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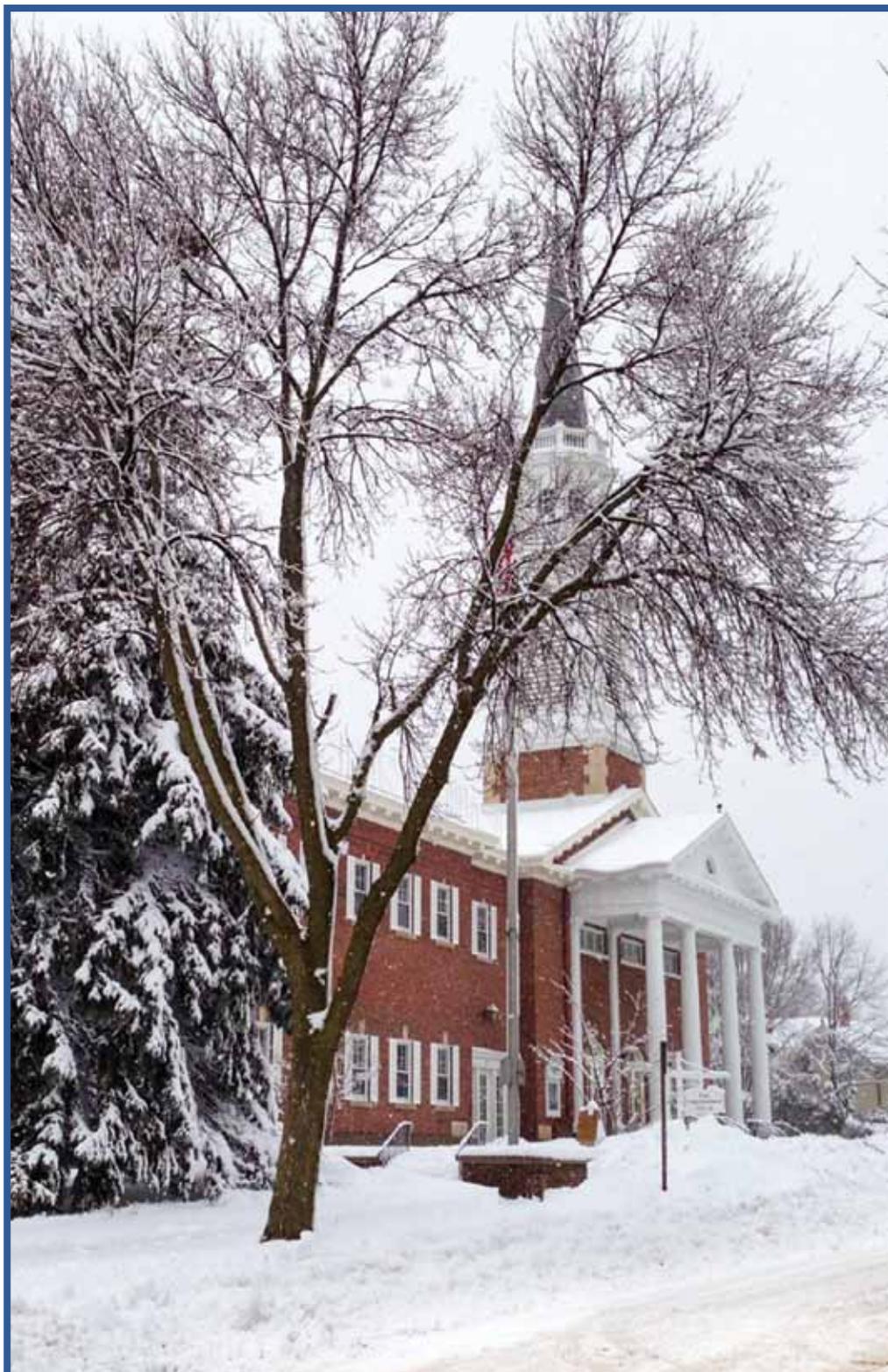
The CONGREGATIONALIST

Magazine of the Congregational Way since 1849

VOL. 168/NO. 4

CONGREGATIONALIST.ORG

DECEMBER 2016



DON'T WORRY
AND GROW

FEEL THE
JOY OF GIVING

SUPPORT
MINISTERS
OF TOMORROW

CONTEMPLATING
DISCIPLESHIP

Photo by Barry W. Szymanski



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Christmas Is A Time Of Love

by Michael Chittum

Christina Rossetti was an influential 19th century English poet. Several of her poems were set to music, and some became popular as Advent or Christmas hymns. Among these were *In the Bleak Midwinter* and *Love Came Down at Christmas*. It is this latter piece that I want to reference. Here is the full text.

Love came down at Christmas,
 Love all lovely, love divine;
 Love was born at Christmas,
 Star and angels gave the sign.

Worship we the Godhead,
 Love incarnate, love divine;
 Worship we our Jesus:
 But wherewith for sacred sign?

Love shall be our token,
 Love shall be yours and love be mine,
 Love to God and to all men,
 Love for plea and gift and sign.

I believe this poem and its central message sets the tone for our worship during Advent and Christmas. As a people of God, we are blessed by the coming of Immanuel, God with us. We proclaim this great good news of the divine love coming to us incarnate in the world. Our “sacred sign” of the earnestness of our worship is the love we give to God and to all people. Our love serves to show our relationship with God and our receipt of the divine love.

In this time of Christmas, you will gather with many people at different times and in different contexts to share in the love of the season. As you gather with your family, may you express your love for them. As you gather with your friends, may you express your love for them. As you gather in worship through Advent, on Christmas Eve, and on Christmas Day, may you manifest your love for your family of faith.

Merry Christmas to All. May the blessings of the Love who was born at Christmas be with us all.

MICHAEL CHITTUM
Executive Director



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FEATURES

8 THE REALITY OF BEING A POKÉ-PASTOR

by Doug Gray

11 GET THAT HAPPY FEELING:

Support the NACCC

by Lowell Lindon

14 A TURNAROUND IN FLORIDA

by Douglas Kelchner

15 VOICES FROM THE FIELD

Reflections of HOPE/NAPF

17 A SHIP VISITOR'S TALE

by Michael Glidden

18 HELPING THE HELPERS

The Congregational Foundation

For Theological Studies

by Charles Packer

22 MAGNIFYING GOD THROUGH OUR DISCIPLESHIP

A Silent Retreat

by Charles Packer

Rev. Wendy Van Tassell and Rev. Tom Van Tassell, husband and wife and co-pastors of First Congregational Church in Spencer, IA.

EDITORIAL STATEMENT

All content in *THE CONGREGATIONALIST* appears by the authority of the editor. We reserve freedom of expression to our authors and freedom of opinion to our readers.

Except for service information clearly sponsored by the National Association of Congregational Christian Churches or its component parts, content does not necessarily reflect policies and opinions of the National Association.

Neither *THE CONGREGATIONALIST* nor the National Association has a creed or holds positions on social or theological issues; but we recognize the authority of each local church to do so for itself, if and as it wishes, and we encourage thoughtful and respectful discussion of our agreements and differences.

DEPARTMENTS

Vol. 168/No. 4

DECEMBER 2016

- 3 OUR VOYAGE TOGETHER**
Christmas is A Time of Love
- 6 STRANGERS AND PILGRIMS...**
Peter Taylor Forsyth (1848-1921)
- 9 LETTERS & CORRECTIONS**
- 20 MORE LIGHT**
The Puritans: beyond the myth
- 24 ALONG THE WAY**
- 26 NEWS AND NEEDS**
- 28 NECROLOGY**
- 30 PASTORATES AND PULPITS**
- 31 CALENDAR**

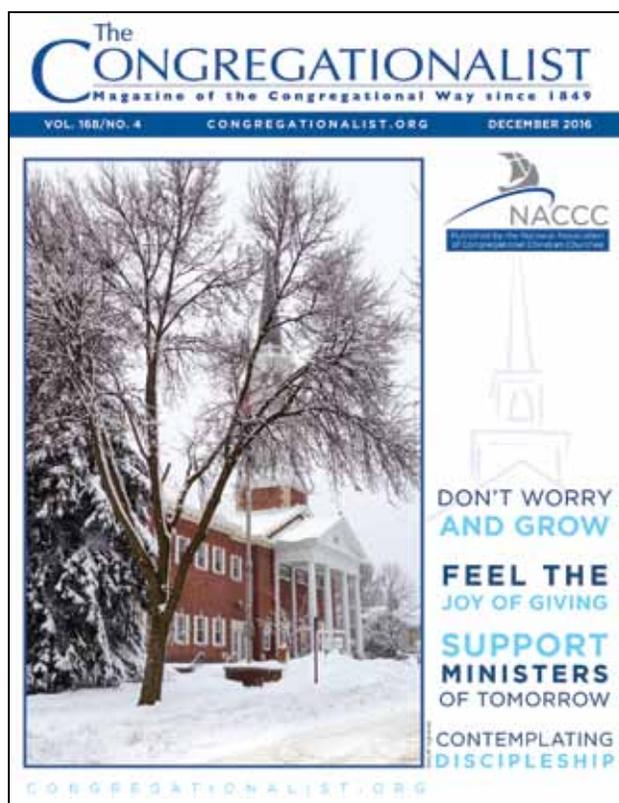


Photo by Barry W. Szymanski

ON THE COVER:

First Congregational Church of Wauwatosa, WI



FOR LETTERS TO THE EDITOR AND MORE, VISIT THE CONGREGATIONALIST FACEBOOK PAGE.

