



1548 South Hart St Road Vincennes, IN 47591

812-882-2220

Sunday Worship 9:30am

Sunday School Classes 10:45am

Check out the [Church Calendar](#) on our website.



Public Wi-Fi: communitychurchofvincennes Public Wi-Fi password: CommunityChurch

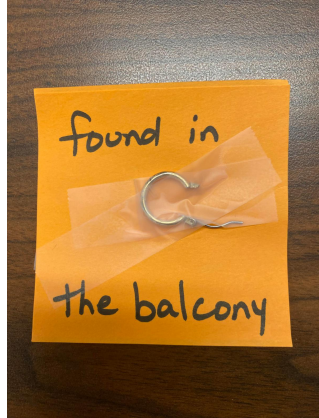


by Pastor Darren

A weekly video devotional designed to challenge and encourage believers in their daily walk with the Lord.

Thanks for stopping in and may the Spirit of God be with you as you seek his face and grow in the Spirit.

Click [here](#) to watch this weeks Word.



If the earring is yours, you can claim it at the Welcome Center.

MAILING ADDRESS UPDATE

Kay Brown's mailing address has been updated by the USPS.

Please make a note of this change:

2710 North Enterprise Drive
Sheboygan WI 53083



As we approach the end of 2023, we are updating our Volunteer lists. If you are not currently on any of the below Volunteer lists and you would like to be, please contact the following:

Acolytes: Karen Magruder
Prayer & Praise: Val Goodman
Donut Ministry: Church Office
Transportation Ministry: Marcy Hays
Nursery Scheduler: Christine Flaningam

If you are scheduled for one of the above ministries and schedule changes need to be made, please contact the person listed above.

Also, if you would like to serve on any church ministry committees, please see Pastor Darren.



Our church is hosting a Fellowship of Christian Athletes Breakfast on November 2 at 7 am. There is a sign-up sheet at the Welcome Center. We are in need of breakfast items, drinks and anyone that can come and serve and/or clean-up.

TAKE A BREAK...

AT THIS TIME, YOU CAN HOLD OFF ON MAKING MEALS FOR THE ISAIAH HOUSE. THEIR FREEZER IS FULLY STOCKED...! WE WILL LET YOU KNOW WHEN WE NEED TO ADD TO THEIR FREEZER. THANK YOU FOR YOUR WILLINGNESS TO HELP WITH THIS MISSION!

**CHANGES
ARE
COMING**

IN THE NEAR FUTURE THE LOCKS ON THE OUTSIDE CHURCH DOORS WILL BE CHANGED AND WE WILL HAVE A NEW ENTRY CODE. THOSE OF YOU WITH CHURCH KEYS WILL NEED TO RETURN YOUR OLD KEYS TO RECEIVE A NEW KEY AND THE NEW CHURCH CODE. WATCH FOR FUTURE ANNOUNCEMENTS ON WHEN THESE CHANGES WILL OCCUR.



THE NEW LOCKS HAVE BEEN ORDERED SO THIS PROCESS WILL BE HAPPENING IN THE NEAR FUTURE! STAY TUNED!



Acolyte Volunteer Schedule

October 29: Maddux VanMeter & Daniel Mosher
November 5: Lee Emma Dellinger & Alivia Flaningam
November 12: Sophia Magruder & Maddux VanMeter



Prayer & Praise Volunteer Schedule

October 29: Rachel Hayden & Letha Jane Dellinger
November 5: Connie Harrington
November 12: Marcy Hays

Donut Ministry Volunteer Schedule

October 29: Sam & Patty Williams
November 5: John & Rose Hedge
November 12: Adam & Marlene Chambers



Church Bus Ministry

October 29: Ryan Hayden; Chaperone: Dana Wyant
November 5: Driver: Frank Hays; Chaperone: Marcy Hays
November 12: Driver: Scott Goodman; Chaperone: Jim Wyant

If you would be willing to Drive the Bus or ride the Bus as a Chaperone on Sunday mornings, please contact Marcy Hays.



