

Greater Boston Church Planting Collaborative

*Doing what we can to enhance fruitful church planting
and the multiplication of churches in and out from Greater Boston.*

December 3, 2003 Volume 4 Issue 20 — Rev. Ralph A. Kee, editor and GBCPC facilitator

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www.egc.org/ministries/church_planting for additional information, services GBCPC offers, and church planting links

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What do you think?

■ What do you think is the apostolic or missionary task?

First, we remember that the purpose of church planting is not to plant churches. Church planting in itself would be too small a purpose. The purpose of church planting is to extend the Reign of God across the face of the earth. The best way to do that, historically, is to plant churches; to blanket the globe with Christly congregations. A Christian congregation within walking distance, geographically and culturally speaking if possible, for every person on earth so that every person has access to a godly community

enabling Kingdom of God living: that is the apostolic purpose.

Andrew F. Walls, in *The Cross-Cultural Process in Christian History* (Orbis Books 2002 p. 188) quotes Roland Allen's "stress on the *transitoriness* of the missionary function and the primacy of the indigenous church" (Allen, *The Spontaneous Expansion of the Church*, Eerdmans 1962, emphasis mine). Allen's insight has for me, especially in recent decades, become my *modus operandi*. The missionary gathers some kindling together in a spot where there is as yet no fire, lights a match, gets a fire going that is large enough to become sustainable, then moves on, leaving it to those who come behind him to throw on the big logs that will really "warm and light up the place". The missionary is "just enough help to almost be of help" to those whom come behind him to take up the task that he has begun: the missionary takes at face value Jesus' astonishing words to those ordinary guys in the gospels: "greater works than I do you shall do". If Jesus thought they could do it, then I'd better think they can do it too. "They can do it", the missionary firmly believes, and, leaving the growing fire to the care of capable others, he moves on to get yet another fire started. Thus the missionary is a starter of fires. He kindles a fire. While it is still a small conflagration he or she trains others just enough to stoke it and add fuel to it, and he moves on to kindle another fire, then another fire, then another, leaving behind him ever growing blazes of God's presence in communities of people and ministries of service that those with callings different from his own will continue to fuel until Jesus comes. (Prophets who will shape the learning church's

moral character, especially its public character; evangelists who will people the growing church; pastors [different denominations use different synonyms] who will reconcile, guide, heal and sustain the folk; teachers who will instruct in doctrine, understanding and ministry skills; and deacons who will spearhead the church's public and private ministries of service – Eph. 4:1; Acts 6:1-4).

The missionary or apostolic task is to get things started, especially new churches started, then move on. It is an intentionally transitory task because the missionary task is an urgent task (after all, there are 4 billion people not yet in the Church); he knows he cannot live long enough to get all the fires started that perhaps need to be started, and he is positive that the fires ignited behind him have the power within themselves to burn ever bigger and brighter, regardless of who throws on the wood, given an increasingly capable and functioning leadership obedient to the comprehensive New Testament pattern. The missionary task is a *transitory task*.

But I have not told the whole story. Far from it. Note the other half of Allen's phrase, the half that speaks of the "*primacy* of the indigenous church". Brands from those fires burning behind the missionary have in themselves power to start their own fires. As live glowing embers are intentionally and strategically removed from the parent fire and set down in another spot, they can ignite another fire of their own making, and from that fire burning brands can be removed and start yet another fire, and so it goes. That is what is called the *spontaneous multiplication of churches*. The missionary may start the initial fire, and continue to start

fires, but done properly the fires behind him will kindle many other new fires apart from the missionary's influence, and no can foretell or ever fully know, since our God is a missionary God, the extent to which such fires can and do spread. When what I am describing here happens, you have a *church planting movement*. And church planting movements is what the missionary task is ultimately about, and what the missionary fervently prays might happen. We have seen something of this in Boston, and the sight is beautiful.

But I have not exhausted the apostolic task. For while the missionary should move on having started a given church, he ought not to move on given the church planting movement that is emerging. For who knows that movement better than he/she, who has invested more in it or loves it more? Who helped initiate it, and who more than he/she wants to see it sustained? The apostolic task is to continue to pray for, encourage and inform, resource and leverage and maybe even on occasion correct those ever lengthening chains of churches that he knows, or knows of, and loves so intimately, so that the momentum of the ever expanding movement, within the very real limits of human ability and frailty, never slows down or comes to a halt. His is not a pastoral role to the movement, but an ongoing apostolic or missionary role. This is how the apostolic task presents itself in the New Testament and that task continues to be part of the missionary or apostolic task today.

