

THE CHRISTIAN COMMUNITY

A Voice for Ecumenical Congregations and Christians Around the World

VOLUME 67

FEBRUARY 2017

NUMBER 5

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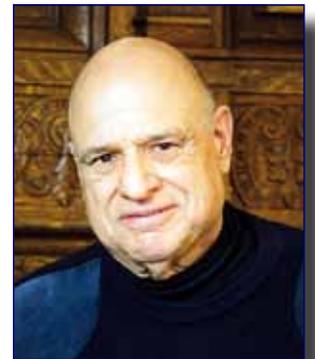
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The ICCC Welcomes Tony Campolo!

We are pleased and excited to welcome Tony Campolo as our Bible Study Lecturer at the 2017 Annual Conference!

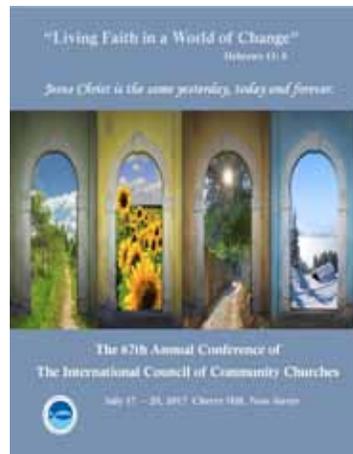
Rev. Dr. Tony Campolo is professor emeritus of sociology at Eastern University, a former faculty member at the University of Pennsylvania, and the founder and president of the Evangelical Association for the Promotion of Education. He has written more than 35 books. He is one of the founders of the Red Letter Christian movement and blogs regularly at their website, RedLetterChristians.org, and can also be found on both Facebook and Twitter. Dr. Campolo and his wife Peggy live near Philadelphia and have two children and four grandchildren.



In November 2012, Tony Campolo received a Lifetime Achievement Award from the National Youth Worker's Convention. The wording on the award is: "Award of Lifetime Achievement is proudly presented to Tony Campolo who has defined and courageously pioneered what it means to encourage, care and lead students,

possessing the qualities that inspire us and provoke us to continue the journey into the future with boldness and confidence. As a result of Tony's life of ministry and leadership he has left a legacy of encouragement and hope to youth workers and students everywhere." When the presentation was given, a great mention of Tony's work with Compassion International was made and Compassion asked to be able to say thank you to Tony for the lifetime of child sponsorships he has helped to make possible.

To learn more about his amazing story, we invite you to read *"Over The Top For Jesus: A Brief History of the Life and Ministry of Tony Campolo and EAPE"* available on the ICCC website. ICCCNOW.org



Mission Statement

"As people devoted to following Christ we are committed to community, to treasuring diversity, to living our faith in service and love."





President's Message

What did Dora Want?

**Rev. Dr. William H. Samuels
(Rev. Bill)**

As we have just finished one of the more disturbing years I can remember in my life time, I take this opportunity to write to you concerning my musings of the ICCC, the *zeitgeist*, and the Freudian study of "Dora." This apparently disconnected grouping of thoughts have a common thread that is hinged by mystery and the question, "What did Dora want?"

"Dora" is one of the published studies of Sigmund Freud as he attempted to discern the causes and cure for hysteria. This twenty year old young lady returned to him a year after she had interrupted a treatment that lasted only three months. During the time of her absence from therapy, she confronted her family (using the insights of Freud) on the shady events that her counseling revealed and that caused her to challenge them. Freud considered this forced confrontation a violation of what his intent was—that is, he desired her to get well because of the discoveries—not get even. Freud admitted, "I do not know what kind of help she wanted from me."

The connecting threads of the horrendous year of 2016 are the same questions of the Dora study. What does the ICCC want? What do the people of our country want in these times? Professor Erik H. Erikson in his book, *Insight and Responsibility*, comments, "It is sometimes too easy to flee from psychic reality into historical proof of one's victimization." (Note: Hysteria—a psychological disorder whose symptoms include conversion of psychological stress into physical symptoms, selective amnesia, shallow volatile emotions, and overdramatic or attention seeking behavior.) In other words, in the mind of the hysterical, the world or our coun-

try has been tainted by some disruptive substance which is causing us some great distress—loss of jobs, loss of upward growth, loss of status and loss of country. This condition can be remedied by a "great man", a hero who will restore us, complete us and rid us of the evil and corruption which now has us captive. This is the model of psychological reality which now has gripped us and caused a kind of mass hysteria.

