



# The Christian Connection™



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*A Quarterly Newsletter from Christian Resource Network, Inc.*

**SOARING COMMUNICATION FOR CHRIST**

## Our Security Is In God



When I was a little girl and living in the Island of Trinidad and Tobago, I loved to watch ducklings being born. The mother duck positioned herself right under our home so she would not be distracted. Picking at the shells little by little until they had enough room to leave, the ducklings, with their waxed coating, left their darkly stained shells and entered the real world and were transformed into beautiful, fluffy, yellow ducklings. After enjoying the comfort of their mother for a time, they were ready to walk in single file behind her to learn how to bathe and find food. When they were old enough to be on their own, they left their mother to face the battleground where they and

others, including turkeys and chickens, scrambled to obtain food that we tossed on the ground for all to eat. They learned the tools to survive.

Some of us were like those ducklings. We had the security of our mothers and fathers who prepared us for our future. Others did not have such an opportunity and were forced to walk dark, gloomy, winding, roads of life alone. But regardless of our backgrounds, we made decisions either to leave the dark pieces of our lives behind and find life, or remain locked up in the “shells” of our past without a way out.

We face nagging issues of our past, for example: fear, insecurity and inadequacy, when we fail to pick our way out of our past to be what God has called us to be, free without ties. Moreover, when we allow these issues to take root, we can't fight our battles with confidence nor position ourselves to receive God's blessings, although God continually bestows them from heaven like manna on the ground.

In our struggles, God has shown us a way of positioning so we could receive His blessings. He said in 2 Chronicles 20:15, that the battle is not ours but His. God fights our battles. We simply need to believe in Him and stand on His promises. The Bible also states that God sent his Son Jesus to die for our sins. When Jesus Christ died, He took all of our sins with him on the cross. We are complete in Him (Colossians 2: 10). The word “Complete” connotes a fulfillment: that which God has made possible to us through His Son. Now we can forego fear, insecurity, and inadequacy, all for which Jesus died.

God, through Jesus Christ, is perfecting us: showing us how big He is and how He can use the broken pieces of our past to accomplish His purposes. God wants to work in and through us, for His glory. He loves us more than our earthly mothers or fathers. We must trust God our

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## The Christian Connection

The Christian Connection is published by the Christian Resource Network Inc., a non-profit 501 (c) 3 organization whose main mission is to provide support to those who are experiencing emotional pain. Other related services include women's small group training and mentoring services.

If you would like to become a member of Christian Resource Network, Inc., make contributions, advertise in *The Christian Connection Newsletter*, or be on our email list, please contact the editor or visit our website.

### Email:

Jblake@Christianresourcenetwork.org

### Mail

Christian Resource Network, Inc.  
P.O.Box 190971  
Boston MA 02119

### Website

[www.christianresourcenetwork.org](http://www.christianresourcenetwork.org)

### Telephone

**617.282.6182**

### Editor

Joan M.Blake

### Assistant Editor

Leah M Blake

Father and lean on His everlasting arms. We are secured in Him through Christ, His Son, who has given us the victory.

May God truly bless you.

In Christ,

*Joan M Blake.*

Editor/Publisher



Rev. Daniel Auguste.

### The Gospel Of Invitation vs The Gospel of Inclusion

Not long ago, I watched an astonishing documentary on MSNBC about Reverend Carlton Pearson, a former Orthodox Minister, who touched the lives of many across America, particularly in Tulsa, Oklahoma. While his ministry became one of the largest in the city, drawing crowds of 5,000 people at his weekly services, Rev. Pearson, because of his propaganda, lost about everything: including his church, reputation, fame, wealth, and supporters. In the early 2000, he was advocating his theory of "Gospel of Inclusion" in which he states that one does not have to believe in Jesus to be saved and a non-repentant sinner does not go to hell after death.

His "Gospel of Inclusion" was based on what was happening in the Darfur region of Sudan, where women, infants, and children remain poor, enslaved, and helpless. He reasoned that if God loves, He could not allow the Sudanese people to experience such misery. He concluded that God was responsible for their trials. Clearly, his theory is erroneous. **((Cont'd on page 4))**

### Women's Support Group

Are you experiencing emotional pain from the stress of life or feel mentally drained from caring for a loved one? Please email me if you are interested in being part of our bi-weekly support group. Our bi-weekly meetings are held on the first and third Wednesday of every month at a location to be announced.

**Email: [Jblake@christianresourcenetwork.org](mailto:Jblake@christianresourcenetwork.org)**

### Women's Monthly Breakfast Series

Come and be a part of an educational and fun discussion group! We will grow in Christ as we embrace who we are as women and understand our purpose.