■ **Recommended:**

Moving in the Apostolic: God's plan to lead His Church to the final victory, John Eckhardt, foreword by C. Peter Wagner, Renew Books 1999. In the Foreword, Wagner makes this startling statement, and it may well be prophetically true:

"God has begun reinstating the gift and the office of apostle in the 1990s. "This may sound at first like a simple statement, but its implications are profound. The Body of Christ is in a substantially more complete form than it has been, perhaps since New

Testament times. This means that God is now prepared to do things through His people here on earth that He has been postponing for a very long time." p. 13

■ **What do you think about Empire and church planting movements in and out from Boston?**

Niall Ferguson says "Perhaps the most burning contemporary question in American politics is, Should the US seek to shed or to shoulder the imperial load it has inherited?"* Church planting movements in and extending out from Boston may or may not feel they need to take sides in this discussion, but they better be highly aware of the discussion and understand its implications for church planting movements out from Boston. One cannot forget that early Christianity was birthed, shaped and matured by people largely oppressed by empire. That experience of oppression must have shaped the character of the early churches, and thus early Christianity, in significant ways.

* *Empire: The Rise and Demise of the British World Order and the Lessons for Global Power*, Niall Ferguson, Basic Books 2002, p. xii

Books on this issues the editor has found helpful (and there of course are a great many) include, in addition to Ferguson above. (Ferguson basically supports the current American empire.)

American Empire: The Realities and Consequences of U.S. Diplomacy, Andrew J. Bacevich, Harvard Univ. Press 2002. (He basically opposes the current American empire.)

The Cross-cultural Process in Christian History, Andrew F. Walls, Orbis Books 2002, chapter 10

■ **Notes from November Gathering**

A group of eleven people gathered to discuss this issue on Nov. 22, under the leadership of Dr. Ruy Costa, Brazilian born and raised, and Executive Director of the Episcopal City Mission. Suggestions that came from Ruy and the group are these, as aptly summarized in a follow-up e-mail by attendee **Rev. Dr. Greg Detwiler**,

1. Brown-faced people might be better suited than white-faced people to take the lead in bringing the gospel to other places of the world;
2. People who come from a cultural history of oppression might be best suited to take the Gospel to other oppressed parts of the world;
3. The story of the progress of church planting movements that originate in other parts of the world and touch Boston must be told that way. Boston must be seen as just one of the links in the lengthening church planting chain;
4. We must be sensitive as to what we are really exporting from our Boston culture to other parts of the world in addition to exporting the Gospel. . The Boston church must know what proper values it wants to send abroad, and develop those values in Boston's churches before exporting them via church planting extensions abroad. In particular the gospel must unpack issues of race and gender.
5. Boston's immigrant churches must keep connected to their parent churches overseas, and continue to be formed primarily by the best elements in those overseas cultures rather than by American culture.

■ **Responses to the question and to the Nov. 22 Gathering:**

"I agree with most of the implications that were being suggested... I guess what I am wrestling with is seeing that there is enough corruption/dysfunction/being co-opted to go around for us all, whether in an imperialistic form or some other version. I think your comment about Genesis 1 and 2 being the norm and everything past that being tainted by sin and thus abnormal is the point that I find more useful to consider. In that light it seems to me that imperialism is just one of the major hindrances facing the church.....I felt like (the discussion) was laying at the feet of Empire most of the ills of the church and society, while minimizing or fleeing from the dysfunctional

challenges of the non-empire world churches.” —Gregg Detwiler, Multicultural Ministries Coordinator, Emmanuel Gospel Center.

More Books for the Church Planting Enterprise

Of interest to **denominational leaders** and other networkers: ***Robust Church Development: a vision for mobilizing regional bodies in support of missional congregations***, Mike Regele, Percept Group Inc., 2003.

All in Sync: How Music and Art are Revitalizing American Religion. Robert Wuthnow, Univ. of Calif. Press 2003. You recognize Wuthnow as a well-known sociologist of religion at Princeton.

Gather into One: Praying and Singing Globally, C. Michael Hawn, Eerdmans 2003. “A unique resource, *Gather into One* demonstrates the spiritual riches to be gained through multicultural worship and makes a concrete contribution toward realizing the worldwide unity of the Christian church” —from the dust cover—

Worship Seeking Understanding: windows into Christian practice, John D. Witvliet, Baker 2003. A collection of 15 essays on the practice of Christian worship by a theologian, musician and practitioner.