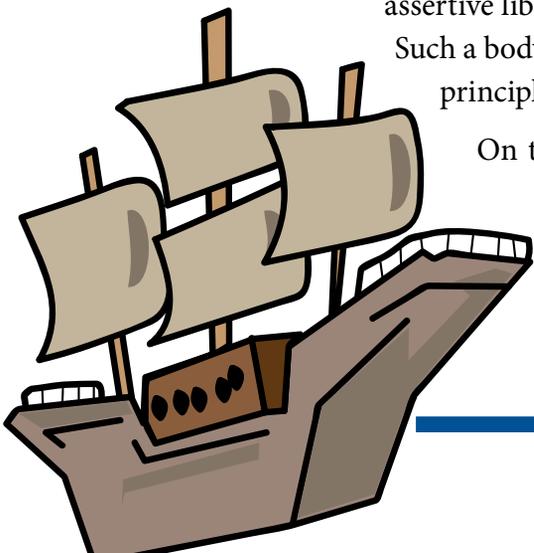
PETER TAYLOR FORSYTH (1848-1921)

Peter Taylor Forsyth, better known as P. T. Forsyth, is an important figure in Congregational history. He was born in Aberdeen, Scotland, in 1848, and he died in London in 1921. He served Congregational churches in England, but he also lectured in the United States. As a young man, he studied in Germany and was greatly influenced by the liberal theology of Albrecht Ritschl, casting a very critical eye on the authority of Scripture and on evangelical theology. However, in his later years, he began to see liberal theology as thin and lacking in intellectual and spiritual value.

In a time when major Congregational pastors and scholars were moving away from the thinking of the Puritans, Forsyth was one of those who moved back toward them. However, as Sydney Ahlstrom points out, Forsyth was “only belatedly discovered in the United States.”²⁰⁵ Alister McGrath, a great theologian of our time, quotes Forsyth with approval: “There is nothing we are told more often by those who would discard an evangelical faith than this—that we must now . . . return to the religion of Jesus. We are bidden to go back to practise Jesus’ own personal religion, as distinct from the Gospel of Christ, from a gospel which calls him its faith’s object, and not its subject But . . . as far back as we can go, we find only the belief and worship of a risen, redeeming, and glorified Christ, whom they could wholly trust but only very poorly imitate; and in his relation to God could not imitate at all.”²⁰⁶

On decision-making in a Congregational church, Forsyth had this to say: “Majorities and minorities are not the calculus of the Spirit We must look for a power which is immune from a mere majority. We look to an electorate in no form, but to an Elector, His choice, His historic gift, and His Holy Spirit in His church, and no majority vote can guarantee the presence of His will.”²⁰⁷ On where the Church gets its authority, he said: “When any community ceases to care whether it is a real Church of the apostolic Gospel, so long as it is for the hour rationally free, pious and social, that simply means that evangelical liberty, the release of the conscience from itself by God for God, has been lost in the assertive liberty of the atomic, unhistoric, natural man exercised on a religious matter. Such a body then means nothing for the Gospel anymore. To renounce the Word is, in principle, to dissolve the Church.”²⁰⁸

On the kind of creative theology that he had admired in his youth, he wrote later: “There is a popular impression about both philosophy and theology that [they are] a scene in which each newcomer demolishes the work of his predecessor in order to put in its place some theory doomed in turn to



the same fruitless fate. . . . If it were so with theology, we should not only be distressed for Humanity, but we should be skeptical about the Holy Spirit in the Church. It could be the Church of no Holy Spirit if those who translated its life into thought did not offer to posterity a spectacle higher than dragons that tore each other in the slime, or lions that bit and devoured one another.”²⁰⁹

To renounce the Word is, in principle, to dissolve the Church.

Forsyth’s view of the pastor’s position in a Congregational church is worth quoting: “The work of the ministry labours under one heavy disadvantage when we regard it as a profession and compare it with other professions. In these, experience brings facility, a sense of mastery in the subject, self-satisfaction, self-confidence; but in our subject the more we pursue it . . . the more . . . we . . . sense not only . . . our insufficiency, but . . . our unworthiness. . . . We have to handle the gospel. We have to lift up Christ—a Christ who is the death of natural self-confidence—a humiliating, even a crushing Christ; and we are not always alive to our uplifting and resurrection in Him. We have to handle a gospel that is a new rebuke to us every step we gain in intimacy with it. There is no real intimacy with the gospel which does not mean a new sense of God’s holiness And there is no new sense of the holy God that does not arrest His name upon our unclean lips.”²¹⁰

Adapted and reprinted with permission from *The Congregational Minute* by Robert Hellum. (Seaside, Calif.: Robert Hellum, 2012.)

205 Ahlstrom, 936, note.

206 Peter Taylor Forsyth, “On the Person of Christ,” in *The Christian Theology Reader*, ed. Alister E. McGrath (Malden: Blackwell Publishing, 2001), 302.

207 Peter Taylor Forsyth, *The Principle of Authority* (Blackwood: New Creation Publications, 2004), 234
«http://www.newcreation.org.au/books/pdf/397_Principle_of_Authority.pdf» (accessed 29 Apr 2012).

208 Ibid., 252.

209 Peter Taylor Forsyth, *The Work of Christ* (Blackwood: New Creation Publications, 1994), 175-176
« www.newcreation.org.au/books/pdf/277_WorkOfChrist.pdf»(accessed 29 Apr 2012).

210 Peter Taylor Forsyth, *The Soul of Prayer* (Blackwood: New Creation Publications, 1999), 71 « www.newcreation.org.au/books/pdf/331_SoulPrayer.pdf»
(accessed 29 Apr 2012).

The *Reality* of Being the Poké-Pastor

By Doug Gray

Recently, I have become the “Poké-Pastor” in our neighborhood. Perhaps you have heard of the runaway app for mobile devices called Pokémon Go? If you have seen people walking around looking at their phones, probably they are playing this new game. It combines the old Pokémon trading card game with Google Maps to create an addictive scavenger hunt game.

My family and I found Pokémon Go this past summer, downloaded it and have spent blissful hours walking around our neighborhood together, checking our phones to see what little Pokémon has appeared. On these “Poké-hunting” trips, we have the chance to talk together, not just about the game, but about whatever other things are on our minds. It’s been a great bonding (and exercise!) tool.

What my family and I noticed almost immediately is that the game designers made our church, First Church of Squantum in Quincy, Massachusetts, a “Poké-stop.” This refers to a place at which players can periodically re-equip themselves for the game. My wife and I discovered that we could “set a lure” on the church’s Poké-stop to attract gamers to our location.

Soon after setting the lure, one small group of Poké-hunters was gathered on one corner, and a second on another corner, and a third was walking back and forth in front of the church. Our middle school-aged son had brought some of his friends over to play at the parsonage, which is adjacent to the church, and before long my son’s group had headed toward the church (reception is better) and they could play and charge their phones. Soon they had joined with the other groups of Poké-hunters canvassing the neighborhood.

If gamers are out long enough, they usually need a place to rest, recharge their mobile devices, get a cool drink and use the restroom. We welcome these groups to



...this was just one more amazing opportunity to show the grace of God

our Poké-stop, The First Church of Squantum, as it turns out, is in a perfect place to do a Poké-ministry! I have met lots of new people who were just walking by. If I happen to know that there's a cool virtual Poké-creature just behind the church, I let them know. They are very grateful and off they go!