What, then, is the historical actuality? This side of the dialogue runs parallel with psychological reality but it has an observational objectivity to it. It tries to say—it is not what I think or feel but what it really is. A good objective historian would announce through research that job growth has been increasing for years, there is nuclear stability in the world, women have reduced the confinements of the "glass ceiling," and the transition to new leadership is on the horizon—at last we have our "great man" through the electoral process and the country is safe and poised to be productive (and great) once more.

Is this what Dora wanted? Is this what our country wanted? Is this what the ICCC wanted in our search for new leadership? Did Dora want to get even or get well? Do we want to get well?

What is the spirit of the times in our country, our communion or in our churches? Do we want to get well or get even? How do we address the psychological reality—or that condition that we are in because of our stressful environment, our stage of development and maturity. How do we reconcile the historical actuality? What is our historical condition? Do the people have a mind to work? Are

we speaking out for racial justice? Are we modeling racial interaction? Are we who we say we are?

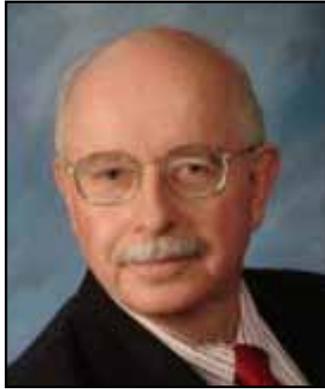
The same questions are valid for each level of inquiry.

There must be a way to get well. Shall we go back to where we were? Shall we go forward with new ideas and strategies? Shall we go up spiritually or down mentally to get things done.

Erik Erikson writes in *Young Man Luther* about the youthful Martin Luther and the problem of identity. He wrote later of *Gandhi's Truth* in which he notes: "Gandhi was forty-eight (at the time of the Ahmedabad strike) middle-aged Mahatma, indeed...I have said that in this stage a man and a woman must have defined for themselves what and whom they have come to care for, what they care to do well and how they plan to take care of what they have started and created. But it is clear that the great leader creates for himself and many others new choices and new cares. (generativity)."

In his exploration of Martin Luther and Gandhi psychoanalyst Erikson introduced a new way to investigate "The Great Man Theory of History." Historian Thomas Carlyle would have applauded the way Erikson made the case for the great man and how, as they worked out their personal problems and resolutions, impacted history.

What will impact the ICCC? Our nation? Our churches? I think it should be the recognition of a collective generativity. We need to care to do well and plan to take care of what has been started and created. It is our world, our church and our ICCC—let us do it well.



The Unexpected

Don Ashmall
Council Minister

At the conclusion of the final “Back to the Future” film the character Doc Brown says, “Your future hasn’t been written yet.” From my personal, mortal perspective, that certainly seems to be true. Every time I’m sure that my future has been written in stone, time and events startle me as they reveal that my expectations were wrong. The fact that I am writing this column is just the latest in a lifetime series of surprises.

Yet amidst all that’s new and surprising, there are some things that do endure. God’s love for this world and all of us in it; the commandment to live as ambassadors of that love; our gathering into fellowship; our discovery that we who once were no people are called to be the Jesus people who change the world by word and deed: these are unchanging.

Indeed, it is the enduring things that make change possible. Some sixty-seven years ago nobody really expected that a rather small group of church folk – however dedicated and committed they might be – could overcome the fears and hatreds of the age and form a lasting fellowship that transcended the boundaries of race, nationality, worship style, theological opinion and more. Only because of their experience of God’s enduring love could those folk come together as one.