Better Together: Restoring the American Community, Robert D. Putnam and Lewis M. Feldstein with Don Cohen, Simon and Schuster 2003. Remember Putnam’s *Bowling Alone: The Collapse and Revival of American Community* (2000)? Many moons ago a GBCPC Gathering was given over to discussing it, discussion led by **Jim Luther** of Marketplace Ministries. Well, Putnam is now more optimistic for the future of community in the US. And he shows us why by giving examples of good community building, Saddleback megachurch in California, planted by Rick Warren in his living room with eight people in 1980, being one example. You **Roxbury** folk will appreciate and all of us will learn from chapter 4: “The Dudley Street Neighborhood Initiative” (note the role churches and church leaders play, including church planting enthusiast **Paul Bothwell**); you **Cantabridgians** chapter 8: “The

Harvard Union of Clerical and Technical Workers”. Putnam is a professor of public policy at Harvard and founder of the Saguaro Seminar, dedicated to fostering civic engagement in America. And speaking of the role of churches in building community, Robert Wuthnow writes, in *All in Sync: How Music and Art Are Revitalizing American Religion* (Univ. of Calif. Press 2003) “Research has shown that 35 to 40 percent of Americans participate regularly in some kind of small group and that approximately two-thirds of these groups are sponsored by churches. The most common of these groups are Bible studies and prayer fellowships, although churches have also frequently sponsored self-help groups such as Alcoholics Anonymous” p. 114.

Church Planting: Laying Foundations, Stuart Murray, Herald Press 2001 “Church planting advocates do well to remember that the identification of church planting as a key component in evangelical strategies for global mission has emerged very recently, and its significance has yet to be evaluated. There is reason to hope that this practice may deeply impact the mentality of many congregations, turning them outward from their own concerns, and may play a crucial role in... world evangelization” p. 55. Highly recommended.

Missional Church: A Vision for the Sending of the Church in North America, edited by Darrell L. Guder, Eerdmans 1998. “...we have begun to see that the church of Jesus Christ is not the purpose or goal of the gospel, but rather its instrument and witness. God’s mission embraces all of creation” (p. 5). Highly recommended.

United by Faith: The Multiracial Congregation as an Answer to the Problem of Race, Curtiss Paul De Young, Michael O. Emerson, George Yancey, Karen Chai Kim, Oxford Univ. Press 2003. Contrasts the pluralism of New Testament churches with the homogeneity of so many of today’s churches, and argues for a return to the biblical pattern.

Making Sense of Church: Eavesdropping on Emerging Conversations about God, Community, and Culture, Spencer Burke with Colleen Pepper, Zondervan 2003. Good stuff about the postmodern, the organic, the new paradigm, the emergent – call it what you will – church. Burke is creator of theooze.com

An Unstoppable Force: daring to become the church GOD had in mind, Erwin Raphael McManus, Group Publishing 2001. McManus is Lead Pastor of Mosaic in LA.

Pentecostalism: The World Their Parish, David Martin, Blackwell Publishers, 2002. Next to Roman Catholicism, Pentecostalism is the largest expression of Christianity in the world. How did they accomplish that, in less than one hundred years?

Reinventing American Protestantism: Christianity in the New Millennium, Donald E. Miller, Univ. of California Press 1997. Not much new here for most of us, but a good overview of the Calvary Chapel, Vineyard Christian Fellowship, and Hope Chapel movements.

Ask Mr. Blew

■ the advice column for the sensitive church planter

Agitated from Arlington writes: "People don't realize how hard I work as a church planter. Sometimes I feel unappreciated."

Mr. Blew replies: "When I feel unappreciated, I sit down to a nice quiet bowl of warm tapioca pudding, and it calms me. Do you think it's easy for Mr. Blew to be constantly answering the queries of *neurotic church planters*? Well, I can tell you, **IT IS NOT!**"

(Mr. Blew reaches for a bowl of pudding.)

Responses From Readers

■ In the Oct. 10th newsletter GBCPC asked: You are aiming to have a multi-cultural church? Then my question to you is: what constitutes a multi-cultural church?