Volunteer Nursery Attendant Schedule

October 29: Karen Farris
November 5: Christine Flaningam
November 12: Val Goodman

We send our love and thanks to everyone for the wonderful Pastor

Appreciation luncheon this past Sunday. Everything was so good, and the fellowship was wonderful too! Our prayers continue for Community Church of Vincennes as we move forward doing His work for our community!

Pastor Darren & Cheryl



**Kids Hope is
in need
of more Mentors!**

If you are willing to fill this need, or if you have questions, please see Val Goodman.

First Baptist Church is having a Prayer Service at 6 pm on Saturday November 4 specifically to pray for Israel. From 6-7 pm there will a time of prayer and Messianic Jews will be sharing prayer requests from Israeli people and those serving in the military in Israel. From 7-8 pm the sanctuary will be open for those that want to



**continue to pray for Israel.
Everyone is invited to attend this prayer service.**

**Last Sunday was a special Sunday
at Community Church of Vincennes
celebrating
Pastor Darren
(Pastor Appreciation)
AND Lee Emma Dellinger's
birthday!
Blessings to Lee Emma in the
years to come!**



IT'S TIME TO ORDER YOUR HOLIDAY NOODLES!!!



**If you would like to order Noodles,
please see Sue Seitzinger before or after church
or call 618-928-3038 (Rex's cell phone).
Noodles are \$8 per one pound bag and Angel Food Cakes are \$9.**

Noodle orders will be taken until November 5.

This goes to show you...teams
can work together for the good of
His kingdom!!! Thanks, ladies, for
all your hard work making the
noodles!



SEVERAL MISSION OPPORTUNITIES LISTED BELOW!!!

WHERE DOES GOD WANT YOU
TO HELP???

IT'S SHOEBOX PACKING TIME!

The shoeboxes, along with the list of suggested items are on a table in the hallway. Additionally, the list includes items you should NOT include.

Filled shoeboxes should be packed and returned to the church on or before November 12!





Donation Drive:

OCTOBER



NEW Infant/Toddler Socks

Drop spots:

Sunsational Tans all locations,
Community Church Vincennes, Dot's,
Wild Rose Boutique,
Zip n Sip/❤Icecream, South Knox HS,
Living Gateway Church,
Nicole's Restaurant in Bicknell, Monroe City RV

Additionally, the Isaiah 1:17 Project is always looking for Restaurant Gift Cards. Those can also be dropped off in the Donation Box or at the church office.

Please have all donations for this month to the church by 5 pm on Tuesday October 31st!

Change for Life: Baby Bottle Campaign Give Change Save Lives

Please bring cash, change or a check
and fill the big baby bottle located on the Welcome Center!
More information is located at the Welcome Center.

This fundraising campaign ends THIS Sunday, October 29.
Thank you in advance for your support of the Heart to Heart Womens' Center.



*Rev. James F. Bitner
Pastoral Counselor*

*Appointment: call or text 715-581-1981
email: jfbcounselor@yahoo.com*

*Office: Community Church of Vincennes
1548 S. Hart Street Rd. Vincennes IN 47591*



**For guides to help you in your
time of prayer**

[click here](#)



Why "Mainstream UMC" is wrong about Exit Paths.

By Thomas Lambrecht

In an article riddled with factual errors and distortions, Mainstream UMC (the “centrist” caucus in the UM Church) called for “an end to disaffiliations through paragraph 2553.” They maintain that enough local churches have disaffiliated, and it is time to close the door on any more disaffiliations after the end of 2023.

They are wrong. There will continue to be a need for disaffiliation following the anticipated significant changes to be enacted by the 2024 General Conference in Charlotte.

Addressing Mainstream’s Reasoning

The article gives four main reasons for calling a halt to disaffiliations, all of which are specious.

1. “There has been enough time.” The Mainstream article mentions the almost five years since Par. 2553 was adopted and states, “Any church that has not been aware of what is going on has been asleep at the wheel.”