At first, I resisted the idea of being the Poké-Pastor, but I began to realize that this was just one more amazing opportunity to show the grace of God, to welcome the stranger, provide energy for the drained, and rest for the weary. Now I'm a fan! Perhaps this is a fleeting opportunity, but doesn't that make it all the more important to seize this transient moment of ministry?



THE REV. DOUG GRAY is a third-generation Congregational pastor and Mayflower descendant. He serves as Pastor at the First Church of Squantum in Quincy, Massachusetts. He and his wife, Cynthia, promise their children (Morgan, Hannah and Caleb) they don't have to be ministers!

LETTERS & CORRECTIONS

We just got our copy of *THE CONGREGATIONALIST* and noticed that I am accidentally listed as living in Connecticut. [September issue: "Our Pilgrimage Continues"] I expect to hear from a few people about the typo, especially my mother. But they will be happy to hear I didn't move without telling them.

Brenda Gammon
Florence, MA

In the "Psalterium Americanum" article which was printed in the September issue, it was expressed that Cotton Mather was instrumental in administering the Small Pox vaccine to the public. It is more precise to say that Mather administered the Small Pox variolation, or inoculation.

Rev. Harvey Lord
Bow, NH



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Get That Happy Feeling:

SUPPORT THE NACCC

By Lowell Linden

When the Psalmist wrote: “For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made,” he had no idea the depth of his declaration. We have every reason to give thanks to God for the way in which He has created us.

As Charles Darwin devised his theory of evolution, he started to ask himself why any creatures at all are altruistic. After all, “survival of the fittest” leaves little room for generosity and gratitude. Yet, there is evidence that we are, at least to some degree, able to give and to share even when it may not be to our advantage.

Neuroscientists have been investigating regions of the human brain that give rise to altruistic behavior. Using MRI scanning, blood flow to certain parts of the brain can be measured. Dopamine and oxytocin are two chemicals released in the brain which give us feelings of happiness and of bonding. It has been discovered that the brain secretes these chemicals when we are generous, even if that generosity is not to our benefit. Some people have named these the “happy chemicals.”

What does all of it mean? First of all it means we are created in the image of God to even a greater degree than we thought. The Lord loves in the extreme. John

tells us: “God so loved the world that He gave His only begotten Son” Apostle Paul declares, “While we were yet sinners Christ died for us.” He willingly forgives our sin. He bestows blessing upon blessing. “Every good and perfect gift comes from God,” says James. And, as a result of God’s grace and mercy freely given, how do we respond? We respond with thanksgiving and generosity toward God and toward others. We discover we are hard wired to respond with abundant love and thankfulness and gratitude. God created us with the “happy chemicals” in our brains that encourage us and give us truly blessings in the midst of our generosity and giving.

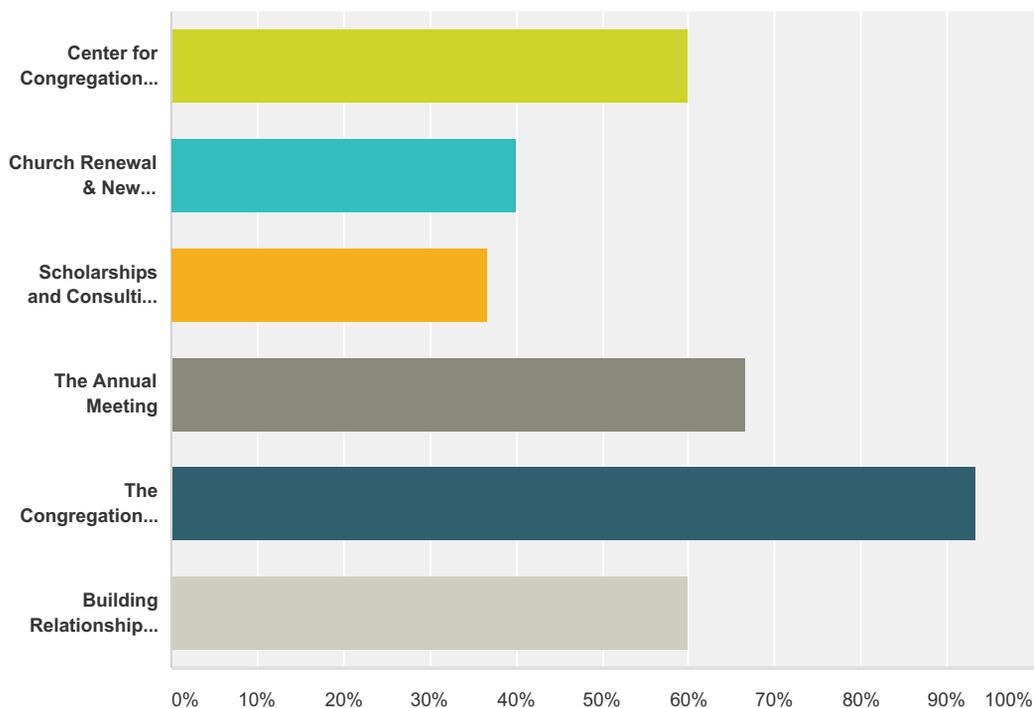
During the Advent and Christmas seasons we hear once again the story of the Magi who traveled to Bethlehem from afar because of the star in the sky. When they came to the place where they found the Christ Child, they worshipped him, and they gave to him gifts of gold and frankincense and myrrh. They expected nothing in return, and yet their “happy chemicals” gave them good and pleasant feelings.

Jesus was truly correct, even more so than we ever thought. “It is more blessed to give than it is to receive.”

As we come to the end of the calendar year, we celebrate with our families and with our congregations

Q1 What NACCC services do you and/or your church community value?

Answered: 30 Skipped: 1



Answer Choices	Responses
Center for Congregational Leadership and the Congregational Foundation for Theological Studies (CFTS)	60.00% 18
Church Renewal & New Planting(s)	40.00% 12
Scholarships and Consulting with Churches in Need	36.67% 11
The Annual Meeting	66.67% 20
The Congregationalist Magazine	93.33% 28
Building Relationships with Missions & Other Congregational Groups	60.00% 18
Total Respondents: 30	

first Thanksgiving and then the seasons of Advent and Christmas. These are times when our “happy chemicals” work overtime. But in the midst of these celebrations there is also an opportunity to be generous and giving even to the point of doing so without thought of reward or recognition.

In this past year, the National Association of Congregational Christian Churches held a very successful Annual Meeting and Conference in Dearborn, Michigan, and Rev. Dr. Michael Chittum, Executive Director, hired a new Director of Development and Communication, Mrs. Debra

Fulton. More than 40 search committees were assisted in their ministerial searches, and 29 ministers were called to new places of service. Eight ministers have been ordained to the gospel ministry, and financial support was provided to 27 national and international missions. The Congregational Foundation distributed \$122,700 to directly support the NACCC.

Perhaps in the past year or in the recent past your church has received assistance in some way from the National Association, and we rejoice that we have been there to help. On the other hand, it's possible your church has received no direct assistance from the National Association. But in either case, there is every good reason to give to some aspect of our Association. Your dollars can help support the important work of missions at home and abroad. You can help ensure that the educational support exists to provide ministers for our pulpits in years to come. You need only go to www.naccc.org for a clearer picture of all the NACCC does to assist its member churches and preserve the Congregational Way.

Of course, the giving is voluntary. However, I do remember a remark made at one of our Annual

meetings: in our Association, voluntary does not mean optional. If you have an interest in a certain aspect of the work of the Association, make a contribution in keeping with that interest. The Shared Ministries Fund serves all aspects of the Association, and making a donation to that fund allows the Association's resources to be used where most needed.

When you make your contribution to the mission of the NACCC you also give your happy chemicals an opportunity to express themselves.



LOWELL LINDEN has been active in the National Association for Congregational Christian Churches since 1973. He has fulfilled terms on the World Christian Relations Commission, serving as chairman for the last two years; the Congregational Foundation for Theological Studies, the Executive Committee, with one year as chairman; and is finishing his final year on the Congregational Foundation. He was Senior Minister of the First Congregational Church of Redlands, Redlands, California, for 38 years and is presently the Minister Emeritus.

NACCC Seeks Nominations

The Nominating Committee of the National Association of Congregational Christian Churches (NACCC) is actively soliciting nominations for Officers and for members of the Board of Directors and Ministry Councils, to be elected at the 2017 Annual Meeting and Conference. All persons nominated must be members of NACCC churches and must be willing to serve.