In the years since, nobody really expected that a voluntary association of churches and ministry centers could challenge hundreds of years of church experience by celebrating a diversity that does not divide, and living into that celebration daily. Only the unchanging, reconciling love of God could make such a novelty last through the decades.

As we move forward in our fellowship’s sixty-seventh year, we have no idea what changes may come our way. But some

things are certain and endure as our vision.

We are called to be the Jesus people who by the power of God’s love and by the leading of His Spirit are given power to do the work of breaking down the dividing walls of hostility.

We are called to be the prophets who proclaim by word and deed that we can and do reach across all the barriers and boundaries that divide human beings from one another, reaching out to all in ministries of reconciliation.

We are called to be the royal priesthood who share good news with all God’s children by word and deed, knowing that all humans both near and far, are Jesus’ sisters and brothers.

We are called to be the heralds who proclaim and exemplify a royal rule in which the last are first, and the least are greatest of all.

We are called to be daring disciples on pilgrimage in God’s unexpected and overwhelming love, and who share our pilgrimage with all who would walk with us.

How will we do this? The truth is that we are already doing it in congregations and ministries around the world. As a movement we’re doing it daily by the gifts we are offering to the wider church and to the world.

One of the gifts that the community church movement offers is the insight that congregations can actually share experience and expertise with one another. That insight is unusual in the wider church, where “free church” congregations often think they need to start every new ministry as though nobody else had ever trod the same territory, and where “connectional

church” congregations often imagine that they cannot take any initiative and instead must wait for direction from above.

A second gift from the community church movement is the insight that inter-church cooperation is not a threat. Congregations with different denominational affiliations or no affiliation at all; churches and ministry centers that operate with different styles in worship and liturgy; local parishes with varied theological traditions and distinctives: all can cooperate to serve the world that God loves, in a variety of ways. And they can enjoy the surprise that this cooperation doesn’t destroy or dilute anybody’s treasured identity!

A third gift from the community church movement is the insight that it’s okay to fail. Community churches are by their nature open to the future, and that means taking risks. A mantra that I’ve heard many times from community church pastors with an interest in baseball is that in ministries of all sorts “we need to be like Babe Ruth,” willing to risk striking out twice as many times as we hit home runs (which is exactly what Babe Ruth did!)

Of course the greatest gift from the community church movement offers to the wider church and to the world is the insight that people of wildly different backgrounds, strikingly different physical appearances, and a wide divergence in native language, cultural background, preferred style, and all the other varieties of unique human individuality, can and do find unity without struggling to impose uniformity.

With the Pilgrim pastor John Robinson I am sure that “the Lord hath more truth yet to break forth out of His Holy Word.” So, I believe that more gifts of God are yet to be revealed through the community church movement. I can’t wait to find out what they are!

Have You Read This?

REVIEWS

By Stephen York

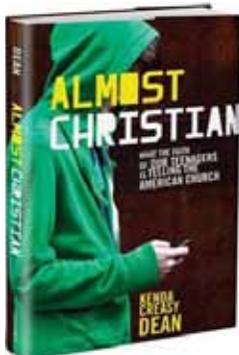


ALMOST CHRISTIAN: What the Faith of Our Teenagers is Telling the American Church

By Kenda Creasy Dean

New York, NY: Oxford University press, 2010 (\$26.95 or Kindle – \$9.99)

Concerned about youth in your church, neighborhood, city or town? Consider reading the following book. *Almost Christian: What the Faith of Our Teenagers is Telling the American Church* is a narrative informed by the first wave of research under the auspices of the National Study of Youth and Religion, a two-year study



(2003-2005) of the religious life of American teenagers between the ages of thirteen and seventeen. It should be noted that the second wave of the research was in 2005 with the updated results published soon thereafter. The author, Kenda Creasy Dean, wrote this book after the results were published from the first wave study. Dr. Dean is Associate Professor of Youth, Church, and Culture at Princeton Theological Seminary and an elder in the United Methodist Church. Colleagues joining Professor Dean in the research were Christian Smith and Melinda Denton, among others. It was the author's intention, as expressed in the Acknowledgements, to "wrestle to the ground some of the [NSYR] findings for American Christian churches and pin down some hope for ministry with young people." Whether that "hopeful" goal was actualized remains to be seen. What is true, however, is that the author wastes no time when she begins the first chapter.