Due to the Covid pandemic, churches have primarily been disaffiliating during the past two years. It is true that some churches have been “asleep at the wheel.” In other cases, pastors and district superintendents have prevented local churches from discussing disaffiliation or in some cases even knowing about their options.

However, lack of time is not the reason disaffiliation pathways are still needed. Simply extending the time on the current Par. 2553 will not be enough to correct the injustices plaguing this process. The reason some churches have not disaffiliated in the U.S. is the extra costs imposed by some annual conferences (see more below). The reason churches outside the U.S. have not been able to disaffiliate is because their bishops have prohibited them from using Par. 2553 at all! There may have been enough time for many churches in the U.S. to disaffiliate, but that does not mean there is no further need for a disaffiliation pathway.

1. “Disinformation is rampant.” The Mainstream article alleges that “far-right advocacy groups have trumped up all kinds of nonsense to get people to

leave. ... A church may ... be persuaded [to disaffiliate] by the continuing flow of false information. Extending the season for their disinformation is unacceptable.”

It is fascinating how groups that have represented the mainstream view of the UM Church from 1968 until 2019 are suddenly being called “far-right.” That is actually an indication of how far left the center of gravity of the U.S. church has moved. Trite name-calling solves nothing. That tells us that the “big tent” of United Methodism may not be big enough to include principled traditionalists, at least in the eyes of Mainstream UMC.

It is also amazing how often traditionalist renewal groups are accused of disseminating “disinformation,” without any specific examples to point to. The leaders of Good News, the Wesleyan Covenant Association (WCA), and UM Action have yet to be confronted with any specific instance where we have been factually incorrect. We espouse opinions and draw conclusions with which centrists and progressives disagree, but that is hardly “disinformation.” What is more, we generally attempt to back up our opinions and conclusions with reasons why we think the way we do. The Mainstream article just makes bald assertions without any evidence and expects their conclusions to be accepted.

Renewal ministries will continue to share information that is relevant for congregations to consider as they discern whether they truly fit within a more progressive UM Church, even though we are sometimes surprisingly hindered from doing so by denominational leaders. In every instance, representatives of the denomination have the unhindered ability to refute our perspective and present the case for remaining United Methodist. That conversation is an appropriate one to have, and allowing equal opportunities to present perspectives aids a local church in making an informed decision. Censoring the traditionalist perspective by calling it “disinformation” does not serve local churches well.

1. “Other paths for departure are available.” The article maintains that “churches have, on occasion, left the UMC before Par. 2553 was available. ... They still can.”

It is true that local churches have occasionally left the denomination before Par. 2553 was adopted. If a church was small and did not have valuable property, the conference would agree to let them go. This might happen once in ten years in an annual conference. I am aware of only a couple of large churches that were able to leave in this way. Sometimes, they were able to leave because the conference could not afford to assume the large debt on these churches’ property. However, now that dozens of churches want to leave, including churches having valuable property that could be sold to support the annual conference’s ministry, very few annual conferences are willing to let those churches go without a prescribed disaffiliation pathway.

Only two annual conferences have announced a specific policy for disaffiliation that will apply after December 31, 2023. And these policies depend upon the consent of the bishop (who in some cases will be new by the end of 2024) and the agreement of the annual conference. There is no certainty that even these annual conferences would allow large numbers of churches – or congregations that hold valuable property – to disaffiliate. A prescribed pathway in the *Book of Discipline* is the only sure thing, and even then, some UM leaders have found

ways to create loopholes or ignore such provisions when they want to.

1. “Fighting is unhealthy.” The article states, “just the act of taking the vote has divided churches across the United States. ... We need to move from a conflict-centered church to a mission-centered church. ... Extending the fight does not extend the Kingdom of God.”

There is no question that conflict in a church poses a challenge. If conflict is handled well, it can help a church’s ministry move forward. Handled poorly, conflict can devastate a congregation.

The same is true for a denomination. As the 2019 General Conference demonstrated, conflict in our denomination has reached destructive levels. If fighting were so unhealthy, centrists and progressives would have stopped fostering conflict over the church’s traditional sexuality standards that were affirmed at every General Conference since 1972. Instead, they kept promoting a fundamental change in the church’s beliefs and teachings around marriage and human sexuality, leading to the impasse following the 2019 General Conference.