Nominations are due on or before January 15, 2017. The official Nomination Form, with position descriptions, travel reimbursement policy, and leadership expectations, may be downloaded at <http://www.naccc.org/forms--resources.html>.

A Turnaround in Florida

By Douglas Kelchner



Photos (left to right): Edison Congregational Church was the only structure built in Edison Park during the depression., Growth in membership required additional space for Sunday school classes., The children of Edison Congregational Church enjoy their new facilities.

In 2009 the Edison Congregational Church in Fort Myers, Florida, was considering how long it would be able to continue operating with both attendance and income falling. The aging congregation rallied around their new minister and a renewed vision to minister not simply to snowbirds but to all ages year-round. Slowly but surely the church started to rebound.

A NEW FOCUS

Financially the focus was taken off failing efforts to meet the annual budget and placed on making missions and benevolence causes the greater priority. The church had financial goals for a designated list of missions and agencies, but we have made an equal push to engage members of the congregation in service projects. For example, we took a team to build homes in Haiti; we send teams to feed and help migrant farm workers in our local county; we became an active and supporting congregation in a large food bank coalition; and we found many other opportunities for more hands-on service.

As a pastor, it has always been my strong belief that God will financially bless the church that puts others (missions and benevolence) first. Thankfully, our Council and the congregation bought into that belief and began to watch it work. We reported on the budget shortfalls, but stopped crying about it or letting it stop us from doing other important things.

When a congregation focuses on the needs of others and puts its energies into special projects the small victories begin to mount. Excitement builds, which leads to more victories to celebrate, and suddenly attitudes changed; overall giving is up, and the budget is met. Not only did our financial situation start to improve, but the church pews were soon filled, with overflow space created by providing multiple video screens to assist viewing in our fellowship hall.

ENHANCING THE WORSHIP EXPERIENCE

Our worship style is traditional in both word and music. We have not changed that approach, only

strengthened it. When the music is good, the preaching is solid, and there is a sense that something is actually happening in the life of the church, there is an excitement that extends beyond a single hour on Sunday. The congregation starts inviting their friends and neighbors to come share in the experience. One helpful factor is the natural friendliness of this congregation. No one gets in or out of our church without being touched by many others.

GROWTH MEANS EXPANSION

In the midst of this growth, the church seriously lacked educational space, with only one room that could be used for children's ministry.

Planning began early in 2013 to build the needed space. Because we have an historic building in an historic location it took more than three years to achieve the needed approval to build. In September of 2016 the church realized the completion of a new addition that provides our much needed nursery

and classroom space. The addition was built without incurring any debt.

Throughout this building process the annual budget was fully funded and records set each year in the church's missions and benevolence giving.

The people of Edison Congregational Church have been amazing. In my 46 years as a pastor, serving here may well rank as my greatest joy. By God's grace our church has not closed, but has turned around for His honor and glory. Christ is still building his church against all odds, and we give Him all praise!



THE REV. DR. DOUGLAS KELCHNER is Senior Minister at Thomas A. Edison Congregational Church in Fort Myers, Florida. A native of Virginia, he was elected to serve as Senior Minister by the Edison congregation on October 4, 2009. He is a graduate of Central Bible College and Bethany Theological Seminary.

VOICES FROM THE FIELD: Reflections on the HOPE/NAPF Annual Conference Mission Project

The National Association of Congregational Christian Churches (NACCC) encourages teens and young adults to continue their faith journey and develop their leadership skills by participating in its NAPF and HOPE programs.

NAPF (National Association of Pilgrim Fellowship) brings Christian teens together for worship, fellowship and fun. HOPE (Heritage of Pilgrim Endeavor) helps post-high school adults to gain a deeper understanding of their faith through discussion, leadership opportunities and missions to those in need. Both groups enjoy an annual conference that typically coincides with the NACCC Annual Meeting & Conference. A highlight of their conference is a service project in the host community.

In June 2016, the NAPF/HOPE conference met in Detroit, the most impoverished city in the U.S., with almost 40% of the city's population living under the poverty level.

From Liz Russell, Marshalltown, Iowa, 2016 HOPE officer:

This past summer the NAPF/HOPE youth went to Detroit, Michigan, to worship, foster friendships, begin new friendships, and to serve God and the community. It was amazing!

Continued on Page 16

We stayed at Wayne State University and commuted to different work sites throughout the week – Forgotten Harvest, CASS Community Services, and Urban Development. At Forgotten Harvest, the youth packaged food that was then sent around the community. The amount of food that was packaged was astounding! CASS has a lot of different activities, including, making old tires into mats, painting buildings, and cleaning up the surrounding community. At Urban Development, we worked on a nine-block radius of houses mowing lawns, sanding walls, removing branches and debris, among other things!

This year for our nightly speakers, we decided to split the NAPF youth from the HOPers in order to better meet the needs of the broad spectrum of ages at the conference. The NAPF speakers were Matt Matthews and Jenny Rouble, who both live in Michigan and grew up in NAPF and HOPE, maintaining a close relationship with both organizations. Steve Erkel, United Church of Beloit (Wisc.), addressed the HOPE group. I loved being able to really deepen my understanding of the Bible and its contents in our nightly study.

It was a very amazing and rewarding experience, and I promise, NO ONE was bored!

From Emily Smith, Mansfield, Ohio, 2017 HOPE Officer:

The highlight of my week was getting to work with a man named Julius from Urban Development Corporation. As Christians, we are called to love one another, and this man's love for the city of Detroit was inspiring. When we left, he cried tears of joy because of the amount of work we accomplished. His selfless love for his community was something I will never forget.

When we were not at the mission sites, we had the opportunity to hear from some great speakers. In HOPE, we had the privilege of listening to Steve Erkel. He challenged us as followers of Christ to dive into God's Word and really study what is being said. He encouraged us to ask questions and think outside the box. After listening to speakers, we separated into small groups to talk and reflect about what had happened that day and what the speaker had said. Having the opportunity to engage in these conversations with other young adults from across the United States was incredible. The mission work, fellowship, and time with friends experienced through NAPF/HOPE this year was absolutely amazing



HOPE/NAPF Detroit kids



HOPE/NAPF volunteer mops up

A SHIP VISITOR'S TALE...

By Michael Glidden

On September 2, the start of the Labor Day weekend, Rev. Bob McLaughlin, outreach pastor at Sebago Church of the Nazarene, and I did a ship visit at the Portland International Marine Terminal in Portland, Maine. Bob and I are volunteer chaplains for Seafarer's Friends, a Christian outreach organization. Our role is to board the ships of merchant mariners from all over the world. Many of the seafarers who enter the port have seen long, lonely months at sea, separated from home and family. We serve their unmet spiritual, social and practical needs. We may help seafarers communicate with loved ones back home, take them to local stores for re-provisioning, and help them cope with the dangers and loneliness of seafaring life. Seafarer's Friends (originally known as Boston's Seaman's Friend Society) was founded by Congregationalists. Today's organization has expanded to Portsmouth and Portland. Support comes from Baptist, Congregational, Episcopal, Methodist, Presbyterian, as well as many independent congregations.

11:55 a.m.

Bob and I checked in at the terminal's security desk to pay a visit to a crew from Iceland.

We boarded the container ship and checked in at the ship's security point. From there we were led into the officer's room. There were five or six men in this cabin. We were quickly informed that the men were taken care of and all their needs were met. The room became silent as the men began to converse with each other and stare at their iPhones.

12 noon

Bob and I looked at each other and could read in one another's eyes the shared understanding that our visit was basically over. Five minutes...that would be it. I felt a tug on my heart. I went over to one young man and asked him where he was from. He began to show

me pictures of Iceland on his phone. He then began to share with me some of his photos of family and the Icelandic scenery. The ship's captain wandered over and shared photos of his own family and scenes of quaint little churches dotting the hilly landscape in a faraway place. Soon everyone in the room joined their shipmates in sharing snapshots of their life and reminiscing about their families. Bread was broken and shared.

In those moments, Bob and I entered a world of intimacy in a small cabin sitting at port. These people were foreign to us, but Bob and I felt a special bond with them through Christ.

It wasn't over though. The captain, being a humble man, offered each of us a cup of coffee. Near the end of the visit, Bob and I were alone with the captain. I thought "where two or three are gathered..." and we drank our coffee. Not much was said after that.

The captain returned to his duties. Bob and I were left alone. And we realized that we had experienced communion. Bread was broken. The cup was shared. And we were filled with the joy of fellowship. Then we departed.

12:45 p.m.

Bob and I chuckled as we left the ship. Five minutes had turned into a memorable moment that would last forever in our memories.