Curtiss Paul De Young, Michael O. Emerson, George Yancy and Karen

Chai Kim, in their book *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, Oxford University Press 2003, "define a racially mixed congregation as one in which no one racial group is 80% or more of the congregation" (page 2). Does that definition satisfy you? If only one person out of five, or two people out of ten, is of a race different than the race of the other four or other eight persons, can that be legitimately called a multicultural grouping? (The book seems to use the terms *multiracial* and *multicultural interchangeably*.) GBCPC suggests a multi-cultural church is a church that has *no* majority culture, where there is no one dominant cultural group either among the congregants or within the leadership. Is GBCPC holding the standard too high? **Multicultural church is a much-used phrase, but maybe it needs more definition. What do you think?**

You responded: "I think that makes it sound impossible for a church to become multicultural. I agree with your statement that as long as there is no prevalent culture and there are several different races involved in ministry in the church, that we can call ourselves multicultural."

"The question should be, what is the goal of any church becoming multicultural? Why would we want to have these differing values, ideas and styles gathered together? I think if we look at Rev. 7 we see what I call 'the Heavenly Initiative'. God desires us to be together on earth as it will be in Heaven"

— Nick Scarpa, Pastor, Elm Street Baptist Church, Everett

■ In the Oct. 10th newsletter GBCPC asked: Where's the nanog gene?

Scientists looked for it for a long time. Some months ago scientists at MIT isolated it for the first time (if I correctly recollect and understood an article I read at the time in *The Boston Globe*.) The nanog gene apparently is the gene within the stem cell that determines the tasks of all the other genes.

Scores of genes are crammed together in the DNA of a new church plant. One of those genes, the nanog

gene, will determine whether or not the emerging church will have within it the wherewithal to itself become a church planting church. But where is the nanog gene? Does anybody know what it looks like? Has anybody found it yet?"

You responded: "The nanog gene is a core value of spiritual multiplication: more and better disciples, the multiplication of disciples, groups of disciples and churches. If (the multiplying of daughter churches) is not a given before the first church service is held, it most likely can't be grafted in later."

—Tom Johnson, lead church planter of one-year-old Harvest Christian Fellowship in Manchester, NH, and Executive Director of Praxis Center for Church Development.

What do you think?

■ Should every church be a church planting church?

Some believe that if a new church doesn't start a daughter church by its third birthday, it will never start a daughter church.

Roland Allen in *The Spontaneous Expansion of the Church* observed that the churches in China seemed to flourish whenever the missionaries were forced to leave. He concluded that the church of Jesus Christ has within her the capacity for spontaneous expansion, and that is what happens naturally when the church is healthy and vibrant. Within every local church, an apostolic ethos is waiting to emerge. — *An Unstoppable Force*, Erwin Raphael McManus, Group Publishing, 2001, p. 20. Do you think every healthy church will be a church multiplying church?

Responses to What do you think? are invited and with the responder's permission may be included in the next newsletter. Respond to: ralphkee@juno.com

New churches that need a place to meet

☞ In **Boston**, Aboma Dirbaba seeks a place, initially gratis, where an

Ethiopian languages church might get a start. adirbaba@gcts.edu

- In **Cambridge/Allston/Brighton** want to purchase a place for 500 people. Pastor Marguilien Saintus at 617-232-4249 (home) or 617-784-2924
- In **Dorchester** Mercy and Grace Ministries is looking for a building to accommodate their congregation of 200 -300. Contact Evangelist Johnnie Milligan, pastor at 617-436-0352 or MercyandGraceMin@aol.com
- In **Dorchester/Roxbury/Boston** Central Family of Worship, Pastor Angel Rives. 75 in this new church. 617-501-4317.
- In **Brockton**, Southern Baptists are looking for a place where a new Haitian church can be started. Contact Keith Lawrence at mklawrence@earthlink.net
- Iglesia De Cristo Misioners, Inc. has outgrown their space so need larger quarters in **Boston**. Contact Ivelinda Figueroa by emailing Ralph Kee
- Need space to rent on Friday evenings from 6 – 8 PM and Saturdays from 8:30 AM to 1:00 pm. Not a main sanctuary but auxiliary space for 40 adults and children of the Church of God and Saints in Christ congregation. Contact Gilbert White gilwhite@yahoo.com 857-205-3966 or Keree Simmons at 617-504-3704 if you can help.
- Pastor Paula Alfred seeks a place for her church to meet on Sunday mornings. 978-733-1530.
- Eglise Baptiste Elim wants to purchase in **Cambridge/Allston/Brighton** place to accommodate 500 people. Contact Pastor Margulien Saintus at 617-784-2924 (cell), 617-232-4249 (home)
- New Jerusalem Evangelical Baptist Church seeks 1.5 acres or a building that can accommodate 500 – 600 people, perhaps 15 – 20 thousand square feet with a basement, at an affordable price. Prefer a location near **Quincy/Dorchester line, Mattapan, Hyde Park, Roslindale, West Roxbury,**

Milton or Randolph or anywhere near the Expressway. Please contact Pastor Tony Kebreau at 617-265-5527 (office).