In the aftermath, many church leaders, including Mainstream UMC, realized that, to resolve the denominational conflict, it would be necessary to allow conflict at the local level, as churches discerned whether their future lies within or outside the UM Church. That realization led those leaders, including Mainstream UMC, to endorse the *Protocol for Reconciliation and Grace through Separation*. That endorsement was intended to allow local churches to discern their future and potentially disaffiliate under more favorable terms than those contained in Par. 2553. Unfortunately, Mainstream UMC and other centrist and progressive leaders withdrew their endorsement of the *Protocol*, leading to a chaotic disaffiliation process that fostered far more conflict than was envisioned under the *Protocol*. If fighting were so unhealthy, centrist and progressive leaders would have kept their word and continued to promote the *Protocol* as the most amicable disaffiliation proposal available.

But now, having once endorsed a disaffiliation pathway that was more standardized and less costly, Mainstream UMC wants to end disaffiliations entirely. It is disingenuous for Mainstream UMC to claim to want to end the fighting when they have been part of promoting conflict in the church and abandoned the best opportunity available to minimize that conflict.

If fighting is unhealthy, so is coercing local churches to remain in a denomination that is changing its beliefs in a way contrary to the wishes of that local congregation. A forced covenant is no real covenant at all. That is what many churches find themselves in now, either because they have been denied the ability to disaffiliate under Par. 2553 or because their annual conference has imposed costs for disaffiliation that are impossible to pay.

Why is a disaffiliation pathway needed?

Simply put, a new disaffiliation pathway is needed to correct the injustice that has been done to some churches. Bishops have denied churches outside the U.S. the possibility of using Par. 2553 to disaffiliate. The few churches that have successfully disaffiliated outside the U.S. have mostly done so outside the boundaries of the *Discipline*. Most churches outside the U.S. have no wish to defy the *Discipline* to disaffiliate. In simple fairness, the UM Church should

provide United Methodists outside the U.S. the same opportunity to discern their future and disaffiliate as that given to U.S. United Methodists.

It is readily apparent from the Mainstream article that some U.S. centrist leaders do not think it is important to treat non-U.S. members fairly. In fact, the article contains no mention of the situation outside the U.S. Myopically, it treats the U.S. situation as reflective of the global situation, or else does not think it is important to consider the needs of over half the members of the denomination residing outside the U.S.

The other injustice needing to be corrected is how some congregations have been treated by their annual conferences. Some annual conferences have done everything possible to prevent any of their congregations from disaffiliating. Some had long, tortuous processes that discouraged churches from even considering applying to disaffiliate. Others forbid churches from hosting speakers to share a pro-disaffiliation perspective with the congregation or worked through pastors to prevent congregations from even considering the possibility. Most egregiously, some annual conferences have imposed draconian costs of 20 to 50 percent of the church's property value, as well as other fees and expenses that artificially inflated the cost of disaffiliation to the point of impossibility. One church in California would have to pay over \$60,000 *per member* to disaffiliate.

Furthermore, some bishops and district superintendents advocated for churches to wait to consider disaffiliation until after the 2024 General Conference. Their argument is that nothing has changed, that the *UM Discipline* still reflects the official position of the church. And that no one can predict what the General Conference may or may not do in 2024. The implied promise is that after the 2024 General Conference there will be a disaffiliation pathway for these churches to use. If the General Conference does not pass a disaffiliation pathway, that promise will be broken.

To rectify these injustices, members of the Africa Initiative (an organization speaking for and equipping African church leaders) have submitted a new Par. 2553 and another new paragraph allowing non-U.S. annual conferences to disaffiliate. Good News and our sister organizations have agreed to support these proposals as the best option to provide fairness for churches still wanting to consider disaffiliation, whether inside or outside the U.S.

History will look back on this time to see how we as Methodist Christians have treated one another. Let both history and our surrounding world see that Christians can be gracious to one another, even in conflict!

