. He also did valuable work in assisting missionary Samuel Worcester in translating the Bible and hymns into the Cherokee language. The Boudinots and Worcesters lived near each other in the Cherokee capital of New Echota, and were very close friends.

But the political storm clouds gathering over the Cherokee nation would cast a shadow over their idyllic life. The white citizens of northern Georgia coveted the Cherokee land and were determined to have it. Elias initially shared the elation of all the Cherokee people when their land claims were vindicated by the Supreme Court in the *Worcester v. Georgia* decision (see *The FORESEE*, October 2010). But when this decision was ignored by President Andrew Jackson and the state of Georgia, it became clear that the effort to force the Cherokees from their land would not be

stopped. Eventual relocation seemed inevitable.

Elias Boudinot came to feel that relocation would actually be in the best interests of the Cherokee people. Seeing the way that many of his people were being taken advantage of by unscrupulous white neighbors, and the devastating effect that the white man's alcohol was having on members of the tribe, he came to believe that the Cherokees, for the sake of their own well-being, needed to separate themselves as far as possible from the white man. He wanted to advocate removal to the west in his newspaper, but the paper was published by the tribe, and tribal chief John Ross would not permit any discussion in favor of removal to appear in it. Boudinot was forced to resign as editor in 1832.

The marriage of Elias and Harriet Boudinot came to a sudden end when Harriet became ill and died in August 1836 at the age of thirty-one, three months after giving birth to her sixth child. A touching account of her final days was published in a religious newspaper, the *New York Observer* (26 November 1836). The widowed Elias Boudinot, shaken by this loss, was initially uncertain of what course to follow. He considered moving east with his children, where they would be closer to their Gold relatives. Finally he married Delight Sargent, a teacher at the mission.

Elias Boudinot, for good motives, made a very controversial political decision that would eventually cost him his life. He believed that relocating to the west would be in the best interests of the Cherokees, and that, since the loss of their eastern lands was inevitable, they should bargain for the best deal they could make with the U.S. government. He, along with his uncle Major Ridge and cousin John Ridge, signed a treaty which ceded the eastern Cherokee lands to the state of Georgia in return for five million dollars and land in the west. Most of the tribe did not consider this treaty to be valid, and viewed him as a traitor.

Boudinot moved to the western Cherokee nation in what is now Oklahoma in 1838, before the whole tribe was forcibly relocated there on the Trail of Tears. He resumed the work of Bible translation with his friend Samuel Worcester. But his

western career was to be brief. On June 22, 1839, Boudinot, along with the two other men who had signed the treaty, was attacked and murdered. His killers probably believed they were justified by a Cherokee law that prescribed death for anyone who would sell any Cherokee land. Most likely they also held him responsible for the many deaths that occurred along the Trail of Tears. Tragically, the internal debate on

how to respond to the encroachments of white people led Cherokee men to strike down members of their own tribe.

(Read the story of Elias and Harriet Boudinot in *Elias Boudinot, Cherokee and His America* by Ralph Henry Gabriel and *To Marry An Indian*, edited by Theresa Strouth Gaul.)

Theme and Morning Bible Hour Speaker Announced for Conference

Speaker for the Morning Bible Hour at the CCCC 63rd Annual Family Conference will be Dr. Kenneth L. Swetland. Dr. Swetland is Senior Professor of Ministry at Gordon-Conwell Theological Seminary, where he has served since 1972.

This year's conference will be held July 25–28 at the Crowne Plaza City Centre in Cleveland, Ohio. The theme of the conference will be, "Christlike Community..." and will be from John 13:15, *I have set you an example that you should do as I have done for you.*

Dr. Swetland is the author of two books: *Facing Messy Stuff in the Church: Case Studies for Pastors and Congregations* (Kregel Publications, 2005) and *The Hidden World of the Pastor: Case Studies on Personal Issues of Real Pastors* (Wipf and Stock, 2006).

Dr. Swetland is ordained in the Conservative Congregational Christian Conference and has served as a pastor and chaplain in a variety of New England churches and nursing homes. He still provides pulpit supply for area churches. He also

worked as a psychotherapist for 12 years at Gordon-Conwell Counseling Center, Health Integration Services in Peabody, Massachusetts, and Willowdale Center for Psychological Services in Hamilton, Massachusetts.



Dr. Ken Swetland

Dr. Swetland is a member of the Evangelical Homiletics Society and the Association for Case Teaching. From 1989-91, he was the editor of the *Journal for Case Teaching*. He currently serves on the task force for the Association of Theological Schools to evaluate M.Div. standards for ATS schools. He continues to teach in Eastern European seminaries and is interested in helping European seminaries in their development.

Begin making your plans NOW to be a part of this key experience with our CCCC family.