Author Kenda Dean opens with an incisive indictment against the mainline Christian church and the adults for the youth's spiritual condition which she names and defines as "Moralistic Therapeutic Deism" (MTD)—a spiritual disorder she purports is accurately reflective of the current Christianity among adults. Clearly, Kenda Dean observes that the adults are part of the problem, not the

solution. Readers must consider these flaming words for they are the central argument, the thesis of this book.

As the following pages attest, the religiosity of American teenagers must be read primarily as a reflection of their parents' religious devotion (or lack thereof) and, by extension, that of their congregations....

The [NSYR] reveals a theological fault line running underneath American Churches: an adherence to a do-good, feel-good spirituality that has little to do with the Triune God of the Christian tradition and even less to do with loving Jesus enough to follow him into the world.

To be clear, Kenda Creasy Dean is addressing North American Christianity which is a strength and a weakness for the book. There are human development issues which the author does not comprehensively address. In other words, how much of the attitude in American teenagers and young adults is part of the faith development process specifically addressed in Sharon Daloz-Parks' theory? To more fully understand this population, it is useful to look at Robert Kegan's "Stages of Social Maturity," and the work of Moral Development theorists such as Lawrence Kohlberg and Carol Gilligan, who as a research assistant to Erik Erikson and Kohlberg, considered the impact of Kohlberg's theory on the development of young girls and women. One also would be well served to consider the "Port William" series of novels by Kentucky author Wendell Berry, who attributes much of the demise of the American family unit as being caused by three things: first, President Franklin D. Roosevelt's push to get people from agrarian

life on the farm to city life—a factor that for which that sizable population was ill-prepared; second, President Dwight D. Eisenhower's push for the national highway system which, as Wendell Berry sees it, destroyed small towns and made mobility far too easy—thus resulting in rootlessness; third, Wendell Berry posits, that the United States did not know what to do with all its atomic, nuclear power and the nation turned it in on itself. Two of Wendell Berry's novels that examine the aforementioned themes are *Hannah Coulter* and *Jayber Crow*.

Finally, the author noted that Mormon and conservative Christianity appears to do a better job at retention. Her summary of findings in Appendix B supports that fact. Having said that, a strong consideration should be given as to the "why" that conservatives are doing better. Dr. Bradley Truman Noel, a Pentecostal theologian and youth minister, has written *Pentecostal and Postmodern Hermeneutics* (Wipf Publishers, 2010) in which he posits that postmodernity can be harnessed with a Pentecostal hermeneutic that can reach the next generation. It is a worthy read and must be considered. Evangelical Christianity's embrace of historical-critical exegetical methodology must be balanced with the "fresh wind of the Holy Spirit," to reach today's young person.

Dean's book is a launching pad for many meaningful discussions among clergy, Christian educators, and the laity. Here is one of many links to a free study guide for this book. https://www.youthworksummit.com/downloads/Almost_Christian_study_guide.pdf.

Finally, perhaps it is also time to read or reread Dietrich Bonhoeffer's *The Cost of Discipleship* and then look at ourselves in the mirror in self-reflection.

Boards and Council Minister Announce A Covenant

In calling the Rev. Donald H. Ashmall to the position of Council Minister, the ICCC's Board of Directors, Board of Trustees and Ashmall have entered into a covenant to promote the health and growth of the ICCC and the community church movement. The full text of the covenant has been sent to churches and is on the Council's website icccnow.org under "News."

The covenant calls for the Council Minister to organize his service in three areas in order of priority: pastoral, promotional and administrative. The Boards will support him in all three areas, with each board member pledging a minimum of ten hours per month to Council business over the next three months in visits and phone calls to churches, and long-range in arranging visits to non-member congregations and their leaders to introduce and interpret the community church movement.