THE REV. MICHAEL GLIDDEN, D. MIN has been the senior pastor of the Sebago Lake Congregational Church in Standish, Maine, since 2012. He has been pastoring since 1993. Rev. Glidden earned his Master of Divinity Degree in 1995 from Bangor Theological Seminary and a Doctor of Ministry Degree from Gordon-Conwell Theological Seminary in 2002. He was ordained in 2000. Mike lives in Saco, Maine, with his wife Rhonda.

THE CONGREGATIONAL FOUNDATION FOR THEOLOGICAL STUDIES:

HELPING **THE** *HELPERS*

By Charles Packer

Please humor me in re-imagining the effort of the Congregational Foundation for Theological Studies a bit. In the parable of the Good Samaritan, there are two who stay at a distance from the one who is in need and one who draws close and recognizes something important about the individual who is in the ditch. The Samaritan picks up the man, takes him to an inn, does his part to make sure he is tended well and given what he needs to go on, and then leaves. At the inn, the man presumably takes the next steps of getting what he needs there and walks on into his future whole and complete.

While I would not say that future seminary students are like wounded women and men in ditches in need of emergency assistance, often the one who has heard the call of God feels isolated from others, somewhat vulnerable, and unsure about how to respond to the call. They need help. The “first responders,” if you will, the Good Samaritans, are you. You, the pastors and congregation members of our churches are the ones who have to be attentive, compassionate, and sensitive enough to recognize when one among you has heard the call to ministry and service to the Lord. Upon recognizing the presence of this call in a young person’s or an adult’s life in your church community, it is you who will make the first moves to help the individual clarify this summons to service and meet the needs involved in responding positively.

I see our Congregational Foundation for Theological Studies, a program that is unique in its direct support of seminary students preparing for



ministry in our Congregational churches, as being like those at the inn at which the wounded man was taken. Our goal is to take those men and women who are called and lifted up by their local congregations for ministry and give them the help they need to become full, complete, and whole in their educational journey and process.

In other words, as we seek to answer the question, “How are we going to get ministers for our churches now and in the future?” we all have to start answering that question within our churches, by our ministers, among our youth groups and our lay leadership. Where do we see God forming someone for ministry? Where do we see God at work in someone’s life? Who do we identify as having spiritual gifts and/or curiosity about the ministerial vocation? What small or significant statements have been made in our presence that make us wonder if someone is considering a call to ministry?

When our churches and ministers have conscientiously answered these questions, the Congregational Foundation for Theological Studies is that resource that will help with the next steps of formation for ministry. We are glad to be here and we are ready to assist. But we need “Good Samaritans” among our churches to bridge the gap between a call from God and the development of future ministers.

RECOGNIZE
INTEREST
AND GIFTS
FOR MINISTRY
AND CONNECT
THEM TO THE
FOUNDATION...

No individual should minimize his or her capacity to be God’s answer to the prayer for more ministers for our churches.

There are so many ways that one may do this. Recognize interest and gifts for ministry and connect them to the Foundation through me. Establish a scholarship to give financial aid to students who do respond positively to the call from God to serve in our churches. It does not require a set amount to make scholarship funds available. It is the financial contributions of individuals and churches throughout the Association that make a real difference in the practical needs of seminary education. For churches who create scholarships, in addition to being a great support to our seminarians, it spreads the name and good will of such churches through future ministers of the Congregational Way. One never knows: The seminarian one church

or individual helps today may be that church’s or individual’s future minister!

The work of the Congregational Foundation for Theological Studies is not abstract. It directly impacts individual lives and the lives of our churches. We should not pass by on the other side, assuming it has nothing to do with our interests. It is indeed about us, it is about our churches, and it is about the future of the Congregational Way that we hold dear. Perhaps you are that Good Samaritan that will make a difference in helping someone translate a vague call into a lifetime of ministry and service to our churches.

I look forward to continuing to help the helpers, today’s ministers and lay leaders of the Congregational Way, find the next ministers to lead and to serve in our churches. Thank you for all your discernment that makes so much possible.

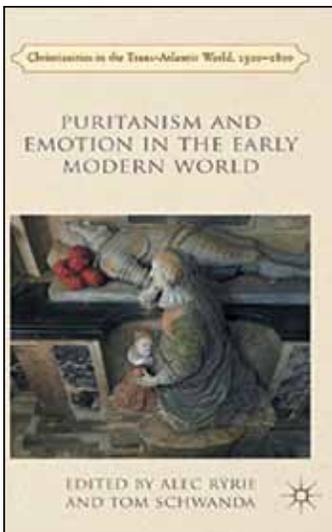


THE REV. DR. CHARLES A. PACKER is Director of the Congregational Foundation for Theological Studies. He is the Senior Minister of Pine Hill Congregational Church, Bloomfield,

Mich., and Adjunct Professor at the Ecumenical Theological Seminary in Detroit. His background is in Hebrew Bible/Old Testament studies and methodology in research and writing.

The Puritans: beyond the myth

by Steven Blackburn



Puritanism and Emotion in the Early Modern World, edited by Alec Ryrie and Tom Schwanda. Basingstoke, UK: Palgrave Macmillan, 2016

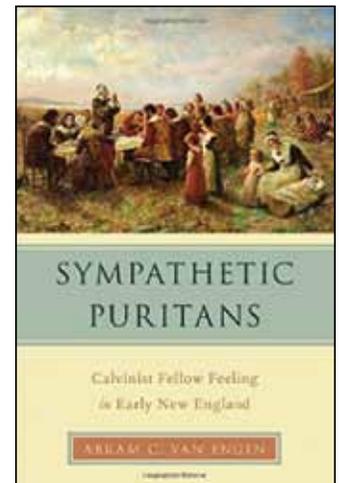
Puritanism is often seen by Congregationalists as one of our forebears whom we would happily forget. They are considered

cold, wooden, legalistic ... the kind of people you would not want to meet at a party – not that you would accept a party invitation to their place, because Puritans just aren't "party people." But caricatures are, by definition, exaggerations of the grotesque. And while burning witches in Salem was indeed grotesque, it does not begin to sum up what, and who, Puritans are all about. In fact, the more we learn about the Puritans, the more we find out about ourselves.

Ryrie and Schwanda's volume, *Puritanism and Emotion in the Early Modern World*, is an essay collection which shows that the emotional range of Puritans ran more than "the entire gamut from A to B." While known for their rationality, Puritans regularly wrote and spoke fervently of experiencing Joy, Happiness, and (even though they did not use the word itself) Depression. Crises of both the mind and spirit were favorite topics for reflection, both by Puritan divines as well as by laypersons. While their

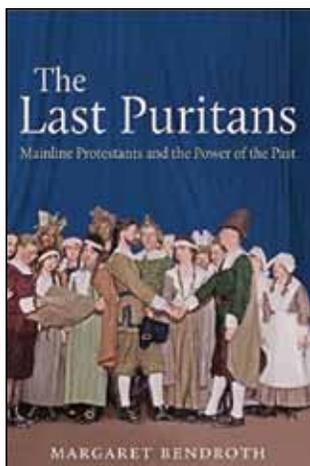
musings pre-date the modern science of psychology (not to say psychiatry), we have insights into the Puritan psyche stretching over centuries, and how the inner life blossomed into the expressions of piety and religiosity which seem increasingly foreign to many of us in the early 21st century.

Sympathetic Puritans: Calvinist fellow feeling in early New England, by Abram C. Van Engen. Oxford, England: Oxford University Press, 2015.



A more concentrated focus on one aspect of the Puritan mind is found in Van Engen's *Sympathetic Puritans: Calvinist fellow feeling in early New England*. To be sure, "fellow feeling" is more than an emotion, but is an expression of group solidarity. So this study is not just religious anthropology, but also religious (and political?) sociology. In its more negative forms, this "fellow feeling" can manifest itself as clannish tribalism, an accusation against Puritan New England that is not entirely inaccurate - in some regions and periods more than others. But Van Engen's picture of the 17th century (the end of his study opens with a scene from a Salem witchcraft trial in 1692) shows that doctrinal rigidity often collided with individual experience, and the victory of the former over the latter was never complete. Indeed, "borders" of the Puritan communities were not only internal, including some

and excluding others, but also helped to define the decidedly complex relationship of Puritans to non-Christian native Americans. While the edges of Puritanism seem very sharp to the modern mind, in actuality the picture was more nuanced.



The Last Puritans: mainline Protestants and the power of the past, by Peggy Bendroth. Chapel Hill, NC: The University of North Carolina Press, 2015.