A Recommended Resource for Encouraging Corporate Prayer During Lent

by Dr. Stephen Gammon

Now more than ever, it is time for the Church to pray with Biblical hope. Toward that end I commend *Seek God for the City*, which is designed to help everyday believers pray with clarity, relevance and solid Biblical hope for God's purposes to be fulfilled in their communities. Each day of this prayer guide offers a creative way to pray for others throughout your community. The prayers in *Seek God for the City 2011* are designed to help lift our prayers beyond our own concerns, asking God to do things on a "city-size" scale, bringing His kingdom and transforming our culture. This 64-page tool is designed to guide prayer through the forty days leading to Palm Sunday (March 9 through April

17, 2011) by uniting and guiding whole churches in persistent prayer for spiritual awakening throughout their communities. A children's companion version and a Spanish translation are available online at <http://www.waymakers.org>. The cost is reasonable, with significant quantity discounts for churches (\$3 single copy price). WayMakers offers a complimentary review copy to leaders in recognized positions of pastoral or prayer leadership (call their office at 800-264-5214 to request a review copy). This can be a great instrument for strengthening personal and corporate prayer life, as you pursue God's promises for your community!

Word from Our Missionaries in Haiti

The island nation of Haiti, already the poorest nation in the Western Hemisphere, suffered from several devastating disasters during 2010. Numerous Christian missions and relief agencies are major participants among those providing aid and encouragement



to those who are suffering. Among them are CCCC missionaries Karl and Ann Olsson, with Berean Mission Alliance, and John Eklund, Executive Director of HELP Mission International, Inc. Following are excerpts from

some of their recent letters.

This year we've gone through many different events — a 7.3 earthquake, hurricane, tornado, ongoing cholera epidemic, and now a presidential election in crisis. Many people died or were injured this year, but through it all, though difficult and challenging, God literally spared our lives, and is with us to encourage and strengthen us for such a time as this. We serve an awesome God.

The earthquake on January 12 killed approximately 300,000 people. It destroyed much of the capital city, Port-au-Prince and surrounding areas. The cholera epidemic has much of the nation in turmoil and fear. It continues to spread with over 3,300 dead and over 80,000 hospitalized and many more unable to receive medical attention. The recovery from the January earthquake is painfully slow, although many of the collapsed buildings have been demolished and removed to landfills. The housing situation continues to be the number one problem yet to be resolved, with over 1.5 million people still in “tent cities.”

Our neighborhood is quiet and Karl is across the street at Quisqueya Chapel to begin distributing water to people living nearby. He was surprised to see the three young men who are helping him; two of these young men have to take taptaps (local transportation) to come, but didn't have any problems. There are more options for people to get water now than right after the earthquake, but there is still a steady stream of people coming, and we're grateful we can help them in this way.

We have a small group of three men from Convoy of Hope, who flew in yesterday and are scheduled to fly out tomorrow. Since the COH guesthouse is very close by, they came to see how the big Culligan water filter is working and see the process of giving good

and safe water to people. But they won't be able to see other COH venues because of the current situation. Please pray the airport will be open tomorrow so they can fly out.

Please continue to pray for this small, troubled country of Haiti and the people who have suffered so much, and continue to suffer. Even in the midst of such inequality and corruption we see people who continue to trust God and thank Him for His goodness. The prayers of the people are so humbling and we pray that the Lord hears and answers them — He is the only one who can bring good out of chaos.

Changes and Opportunities

Pastoral Changes:

Running Springs, CA	Rim of the World Community Church	Clifford Allcorn *
Quincy, IL	First Union Congregational Church (Director of Family Ministries)	Stephen Bounds
Atlanta, MI	Big Rock Congregational Church *	Keith Jones
Thompson Falls, MT	Community Congregational Church *	Matt Schraeder
Middletown, NY	First Congregational Church *	Dan Fritsch +

Pastoral Openings:

San Gabriel, CA	Hope Christian Fellowship (Independent)
Brighton, CO	Zion Congregational Church *
Buffalo Center, IA	First Congregational Church *
Paul, ID	Ebenezer Congregational Church *
Rockland, ID	Rockland Congregational Church (Part-time) *
Blandford, MA	First Congregational Church *
Chelmsford, MA	Immanuel Church *
Foxboro, MA	First Baptist Church
Hazen, ND	New Bethel Congregational Church *
Goffstown, NH	Goffstown Congregational Church (Independent)
Wellington, OH	Pittsfield Community Church *
Scotland, SD	United Church of Christ (UCC)

* = Conference member

+ = In process

Health Tips

Living Donation

Though many consider organ donation as an end of life decision, it is possible to donate organs and partial organs while you are living. While the kidney is the most common organ to be donated by living donors, other organs that can be donated include a lobe of the lung, partial liver, pancreas or intestine.