Please email me if you are interested:

**Email: [Jblake@christianresourcenetwork.org](mailto:Jblake@christianresourcenetwork.org)**

### Do you need prayer?

Email your prayer requests at any time to:

**[Jblake@christianresourcenetwork.org](mailto:Jblake@christianresourcenetwork.org)**

**or call: 617.282.6182**

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The Sudanese people are suffering not because God does not love them, but because of the sin brought on by a group of Arab Muslims from the North, called the Janjaweed, supported by the Sudanese government, who waged a war on the Black Muslims and Christians in the Southern region of Darfur. The Janjaweed are militiamen who are primarily members of nomadic “Arab” tribes who have long been at odds with Darfur’s settled “African” farmers, who are darker-skinned. Those militiamen are responsible for more than 400,000 lives. Therefore, no one should blame our Creator, the Almighty God, for the crisis that is taking place in Darfur.

Our God is a loving God. His desire is for all to be saved, to enjoy peace, and be prosperous. Jesus came to free even the poor among us. He came to make peace with the world so the world could be free from crime, poverty, hunger, war, genocides, mass killings, hatred, racism and inequality. Jesus is the way, the truth and the life; no one goes to His Father except by Him (John 14:6).

The author of the gospel of Matthew reminds us of Christ’ invitation to us: “Come to me, all you who are weary and burdened, and I will give you rest” (Mat. 11:28). Jesus calls us to turn ourselves away from everything that distracts us and fix our eyes on him. King David kept his mind so intently fixed upon the providence of God, that when he was faced with difficulties, he knew that God would always be there to assist him. When we turn our eyes towards Jesus, the masks and the vain illusions of this world no longer deceive us.

There is a clear choice to be made: repent and receive God’s invitation of His Son, Jesus Christ as Savior and Lord, obtain salvation and eternal life, or believe in the Gospel of Inclusion, taught by Carlton Pearson, which cannot spare the lives of sinners; rather, it destroys their lives in hell.

God chooses Evangelical preachers to share this Gospel of invitation message or the good news to all. A true man or woman of God is judged by virtue of what he or she preaches and practices and therefore, has a heavy price to pay if he or she renounces God’s teachings.

The Bible states: “Any one who puts his hand to the plow and looks back is not fit for service in the kingdom” (Lc. 9:62 NIV). I believe that a servant of God and subsequently his followers who obey God’s teaching will be justified, while those who deviate from God’s teaching are doomed to punishment and eternal torment.

**Rev. Daniel Auguste is the Senior Pastor of Corner Stone Baptist Church. You can log on to Cornerstone at: [www.cornerstonebaptistchurchofboston.org](http://www.cornerstonebaptistchurchofboston.org).**



## **A Call To The Church To Respond To Domestic Violence**

*By: Dr. Jean Dimock*

Responses given by the church and community toward victims of man-made and natural disasters are usually compassionate, timely, and appropriate. However, the victims of the epidemic, man-made disaster of what we call domestic violence need an even greater response. Psychologist Andrew Weaver states: “domestic violence is probably the number one pastoral mental health emergency” (Nancy Nason-Clark, *The Battered Wife* [Louisville, KY: Westminster John Knox Press, 1997], 14), but the church’s response as a whole seems to show a lack of understanding concerning the seriousness of the problem.

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Abused women and their children generally experience injustices in the church and even sometimes by friends and family members. They then continue experiencing injustices in the court system because of the appalling ignorance of those professionals examining cases and then making inappropriate and even dangerous recommendations and decisions. Very few professionals have a necessary understanding of domestic violence issues. Therefore, abused women regularly lose custody of their children who remain at risk. Children in abusive homes are far more likely to commit suicide, use drugs and alcohol, commit crimes, exhibit serious behavioral problems, and commit sexual assault.

Approximately 90% of all domestic violence cases are men on women. A man's abuse (physical, financial, and/or psychological) of a woman almost always differs from the abuse women exact on men who typically employ an intentional type of manipulative, planned, repetitive, long-term type of abuse - often resulting in injury.

In the U.S. alone, depending on whose statistics one reads, anywhere between 1,095 and 3,650 women are killed each year by an abuser. "[O]ne can conservatively estimate that for every sixty married women in a church, ten suffer emotional and verbal abuse, and two or three will be physically abused by their husbands" (James Alsdurf and Phyllis Alsdurf, *Battered Into Submission [The Tragedy of Wife Abuse in the Christian Home]* [Downers Grove, IL: InterVarsity Press, 1989], 10).

The church is intended to be representative of the will of God through Jesus Christ. While there are some pastors who have the ability to detect homes in which there is abuse and know how to respond appropriately, very few have this ability. There is too often a lack of detection; disbelief; recognized power of the abuser because of positions held in the church; an inappropriate accusation toward the woman being abused (e.g., not submissive enough; try harder, etc.), all replacing redemptive actions and responses.