The Executive Director of the Congregational Library in Boston, Margaret Bendroth, has produced an insightful analysis of why Congregationalists are who they are today. Her 2015 book, *The Last Puritans: mainline Protestants and the power of the past*, takes the reader from the Pilgrim Fathers

through to our present, endeavoring to show through our denominational histories the ways in which we continue to be more than simply heirs of a tradition. Of course, Congregationalism has bequeathed much of its genius to the entire American experiment, so much so that the myths of Plymouth still confuse many our fellow citizens, who conveniently forget that the Episcopalians arrived on these shores more than a decade before the Separatists. Bendroth implies that the descendants of the Puritans, by championing ecumenical efforts, are doing more than simply following a religious heritage, but are actually living out the meaning of what Puritanism tried to do in the 17th century: to remain within the larger Church universal in order to influence it and move it to a “purer” form of the Protestant faith.



THE REV. STEVEN BLACKBURN, PH.D., is Hartford Seminary's Library Director. He has served Congregational Christian Churches in Connecticut and Massachusetts, and was elected to three terms as executive secretary of the Connecticut (now Northeast) Fellowship. He has also chaired the NACCC's World Christian Relations Commission.

DEAR FRIENDS AND SUPPORTERS OF THE CONGREGATIONAL LIBRARY & ARCHIVES:

I am writing with some important news about the Library and its future. As many of you may know, the American Congregational Association, the organization that originally established the Library, also owns the eight-story office building in which it is housed. 14 Beacon Street was built in 1898 as a quasi-denominational headquarters, and in recent decades has provided rental to a wide variety of tenants.

At their September meeting, and after much discussion and deliberation, the board of the ACA made the difficult decision to explore the sale of the building. We have engaged a real estate broker, Jones Lang LaSalle, and marketing will begin in November. Whatever the outcome of this process, the Library will remain in our present location, under a long-term lease.

The board has absolute clarity about the Library's mission and lots of energy and enthusiasm for carrying it forward. We are committed to preserving, interpreting, and making

accessible the story of the Congregational tradition, and in the past years have seen enormous success in growing public programs, building our collection and making it accessible in digital form, and nurturing cutting edge scholarship. We have ambitious plans for the future, especially as we approach «2020,» the 400th anniversary of Congregationalism in North America.

You play a very important role in all of our work, and I covet your support in the complicated months ahead.

Sincerely,

Peggy Bendroth
Executive Director

Magnifying God Through Our Discipleship: *A Silent Retreat*

By Charles Packer

Before there were “ministers,” there were disciples and apostles, those whom Jesus gathered and sent out to do the work of sharing and enacting the good news of the kingdom of God. The Rev. Dr. Barry Szymanski served as Retreat Guide for the recent Silent Retreat, sponsored annually by the Congregational Society of Classical Retreat Guides. Rev. Szymanski, Minister of Pastoral Care at the First Congregational Church of Wauwatosa, Wisconsin, asked the question, “What kind of lens does it take to both glorify God and to expand his kingdom?”

Particularly in the gospel of John, Jesus speaks about “the time of his glorification” not being complete as he fulfills his mission through teaching, healing, and performing miracles. All four gospels emphasize the great importance of those around Jesus and those who follow him glorifying God in their own lives and their own ministries. As with Jesus, it takes preparation and reflection, sometimes over a long period, to fully accomplish this endeavor of glorifying God. The Silent Retreat, which involved long blocks of silence interrupted only by brief morning and evening devotions, meals, and Rev. Szymanski’s four short talks, provided a wonderful opportunity to do that preparation and reflection as 21st century ministers.

Rev. Szymanski’s sessions offered several rich examples of what it means to be ministers engaged in discipleship. Mary, the mother of Jesus, was lifted up as a model of soulful discipleship. As Mary’s soul is said to “magnify the Lord” in the Magnificat of Luke 1:46-55, it is imperative that we determine how our souls are magnifying the Lord, or whether “our souls somehow diminish God or reduce God’s work.” Part of this is not always recognizing how, but that we are called to respond to God’s request for engagement in a greater design. As Rev. Szymanski stated, “Mary, Elizabeth, and John the Baptist all knew they had a part to play in God’s plan, but did not know the outcome.”

Rev. Szymanski presented the humorous, but honest, credentials of biblical disciples such as Noah, Moses, David, Jeremiah, Elijah, Solomon, John the Baptist, and several of the twelve who followed Jesus that would make them unlikely candidates for



Rev. Dr. Barry W. Szymanski

(l-r) Around dinner table--Rev. Mark Jarvie, Rev. Dr. Marilyn Danielson, Rev. Eric Britcher, Rev. Dr. Barry Szymanski, Rev. Garry Fisher, Rev. Donald Mullen.

The Hermitage is situated on 62 acres of rolling hills and endorsed by the Indiana-Michigan Conference of the Mennonite Church, USA.

successful ministry. Yet, the apostles were charged with embodying Jesus, for speaking for him after his ascension. Rev. Szymanski presented us with a list of qualifications for being a disciple that isolated some of the qualifications found in scripture. From the Beatitudes: “Can disciples change their paradigm?” From Matthew 11: are we able to always be “learning from” Jesus, affirming, as Jesus states in Luke, that a disciple is not “greater than” but “like” the Master? As Jesus calls the disciples to “follow him,” do we understand that “hour by hour, we are called to be holy people and to make all things and people holy?” Finally, do we have the capacity to follow Jesus with “joy in our hearts?”

Candidly acknowledging his own struggles with the concept of “living in a tiny house,” Rev. Szymanski had us probe our own attitudes toward simplicity—in our prayer lives, our relationships with others, and our living spaces. Often the material things we seek are “distractions we invite to avoid interaction with others.” Contrary to this is the way of life described in the Acts of the Apostles in which believers in Christ were to embrace “not a life of doing or having, but a life of being.” Even in the Ten Commandments there are warnings against the desires for things—stealing and coveting a neighbor’s property, and for people—coveting a neighbor’s spouse or servant and committing adultery. The commandment to keep the Sabbath centers one on the things that are truly relevant: the love of God and the love of neighbor. Ultimately, there is great value in 21st century disciples asking the questions, “How many bags do we carry every day?” and, “Could our lives be simpler?”

The hard summons to courage in the face of the threat to one’s life was brought into sharp focus by Rev. Szymanski’s concluding session. He retold the story of Dietrich Bonhoeffer, who resisted the Nazis’ violence and destruction, leading to his own execution. Bonhoeffer’s life is an example of how “faith, hope, and love...lead to the cross,” as he knew and expressed often. Bonhoeffer preached that “it was not enough to pull those out and bandage those under the wheel,” but



that one needed to “drive a spoke into the wheel itself.” For those striving to be disciples, it is as true now as it was in Bonhoeffer’s day and circumstance: “Silence in the face of evil is evil. Not to speak is to speak. Not to act is to act.” Revisiting the account of the martyrdom of Stephen, we were urged to always keep in mind that the book that records the account of Stephen’s giving of his life is not called “The Faith of the Apostles,” but “The Acts of the Apostles.”

Magnification. Simplicity. Courage. The willingness to adapt, to keep learning, to follow, and to rejoice in the midst of life... these are the qualities necessary to be a faithful disciple of Jesus Christ, in biblical and ancient times and today.

The Congregational Society of Classical Retreat Guides annually hosts the autumn Silent Retreat and the Quiet Day prior to the start of the NACCC Annual Meeting and Conference. The Retreat Guide for the Quiet Day, June 23, 2017, will be the Rev. Wendy Van Tassell, Co-Pastor of the First Congregational Church of Spencer, Iowa. Please contact the Rev. Dr. Charles Packer, Chaplain-Director of the Society, to find out more information about the retreats that it sponsors and the work that it does.



THE REV. DR. CHARLES A. PACKER is the Senior Minister of the Pine Hill Congregational Church in West Bloomfield, Michigan, Director of the Congregational Foundation for Theological Studies of the NACCC, and Chaplain-Director of the Congregational Society of Classical Retreat Guides. He has served NACCC congregations in Iowa and Michigan since 1998 and has led and organized a number of Silent Retreats and Quiet Days across the country. Dr. Packer also is an Adjunct Professor at the Ecumenical Theological Seminary in Detroit, Michigan, and has been a Faculty Member of the Boston Seminar in Congregational History and Polity.