Becoming a living donor requires careful consideration. Being a living donor offers an alternative to waiting on the national transplant waiting list for an organ from a deceased donor.

Even though you may be willing to be a living donor, there are issues to consider. You must be sincere in your willingness to donate, physically fit, in good general health and free from high blood pressure, diabetes, cancer, kidney disease or heart disease.

You must be between 18 and 60 years of age. Donations from older adults are less effective, according to research.

Most larger hospitals have a transplant department you can contact to determine how you can get tested and placed on the national registry. They will further evaluate your health and discuss the complications and recovery associated with any surgery you will undergo.

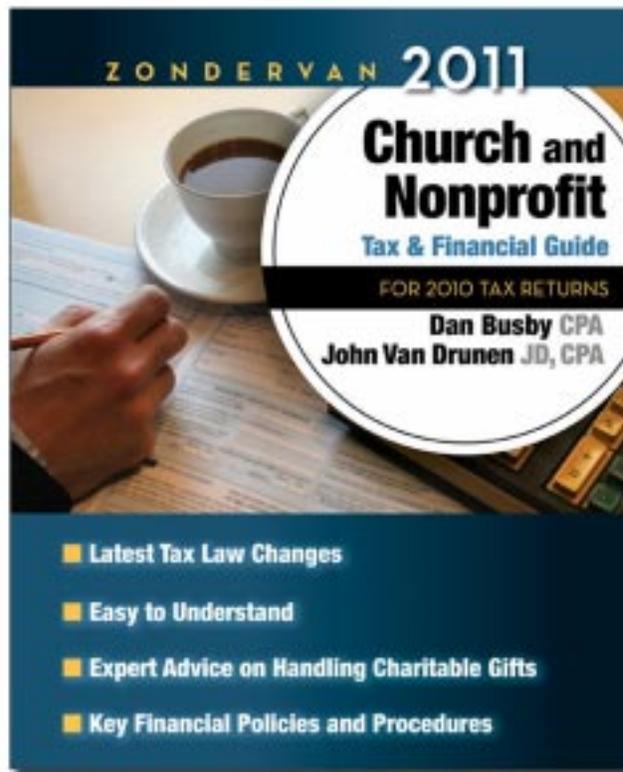
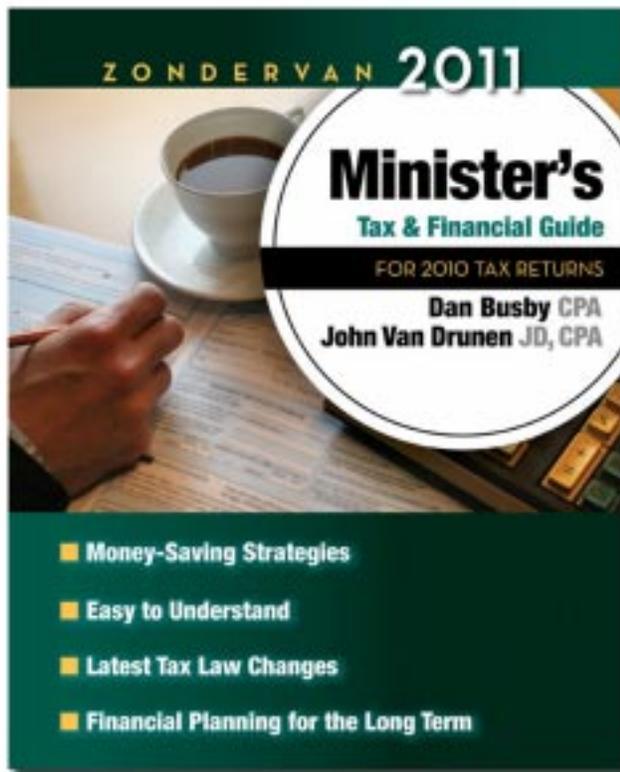
Take time to carefully consider whether you might be a candidate for a living organ donation.

Source: www.donatelife.net and www.livingdonorsonline.org

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

However, as it is written: "What no eye has seen, what no ear has heard, and what no human mind has conceived" the things God has prepared for those who love him—1 Corinthians 2:9

It's Tax Time!



Be prepared with the Zondervan's 2011 Minister's & Church/Non-Profit Tax Guides

Available at NextStep Resources

~~List Price: \$15.99~~ **Your Price: \$11.97 - SAVE OVER 25%**

www.nsresources.com // 1-800-444-BOOK (2665)

For more help planning, pricing, and information for your 2011 VBS, please visit us at www.nsresources.com. Please remember to mention that your Church is a member of the CCCC to receive your discount.

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