- In **Back Bay or South End**, space for a small emerging church, preferably Sunday morning, consider later in day on Sunday. Worship in English and Nigerian languages. Rev. Benny Osajie christchosenchurch@usa.com or 617-669-4242.
 - Looking for small **office space** for City on a Hill. Rev. Rick Bennett cityonahillMA@aol.com 617-542-5820.
 - In **Dorchester/Milton/Quincy**, space for a church plant. Contact Devis Jean-Jacques at 617-590-4321 (cell)
 - In **Dorchester**, God's House of Restoration needs larger quarters. Contact Rev. George Brocke, Jr. at 617-320-2104 or 617-445-1389 or BrockeJr@aol.com
 - In **Dorchester/Mattapan** New Fellowship Christian Ministries needs for 500 people. Contact Diane Banton at 617-282-2638.
 - In **Randolph**, Eglise Baptiste Beroca, Pastor Gary Depestre.
 - In **Mattapan**, Pastor Nicolas Homicil needs a place for Tabernacle La Voix De LeVangile. 617-698-7840 or 617-257-0143 (cell).
- Space available where a new church could meet**
- For sale in Everett Square, **Everett**, 7000 sq ft. banquet hall at street level, more space downstairs including kitchen, parking lot next door. Contact Joe Sweeny, owner, at 617-333-0641. Owner says this is good space for church meetings
 - In **East Boston**, Our Saviour's Lutheran Church has space for another congregation. Contact Rev. Don Nanstad at 617-567-1175.
 - In **Cambridge**, St. James' Episcopal Church, 1991 Mass. Ave. just three blocks from Porter Square subway, has space in sanctuary and back office area. Contact junior warden George

Van Hazinga or church secretary Judy Beers at 617-547-4070 or stjames@netway.com

- In **West Roxbury**, 5160 Washington St., convenient to Roslindale. St Stephen's Methodist Church has space available on Sundays after 1 PM. 617-327-0446
- In **South Boston**, St. Matthew and the Redeemer Episcopal Church has space for two new churches. 617-512-2894
- Church building for sale in **Roslindale**. Great for a small but growing congregation. Present owners want building to continue to be used as a church. Seats 100 with possible additional 35 in a side room. Basement parish hall and office. Handicap accessible. Contact Merry Foxworth at Open Door Realty, Boston MA 02131. 617-469-4888. <http://www.opendoorrlty.com>
- In **Worcester**, space at Belmont Street Baptist Church available. Contact Pastor George A. Koh; at 508-753-0312 or gakbsbc@juno.com

Church Planters' People Bank

■ **People looking for organizations; organizations looking for people.**

- Community Church of Edgeworth, **Malden**, Matt Kruse, church planter and pastor, is looking for both short and long term **help leading public worship** with worship team with this new church plant. mkruse@edgeworthchurch.com or 781-420-9291. Church at www.edgeworthchurch.com
- Grace Chapel, an interdenominational church in Lexington, is seeking candidates for the immediate position of **Church Launch Pastor**, to launch a new church in the **Andover area**. Job description available. Contact Richard Rhodes, Pastor of Outreach, Grace Chapel, 3 Militia Drive, Lexington MA 02421. 718-862-8351 x 124 Richard@grace.org

☞ Jose L Flores, ordained minister, seeking part or full time position as an associate pastor of interim pastor in a Hispanic congregation. 617-569-4543 (home)
Flores422x@yahoo.com

References, resume, statement of faith available upon request.