News from the fellowship of churches

PLYMOUTH CHURCH, BROOKLYN HEIGHTS INSTALLS THE REV. DR. BRETT YOUNGER

This past September, Plymouth Church, Brooklyn Heights, N.Y., installed the Rev. Dr. Brett Younger as the 11th settled senior minister in the historic church's 169 years. The Rev. Dr. Amy Butler, senior minister of the similarly historic Riverside Church in Manhattan, was the guest preacher.

Before coming to Plymouth, Dr. Younger was a professor at the McAfee School of Theology of Mercer University, Atlanta, for eight years. He taught preaching, worship and writing. Last year, he spent a five-month sabbatical in Santiago, Chile, as full-time minister at a multi-denominational church.

Dr. Younger was a pastor for 22 years in Texas, Kansas, and Indiana. He is the author of six books, two of which he co-authored with his wife, Carol. He is a frequent conference speaker and workshop leader. Dr. Younger's articles and sermons have appeared in journals, periodicals and websites such as *Christian Century*, *Feasting on the Word*, *Lectionary Homiletics and Review & Expositor*.

The Youngers met at Southern Seminary in Louisville, Kentucky, where they both earned the Master of Divinity degree, and Dr. Younger earned a Ph.D. Mrs. Younger is the editor of *Reflections: A Daily Devotional Guide*. They have two sons.

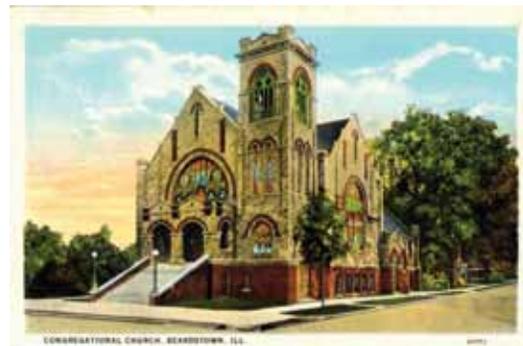


Rev. Dr. Brett Younger

170 AND COUNTING! - On October 16, First Congregational Church of Beardstown, Ill., celebrated its 170th anniversary. The congregation of 25 shares a preference for traditional and simple worship services. Originally organized as a Presbyterian church in 1845, a congregational form of government was approved in 1850.

The original church building was situated at the corner of Third and Washington Streets. The church underwent some major remodeling before the old structure was torn down to make way for new construction on the same spot. The local Masonic Lodge conducted a ceremony for laying of the cornerstone in 1911. The new church was officially dedicated on February 4, 1912.

On New Year's Eve 1939, a late-night fire destroyed the building, bringing the 1,500-pound, 90-year-old bell crashing to the ground.



First Congregational Church held services at the Masonic temple until a new, smaller church, dedicated in 1941, could be constructed. A church history from that time noted: “The church building is modest and creates an atmosphere of worship by its simple, symbolic design. It’s neo-gothic architecture combines modern efficiency with traditional lines in a most pleasing way.”

A TASTE OF SOQUEL RAISES MEALS FOR CHILDREN AND FAMILIES - This fall, Congregational Church of Soquel, Calif. lived up to its catchphrase, *Open Hearts, Compassionate Hands*. On September 23, the church’s project, A Taste of Soquel, raised over \$10,000 for Second Harvest Food Bank. That translates to 40,132 meals for children and families of Santa Cruz County.



A Taste of Soquel organizers with Rev. Mark Fountain (back row). From left to right: Scott Hamby, Leah Martin, Dorothy Nicholson, Laura Hamby, Liz Musal, Cindy Boram, Hillary Nicholson, photographer

The annual festival, co-sponsored by the Capitola/Soquel Chamber of Commerce, has raised a total of \$62,514 for Second Harvest since 2009. Festival-goers shared some of Soquel's finest food, wine and beer offerings. People danced to the tunes of local bands and took home raffle prizes. Children in the KidZone, drummed, danced, and played miniature golf and games. Over 50 Soquel and area businesses contributed goods and services for the event’s popular raffle. In true Soquel spirit, 103 volunteers staffed the event!

COMMUNITY THROUGH UNDERSTANDING

A panel presentation, "Understanding Islam," drew about 100 people to First Congregational Church of Wauwatosa (Wisc.) on October 9. The event kicked off the church's new Community through Understanding program to promote interfaith understanding.



Presenters (l-r) Rev. William Trump, Ahmed Quereshi, Sheik Noman Hussain, Zehra Tahir, James Santelle, Rev. Barry Szymanski.



First Congregational Church member Lissa Edens chats with Sheik Noman Hussain during the reception.

The event was offered by First Church in association with the Islamic Society of Milwaukee (ISM). The Society’s panelists included Ahmed Quereshi, ISM President; Sheikh Noman Hussain, Imam at the Brookfield Mosque; and Sr. Zehra Tahir, ISM Education Chair. Church member James Santelle served as moderator. The Rev. William S. Trump, Jr. and the Rev. Barry W. Szymanski, J.D. welcomed the public to the church.

The panelists were informative, poignant and often humorous in their discussion of Islamic beliefs, contemporary practices and being Muslim in America. They were also eager to answer audience questions about the status of women in Islam, attitudes toward terrorism and the meaning of Sharia Law. Following the program, First Church hosted a reception that provided audience members the opportunity to speak one-on-one with the panelists.

“The reception was important,” said Cheryl Lund, FCC member and part of the ‘Understanding Islam’ Planning Group. “Having a cup of coffee with someone in an informal setting removes some of the barriers to a meaningful dialogue.”

NEWS

ONE GREAT HOUR OF SHARING UPDATE

The generosity of NACCC's member churches during this past fall's One Great Hour of Sharing has allowed Mission and Outreach Ministry Council to provide additional funding to the following organizations:

\$1,500 to *Hosanna Industries* for their rehab work in West Virginia following the flooding in that region

\$1,000 to First United Methodist Church in Denham Springs, Louisiana, for their work with flood victims

\$500 to *Panamerican Institute* for building upkeep

\$500 to Church World Service for its response to the earthquake in Italy

\$1,050 to *Congregational Church Myanmar* for the flooding that began in June

\$1,000 to *Love Worth Sharing, Haiti*, for Hurricane Matthew relief

WEST VIRGINIA FLOODING RELIEF

Hosanna Industries (Pennsylvania) mission workers raised \$12,000, with which they provided construction services valued at \$100,000 to the Richwood, W.V., community. The mission workers led over 100 volunteers in providing plumbing, electrical and drywall to 15 households that were affected by the summer flooding in the region.



Worker for Hosanna Industries

HURRICANE MATTHEW



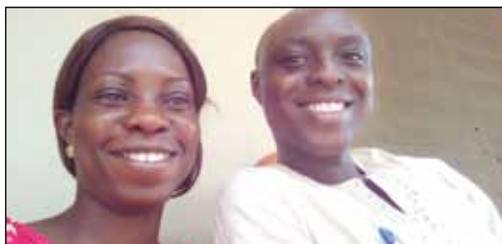
Relief work in Haiti

On October 9, the team members of *Love Worth Sharing* and *A Voice in The Wilderness* led two groups of people on relief efforts to the southern peninsula of Haiti. The first group, led by Ezechiel Felix, took ten people to the village of Cavallion, which was almost completely wiped out by the hurricane. The second group, led by Ricardo Laguere, went to the village of Maniche, which was his mother's home village. Both teams took rice, oil, spaghetti, and bottled water, as well as personal hygiene kits containing, toothbrushes, tooth paste, sanitary napkins, toilet paper and soap.

This was the first food many of the hurricane victims had obtained since the hurricane made landfall. Ricardo sends his thanks to all saying "While the government is still evaluating, we were able to meet the needs in these two villages." Ezechiel and Doctor Desor returned with medicine and held a clinic for those in Cavallion the following week.

The Mission and Outreach Ministry Council continues to welcome donations for hurricane relief efforts in Haiti, Florida and North Carolina.

CONGRATULATIONS!



Mary Titilayo Adebessin and Matthew Oladele

Congratulations to Rev. Matthew Oladele, *Christ to the Villages, Nigeria*, on his upcoming wedding to Mary Titilayo Adebessin. Their celebration will cover two days, December 16-17, with the church on the second day.

Thank you for your support!

For more information on any of these missions, or to make a donation to any of the above projects, please contact Linda Miller at the NACCC office, 800-262-1620, ext. 1618 or lmiller@nacc.org.

**The Mission and Outreach Ministry Council,
NACCC**
PO Box 288, Oak Creek WI 53154

For a complete listing of NACCC Mission Projects, please go to our Web site, www.nacc.org, and click on "Missions."