The covenant includes an invitation to member churches to support one another and the movement through prayer and sharing talent and expertise. Recognizing that every member church will make its own decisions as led by the Holy Spirit, the Boards and the Council Minister are inviting churches and ministry centers to endorse the covenant and commit themselves anew to the fellowship.

The Council Minister and each board member who have signed the covenant also commit themselves to serve the movement and the Council through prayer and financial gifts as example to all. In the covenant they have declared:

"Together we recognize that the community church movement and its visible manifestation the International Council of Community churches, are at a crucial point. A change in servant-leadership within the Council, and a worldwide cultural situation that encourages separation rather than unity, are among the obvious challenges. Yet we recognize that the world needs the movement's witness of justice, reconciliation and Christian unity, perhaps now as never before. We know that we could allow the movement to falter. But we are assured of God's presence and mercy and in that faith we are determined to move forward; we will do our part in laboring for the movement's growth in spirit, influence and numbers."

A Time to Laugh



Seeking a Senior Pastor

The Havenscourt Community Church membership of Oakland California is prayerfully seeking an experienced full-time Pastor with Theological and formal academic training to Shepard full time an interdenominational Community Church congregation. A benefit package will be offered to the successful candidate.

The pastor applicant must be called by God and equipped to effectively preach and teach His Word. Our next pastor must be responsible for the biblical and spiritual obligations as outlined in I Timothy 3:1-7 and Titus 1:5-9 and also be a man after God's own heart (I Samuel 13:14)...We are seeking a visionary with strong leadership skills who preaches the Gospel of Jesus Christ, teaches sound Christian Doctrine, engages in pastoral care, directs Christian growth and development and promotes missions and the Great Commission for increasing the Kingdom of God...

The Pastor is responsible to the church:

- Set as a guideline of personal behavior the standard required in I Timothy 3:1-7 and I Peter 5:1-4.
- Provide administrative leadership for the total church program.
- Maintain a regular program of study to enable himself to plan and conduct meaningful worship services.
- Prepare for and conduct worship services; lead in the observance of the ordinances; and, lead the church in proclaiming the gospel to the church and community.
- Visit members and prospects and lead the membership in a visitation program.
- Supervise other members of the church staff according to staff organization.
- Conduct premarital, vocational, family, bereavement, counseling sessions, etc., as needed. Advise other professional help when necessary.
- Perform wedding ceremonies and conduct funeral services.
- Work with deacons, church officers, and committees in performing assigned responsibilities. Be available for and lead in training as needed.
- Cooperate with and lead the church in cooperating with associational, state, and denominational leaders. Keep the church informed of developments within the denomination.
- Serve as a representative of the church in civic matters.
- Act as moderator for church business meetings, if the bylaws require it.

Send resume to: Pastor Search Committee, 1444 Havenscourt Blvd, Oakland, CA 94621, or FAX to 510 638-8858 or E-mail address havenscourt@sbcglobal.net.

Sharing Joys:



- Welcome to **Loyall Allen**, the new Music Director at **Greendale People's Church**, **Rev. Carla Dietz**, Senior Pastor.
- **Peace Community Church, FL, RC Fleeman** Senior Pastor, kicked off the New Year with a BE OUR GUEST Breakfast. Emails were sent to friends living near Fort Myers as invites to come and enjoy worship and/or a great breakfast. "We are a small church with a big heart, working to meet needs in our community and in other parts of the world." ~ PCC
- Congratulations to **Rev. Ray Henson, Christian Catholic Rite of Community Churches**, Canada, who was recently appointed as the Chaplain OIC at the Arnold Air Force Base. He wrote: "A chaplain has not served this base in Tullahoma, TN for the last two years. This base is actually larger than the state of Rhode Island." "May God bless him abundantly in his new ministry." ~**Bishop Serge Theriault, CCRCC**
- Please check out Emmanuel Baptist Church's website and Facebook page to see what's been happening at their church! Their Blue Christmas Service was featured on NorthJersey.com and the Ridgewood News. See for yourself! www.emmanuelridgewood.org Ken Gill, Senior Pastor, Ridgewood, NJ