God speaks against the spilling of "innocent blood," and wants to see the one experiencing injustice delivered "from the hand of the oppressor" (Jeremiah

22:3). Psalm 11:5 shows us that God wants us delivered from abuse: "The Lord tests the righteous and the wicked, and his soul hates the lover of violence." Psalm 37:32-33 tells us, "The wicked watch for the righteous, and seek to kill them. The Lord will not abandon them to their power, or let them be condemned when they are brought to trial." Clearly, God wants to see the release of the victim of abuse, and the abuser brought to justice.

Martin Luther King said, "Injustice anywhere is a threat to justice everywhere." Justice for women of abuse and their children requires that the church serve as an example of knowledge, wisdom, and appropriate responses to the community in the area of domestic violence, a problem that affects us all.

Jean Dimock received her D.Min. in Ministry in Complex Urban Systems from Gordon-Conwell in 2005. Her research and thesis were in family violence. She and her husband are looking forward to moving from NH's seacoast to MA in the very near future where Jean's plans are to either join an already existing domestic violence non-profit or form one.

### **Psalm 23 (KJV)**

**The Lord is my shepherd, I shall not want  
He maketh me to lie down in green  
pastures  
He leadeth me beside the still waters  
He restoreth my soul; He leadeth me in the  
paths of righteousness for His name sake.  
Yea, though I walk through the valley of the  
shadow  
of death, I will fear no evil; for thou art  
with me;  
thy rod and thy staff they comfort me.  
Thou preparest a table before me in the  
presence  
of mine enemies; thou anointest my head  
with  
oil; my cup runneth over.  
Surely goodness and mercy shall follow me  
all the  
days of my life: and I will dwell in the  
house of the Lord forever.**

## Letters To The Editor

We welcome your articles, thoughts, suggestions, and feed-back. Contact us at:

**Email: [Jblake@christianresourcenetwork.org](mailto:Jblake@christianresourcenetwork.org)**

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### **Being a Financial Literacy Volunteer Can Benefit Youth And the Community at Large**

*By: Solomon Thomas*

Over the past year and a half, my involvement as a banker and volunteer in the Boston Community, has been one of the most rewarding experiences in my career.

It began, when out of curiosity, I asked to observe the corporate officer for community relations at my firm in Boston, who was performing volunteer work at a public school in Charlestown, doing what had been explained to me as, “teaching kids about banking.” He told me that I could go, but only to observe. That I did. I walked with my camera and took several photos of the session. I was so impressed with the response he received there, that I eventually signed up and became a volunteer.

Financial Literacy, also referred to as the “Silver Rights Movement” is a term coined by the Hope Corps Chairman and Founder, John Hope Bryant. His organization advocates financial literacy to urban and economically disadvantaged communities nationwide and worldwide. Operation Hope has educated 12,789 youth in Boston since 2003. In 2007, 3,441 youth were educated including 1,838 this summer.

As a volunteer and advocate of financial literacy, I have the opportunity to impart knowledge in the area of personal finances such as: savings and checking accounts, budgeting, investments and credit. During workshops, volunteers provide reading material as well as quizzes, word games, or related material that enhance the learning process regarding financial matters.

Together, we inform kids, young adults, and adults in the community, about the seriousness of having a stable financial life and the various ways of making decisions that would keep it healthy.

Today, I have acquired experience volunteering at Fenway High School, YouthBuild Boston, Cleveland Middle School, Boston’s YMCA at Northeastern University, and at Boston’s Federal Reserve Bank. I am strongly convinced that the time and effort I have committed to the youth, compounded with my experience as volunteer in area of Tax Preparation (Earned Income Tax Credit Preparation) for low income individuals in Boston, both has been well spent; and has allowed me to make a difference in the lives of others.

These activities benefit communities in ways perhaps, many may never truly understand or perceive. They create a unique understanding among various age groups about financial responsibility, and they can in fact, lead many of our youth to think seriously about establishing individual relationships or even choosing careers where the knowledge of financial matters are relevant.

**Solomon Thomas**

**Paid Loan Coordinator**

**Capital Crossing,**

**A Division of Lehman Brothers Bank, FSB**

*For more information on Operation Hope or about Mr. John Hope Bryant, please visit website at: <http://www.operationhope.org/smdev/>*

BEHOLD  
I STAND AT THE DOOR  
AND  
KNOCK  
IF ANY MAN HEAR MY VOICE  
AND  
OPEN THE DOOR  
I WILL COME IN TO HIM  
AND  
WILL SUP WITH HIM  
AND HE WITH ME

(Rev. 3:20) KJV



**Christian Resource Network, Inc.**  
P.O. Box 190971  
Boston, MA 02119

Place  
Stamp  
Here