NEEDS

Mission Vehicle Needs

Indian Trails Mission (Payson, Arizona) would like funds for a new van to use in their ministry in Mexico. They keep fixing the one they have, but it is on its last leg ... or wheel.

Jaime Julian, **Christian Mission in the Far East (Philippines)**, needs \$4,000 to buy a car. Jaime says he is now too old to be traveling on a motor bike. He had an accident a few months ago and injured his leg.

Musical Instruments

Happy Life Children's Home (Kenya) is making beautiful music and can use your help. Any musical instruments that are in good shape are needed by this mission. Please contact Linda Miller at the NACCC Office if you can help.

Training School in Myanmar

The Congregational Church of Myanmar trains women in sewing at the Grace Tailor's Training School. After passing the class, they can use their sewing skills to

make money for their family. So far, the church has facilitated training for over 108 women. Each year they train nine women (three women per 3-month session).

Rev. SaDo is working on getting a few more sewing machines so the training school can expand. This training center is part of the **Grace Children's Ministry**. It has three locations now and serves about 100 children. They want to repair the building and get school buses to reach more children.

Christmas in the Mission Fields

Please remember your Missions at Christmas. **Panamerican Institute (Mexico)** distributes food baskets to all their students, while the missions in the Philippines, Honduras, and Mexico give an extra month's salary to their pastors.

Prayer Requests

Jaime Julian, **Christian Mission in the Far East (Philippines)** requests prayers for his ailing mother. She has heart, liver, and kidney problems.

REV. FRED M. DOLE (1940 - 2016)

The Rev. Fred (Ted) M. Dole, age 75, of East Hampton and formerly of Colchester, Conn., passed away February 9, 2016. Rev. Dole was a graduate of Trinity College and earned his Master of Divinity degree from Hartford Seminary. He was pastor of the Westchester Congregational Church for 33 years and, following retirement, became Associate Pastor at Marlborough Congregational Church. He was also an active member and longtime Chaplain of the Colchester-Hayward Volunteer Fire Company. In addition, Ted was a professional photographer and a model train enthusiast. He is survived by his wife, Edi, three children and four grandchildren. Donations in his memory may be made to Marlborough Congregational, P.O. Box 57, Marlborough 06447 or to the Colchester-Hayward VFC, 18-54 Old Hartford Road, Colchester 06415.



DR. MICHAEL PAUL HALCOMB (1941 - 2016)

Michael Paul Halcomb passed away August 31, 2016. He was Executive Secretary of Missions for the National Association of Congregational Christian Churches in Oak Creek, Wisc., from 1986 to 1996. His responsibilities included mentoring missionaries and supporting mission fields for the more than 600 NACCC churches around the globe.

Michael received his degree in Sociology from Wheaton College, where he met his wife Bonnie. He received his Master of Divinity and Doctor of Ministry degrees from Bethel Seminary, and was the Pastor of Chandler Park Drive Baptist Church in Detroit, Mich., from 1969 to 1973. Michael then served as the Senior Pastor at Salem Baptist Church in New Brighton, Minn., Mayflower Congregational Church in River Hills, Wisc. From 1966 until his retirement in 2011, Michael served in various interim ministry leadership positions. He authored *Imprisoned for Christ*, the biographical story of Pastor Christo Kulichev, which describes Christo's dramatic imprisonment for his Christian faith by the Bulgarian government.

Michael was a lifelong supporter of Wheaton College and loved to spend quality time with his family and friends attending Wheaton College athletic events.

Michael is survived by Bonnie Lou, his wife of 52 years, two sons and five grandchildren.

Memorial donations may be made to The Halcomb Endowed Scholarship at Wheaton College, the Milwaukee Rescue Mission or the Windsor Park Benevolence Fund.

ROBERT CHARLES (BOB) BRUNNER (1927 - 2016)

Robert "Bob" Brunner, President of the River Hills Village Board (Wisc.) passed away at home on Sept. 22, 2016. Bob served the National Association of Congregational

Christian Churches as Chairman of the Investment Advisory Committee for 25 years. He and wife Audrey were active members of North Shore Congregational Church, where he served as Moderator, was a member of many committees, and sang in the choir.



Bob graduated from Rutgers University, New York University Graduate School and Harvard Business School, during which time he began working at Dun and Bradstreet. Bob and Audrey lived in New York and New Jersey before moving to Wisconsin when Bob became President of Holsum Foods. In 1976, Bob was elected Milwaukee County Supervisor and appointed by Governor Lee Sherman Dreyfus to Secretary of Business Development, Tourism and Minority Affairs, followed by a position on the Public Expenditure Survey and Research Foundation. Governor Tommy Thompson appointed Bob to the Council on State-Local Relations. He was elected President of River Hills Village Board in 1990, an office he held until his passing.

Bob is survived by three children and seven grandchildren.

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ORDINATIONS

SouthCross Community Church, Burnsville, Minn. ordained the Rev. Derek Martin with the concurrence of a vicinage council, Sept. 11, 2016.

Second Congregational Church of Biddeford, Maine and The Newfield Community Church of Newfield, Maine ordained the Rev. Catherine Anglea with the concurrence of a vicinage council, September 17, 2016.

RECENT CALLS

First Congregational Church, Waseca, Minn. called the Rev. Jan Crissinger as pastor.

First Congregational Church, Salt Lake City, Utah called the Rev. Marijke Rossi as senior minister.

Preston City Congregational Church, Preston, Conn. called the Rev. Thomas Flynn as Associate Minister.

Plymouth Church, Brooklyn, NY called the Rev. Elizabeth Coates as Associate Minister.

First Congregational Church, Roscommon, Mich. has called the Rev. Lonnie Wilkerson as pastor.

First Congregational Church, Vermontville, Mich. Has called the Rev. David Poole as pastor.

IN SEARCH

SENIOR MINISTER

Ashby & Hyannis Congregational Churches (share pastor), Neb.

Community Congregational Church, *Kewaunee, Wisc.*

Community Congregational Christian Church, *Citrus Springs, FL*

Craig Memorial Congregational Church, *Paradise, Calif.*

Duluth Congregational Church, *Duluth, Minn.*

First Church of Christ, *Lynn, Mass.*

First Congregational Church, *Allegan, Mich.*

First Congregational Church, *Anchorage, AK*

First Congregational Church, *Ashland, Neb.*

First Congregational Church, *Interlachen, Fla.*

First Congregational Church of Salida, *Salida, Calif.*

Flatbush-Tompkins Congregational Church, *Brooklyn, N.Y.*

Gomer Congregational Church, *Gomer, Ohio*

Hampshire Colony Congregational Church, *Princeton, Ill.*

Ingle Chapel Congregational Church, *Milton-Freewater, Ore.*

Olivet Congregational Church, *Olivet, Mich.*

Orthodox Congregational Church, *Petersham, Mass.*

Plain Congregational Church, *Bowling Green, Ohio*

Plymouth Congregational Church, *Racine, Wisc.*

Second Congregational Church, *Jewett City, Conn.*

The Shandon Congregational Church, *Shandon, Ohio*

ASSOCIATE/ASSISTANT MINISTER

United Church of Marco Island, *Marco Island, FL*

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First Community Church of *Joplin, MO*

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CALENDAR

JANUARY 16—General copy deadline for *THE CONGREGATIONALIST* March Issue. Contact Marianne King, editor@naccc.org or 800-262-1620, ext. 1610.

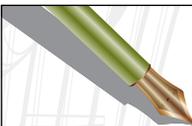
APRIL 30—Deadline for the NACCC Excellence in Ministry Awards nominations. For information go to www.naccc.org and click on Now Trending.

MAY 18—NACCC Minister's Convocation, Weber Center, Adrian, MI.

SAVE THE DATE

JUNE 24-27—63rd NACCC Annual Meeting and Conference, Piedmont College, Demorest, GA

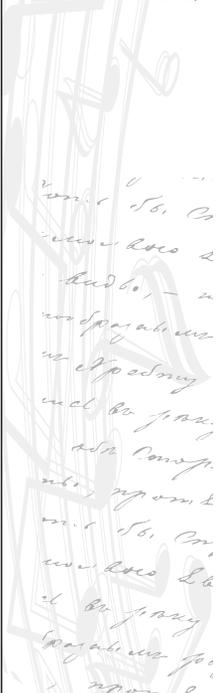
JULY 6-11—International Congregational Fellowship (ICF), Cape Town, South Africa.



Word & Note

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