Our prayers are with:

- Mrs. **Margaret Perkins**, her family and **Tennessee Valley Community Church**, with the passing of her husband **Rev. Fred Perkins**, Senior Clergy. Fred died on Dec. 24th from a brain aneurysm, surrounded by family at the hospital. Please keep both the family and church family in your prayers.
- **Pastor Louis Barnes, St. Anne Woods Chapel Community Church**, IL with the passing of his wife **Juanita Barnes** on Dec. 27th. Mrs. Barnes was very active with both St. Anne Woods Chapel CC and the ICCC. See tribute below.
- **Mrs. Daphne Turner**, wife of **Rev. Doug Turner**, former Senior Clergy for **Bradford Woods Community Church**, PA. Doug passed away Dec. 13th. Both Doug and Daphne had attended many ICCC annual conferences and had been a friend to many.

TRIBUTE TO

Juanita Barnes

(ICCC Women's Christian Fellowship, Emeritus Bazaar Coordinator)

Submitted by Barbara Ratliff, WCF President



"Come on in and look around. You might see something you want to buy" said the soft spoken lady named Juanita Barnes. After two giant Bazaar Leaders (Callie Johnson of Maryland and Freddie Glitten of Alabama) came this soft spoken lady from IL, the wife of Pastor Louis Barnes.

Until recent years, she was the "commander" of the W.C.F. Bazaar. Realizing she was getting older and her health was failing, she took under her wing Elaine Richardson, teaching her the "ins and outs" of running the Bazaar. Elaine became very close to Mrs. Barnes and began calling her Momma Barnes. Together they helped to make the Bazaar the continued success it has become.

Mrs. Barnes was very active with the W.C.F. ministry for many years. Not too many years ago, she directed the women in a skit about Flowers which taught us about God's love for nature.

For several years now, she and her husband have not been able to attend Annual Conference but her love for her Sisters in Christ of the W.C.F. and the Bazaar never wavered. She will be missed by those of us who were blessed to know her.

**THE CHRISTIAN
COMMUNITY**

**A Voice for
Ecumenical Congregations
(ISSN - 0145-3297)**

A periodical of news, reviews, and reflections for ecumenically oriented and community-minded churches, ministry centers, and clergy.

Published Oct., Nov., Dec., Jan., Feb., Mar., Apr., June by the International Council of Community Churches. Home Office: 21116 Washington Parkway, Frankfort, Illinois 60423-1253. Periodicals postage paid at Frankfort, Illinois and at additional mailing offices. Subscription rate: \$12.00 per year.

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Annual Conference 2017

by Harry Foockle
VP for Conference Planning



Question – have you registered for this year's Conference.

You know there are so many things you can do as we prepare for Annual Conference number 67. First and most important is to pray. Pray that God will be in the planning. Pray that God will be in the workshops. Pray that God will be in the Worship times. Pray that God will be in the Bible Study. Pray that God will be with our youth/children's group. Pray that God will be in our mealtime programs.

Wait there is more. Pray that our 3-fold Mission Ministry for the ICCC is effective with Agape, Community and Hunger. Pray for the endowment funds. Pray for the free time and meeting old friends and finding new ones. Pray for our budget needs.

Oh yes! Pray for all our ICCC communities of faith and extension ministries. Pray for our leadership in the presence of Dr. William Samuels and Council Minister Don Ashmall. Pray for the Samaritans and Women's Fellowship. Pray for safe travels for those who will be coming and going.

Do you get the idea...this will be an Annual Conference undergirded with pray.

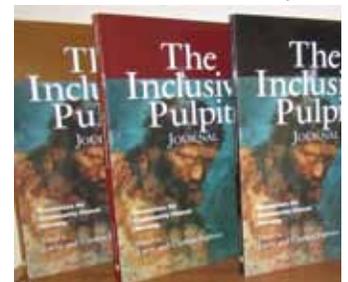
So the question was have you registered for this year's Conference?

Why not pray about it?