☞ Available for interim pastorate, preaching, evangelism, training and equipping seminars, while he prepares for a new ministry in Boston. Basil Yarde
basleyarde@hotmail.com

☞ Uche Ikpa is available for Christian ministry and is looking for opportunities. From Nigeria, fluent in Ibo, English. Education: Southwestern Baptist Seminary, Multnomah School, Prairie Bible Institute. Licensed minister, author Poems of Hope for our Turbulent Time, (2003) and The Nanny Crisis in America, (2001) both Amarachi Film and Publishing, available from author. Vita available from GBCPC.
Uche_ikpa@hotmail.com

☞ Mercy and Grace Ministries, Inc., Pastor Johnnie Milligan, seeks the services of a Christian attorney. 617-436-0352
MercyandGraceMin@aol.com

☞ Aboma Dirbaba, who plans to plant an Ethiopian church, will need temporary housing after he graduates from Gordon-Conwell Seminary in December.
adirbaba@gcts.edu

☞ Church in **southern NH** looking for a Kenyan to start a Kenyan congregation. Contact
ralphkee@juno.com

☞ Rob Connolly, a student in CUME, seeks a ministry to youth that also connects with ministry to children and young adults.
rezarec@wepraisehim.net

Church Planter's Street Fair

☞ Quincy Street Missional Church seeking, gratis, **50 hymn books and/or chorus books.**
ralphkee@juno.com

☞ **Seeking 200 to 400 padded stackable chairs** for church sanctuary. Teresa Mills
ntcf@earthlink.net

Services GBCPC offers:

- ☞ Church planting consulting – planting, is currently helping develop the formation another developing parish the GBCPC facilitator has over 30 years experience in church, and is happy to offer whatever help and encouragement he can to church planters.
- ☞ Help in understanding cultural difference – individuals trained in anthropology are willing to offer a few hours of consultation to help you or your group better understand another culture with which you are trying to relate.
- ☞ Architectural help – advice from an architect might be something you are looking for.
- ☞ Providing a forum for an idea relative to church planting you would like discussed or examined by a group of people.
- ☞ Help in getting your new church organized.
- ☞ Gum shoes – at your invitation, the Facilitator will attend your new church and then report to you what he sees as he looks through the eyes of a visitor.

GBCPC's services are free.

Cuba

The GBCPC facilitator and Judy, his lady, were part of a group of eight Boston church leaders who were in Cuba Nov. 8 – 15, invited and hosted by the Cuba Council of Churches. We traveled with Common Ground, a Cambridge travel company licensed to conduct study trips to Cuba such as ours. We flew directly from Miami to Havana. We spent the week in conversations with Council of Churches personnel and the leaders of a variety of Christian ministries and churches in greater Havana that cooperate with the Council.

We were warmly received everywhere we went, learned many things, and were touched and inspired by many of the ministries we observed. I came away with the impression that Christianity is vital and spreading in Cuba, sometimes in concert with governmental policies, sometimes in spite of governmental policies.

One reason I went to Cuba was to find out if any church planting is being done in Cuba, and if so, what is driving it and what shape is it taking. I learned that house churches have sprung up especially since the beginning of the "Special Period" in 1993, when Cuba lost Soviet aid, including imported petrol. Cubans could no longer take public transportation to their church buildings, so believers had to congregate in their immediate neighborhoods. Somewhere between 3000 and 10,000 house churches have sprung up since 1993 (the number depends on which reports you choose to believe), some with governmental approval, some not. Sounds like a church planting movement, doesn't it?

A Cuban pastor told us, "comfort doesn't make Christians, commitment does." A good notion to keep in mind.

Coming to a Gathering?

■ Directions to Emmanuel Gospel Center, 2 San Juan St., Boston

Subway: Orange Line to Back Bay. Exit on Dartmouth St, turn left and walk into South End – down Dartmouth crossing Columbus, Warren and Tremont. At Tremont

keep going straight ahead onto what becomes W. Dedham. Down W. Dedham one block to Shawmut Ave. Right on Shawmut Ave. one short block to San Juan on your right. EGC is the building on that corner. Right onto San Juan to 2 San Juan for the entry to EGC.

Bus: Silver Line along Washington St. to Cathedral of the Holy Cross. Follow instructions below for car.

Car: Mass Ave onto Washington St. go 4/10 mile to third traffic light. The very large Cathedral of the Holy Cross is at that corner. At that traffic light turn left, go one block to stop sign. Turn left onto Shawmut Ave. Go one short block to San Juan St. EGC is the building on the corner. Turn right to 2 San Juan for entry to EGC. Parking is pretty good for in-town Boston.

Greater Boston Church Planting Collaborative is a ministry of the Emmanuel Gospel Center and Mission to the Americas, Rev. Ralph Kee, Facilitator. ralphkee@juno.com 617-262-3363 (home office) 617-262-4567 (Emmanuel Gospel Center)