DEADLINE EXTENDED

The Inclusive Pulpit Journal: Resources for Community Church Worship

The deadline for new manuscripts for the 2017 edition is February 28, 2017. The Dr. Charles A. Trentham Homiletics Award, with honoraria of \$250, is presented at the annual conference for the entry which best reflects the values and spirit of the Community Church Movement and the ICCC. This recipient award is decided by the Community Church Press Editorial Board.



Send your best/favorite sermon manuscript, original poetry, and creative liturgical writing. Sermon length should be about 2,000 words, and all documents should be carefully edited by the authors for spelling, grammar, and punctuation. Submit your documents by e-mail in Word (.doc or .docx), or Adobe (.pdf) to the editor Denise Sager: dsager@TLSohio.edu or to DeAnn at the Council Office icccdc@sbcglobal.net.

Tell Us About Your Church's Hunger Relief Program

Each issue of *The Christian Community* the new ICCC Hunger Relief Mission is featuring an article on an ICCC member church or center that is doing great works in providing hunger relief for the needy in their community.

Let us know what you're doing and we'll help you write a feature article that can inspire other churches to follow your lead. Just email Bob Harris at raharris@windstream.net.



ICCC Registration Form
2017 Annual Conference: July 17-20
"Living Faith in a World of Change"
 Cherry Hill, New Jersey



Name (as you would like it on badge) _____

Street Address _____

City, State, Zip _____

Telephone (_____) _____ E-mail Address: _____

Emergency Contact Name _____ Phone (_____) _____

Church (member of) _____

Gender: Male Female

First Conference: Yes No

Status: Clergy Laity

► ► ► FOR THE ELEMENTARY, TWEEN AND YOUTH PROGRAMS ONLY! ◀ ◀ ◀

- Age (on 7-1-2017) _____ Grade completed by (7-1-2017) _____
- If **under 18**, an adult who is registered for the Conference and who will serve as a sponsor and assume responsibility for said young person must sign below.

_____ Sponsor Signature _____ Print Sponsor Name

CONFERENCE FEES

Fill in Dollar Amount for this
Registration

Infants (not occupying chair at banquet)	\$ 0.00	\$
Child (Ages 1-5)	\$ 35.00	\$
Elementary (entering kindergarten - entering 6th grade)	\$ 60.00	\$
Youth (completed 6th grade - entering 12 grade)	\$145.00	\$
Young Adult (completed 12th grade - age 23)	\$170.00	\$
Adult	\$195.00	\$
Continuing Education Certificate (for Clergy only)	\$ 10.00	\$
Daily Registrants Circle Day(s) M T W Th	\$ 35.00/day	\$
Late Fee - Add After June 20, 2017	\$ 35.00	\$
CC	TOTAL ENCLOSED	\$

A Banquet ticket is included in your registration fee. *This meal includes: Seasonal Greens with Teardrop Tomatoes, Toasted Pine Nuts & Sherry Vinaigrette, Chicken Piccata (sautéed with Lemon, White Wine and Capers) over Angel Hair Pasta, Chef's Seasonal Vegetable, Assorted Dinner Rolls and Butter, Fruit Tart with Raspberry Glaze, Freshly Brewed Coffee and Assorted Teas. Kid's meal Option: Chicken Tenders, Fries and Ice Cream. Vegetarian Option: Grilled Mushroom Risotto Cake.*

Please circle one of the following for your preference at Thursday's Banquet Dinner.

Chicken Piccata (Default Option)

Vegetarian Option

Kid's Meal Option

Please return this form with payment to: ICCC, 21116 Washington Pkwy., Frankfort, IL 60423

Check or Money Order made payable to ICCC

VISA MASTERCARD AMERICAN EXPRESS DISCOVER

Acct. #: _____ Exp. Date: _____ CVV: _____

Print name as it appears on card: _____ Signature _____

One form per person. Pre-Registration ends on June 20th. All registrations after this time will be assessed a late fee of \$35.00. Late registrations will be accepted at Conference only. Do not send to the Council Office.

CANCELLATIONS: A \$25 administration fee will be assessed for each.