Thomas Lambrecht is a United Methodist clergyperson and vice president of Good News.

Doctrine, Spirit, and Discipline: A Holistic Vision for Church Renewal

by Matt Reynolds

To start we must all acknowledge that only the Lord sustains and grows his church. There are



no silver bullets or one-size-fits-all strategies.

The Holy Spirit animates his people, and ultimately the church does not belong to us. That said, I do believe there are reliable markers throughout church history that point to how we might partner with the Spirit in the renewal of Christ's church.

In naming these three aspects of church life Wesley has illuminated a brilliant, simple, and historically verifiable framework for church renewal. Each of these concepts is nothing particularly new from Wesley. Their combined force, however, represents the very best of Methodism and the fuel that drove the Methodist revival of the 1700s which had a sweeping impact on global Christianity. Moreover, as in other revivals and great moves of God in history, one can see a retrieval in these three areas whenever and wherever the church is revived.

Doctrine

Wesley's first deterrent to spiritual death in the church is doctrine. He insists that for Methodism to remain Methodist we must hold fast to our doctrine. This insistence gets at the heart of what we believe and teach. A.W. Tozer famously said, "What comes into a man's mind when he thinks about God is the most important thing about him." What we believe matters. Belief drives practice. Who is Jesus and why did he come? What is salvation and how is it attained? What is the Bible? What is the church? What is the church's role in the world? These sort of questions, alongside many others, have vast practical implications for how we live and function. Historically, the church has always wrestled with doctrine, but as humans we are prone to drift from even the most central treasure that has been handed down to us. New life in the church always comes as people are called back to the truth. Doctrine matters.

I witnessed this in my recent experience at my GMC annual conference. We lifted up Scripture as authoritative. We taught doctrines of salvation and sanctification with boldness. We named and celebrated Wesleyan distinctives. And my sense was that people were enlivened by the clarity around central doctrine. This gives me great hope for the Global Methodist Church, but we should not let our guard down. Every church and every generation has their own doctrinal temptations.

Spirit

The second named aspect of Methodism Wesley names is "spirit." I have asked multiple Wesleyan scholars what exactly he is referring to here and there is some ambiguity. It seems most likely Wesley uses the word "spirit" here in a more general sense, as in "ethos." If that is the case, then what was the spirit of early Methodism? The easiest way to express this is to point directly to the person and work of the Holy Spirit. Methodists were Spirit-filled. Their radical tendencies, their exuberant worship, their insistence on evangelism, and their well-documented experiences of God's manifest power all point to a spirit of Methodism that was characterized by the work of the Holy Spirit.

Why was the "spirit" of Methodists so crucial to Wesley? Because Methodists have never been about mere methods. We believe God is still actively at work in the world. Methodism is the grandfather to modern global Pentecostalism, the fastest growing religious movement in the world. Our methods have always been means by which we place ourselves in the environments where we can be filled and sent with the power of the Holy Spirit.

The Spirit's power remains central for church renewal today. No great move of God has ever been absent of encounters with the divine power of God made manifest through the Holy Spirit. What started at Pentecost continues to this day. It is no coincidence that wherever the church is growing, one finds unashamed openness to the supernatural power of God.

Discipline

Wesley mentions discipline. Discipline relates to the practical ways we order our lives. How do we structure our lives individually and corporately to live in sync with the doctrines we profess and the Spirit who animates our being? Methodists choose to place themselves in intentional accountable relationships and other diligent practices with the expectation of transformation. Attending to the means of grace like regular communion, searching the Scriptures, and private and corporate prayer can reshape our lives.

In the modern church it is more popular to talk about prayer than to pray. It is easier to sit through a study about sin than to meet with another brother or sister to confess sin. And it is more likely for church folks to talk about the need for evangelism than to engage in regular Gospel conversations outside the safety of the church. It is not enough just to believe certain things to be true; our belief must take shape in the way we go about our lives. Real discipline, in this regard, is essential to church renewal.

A Holistic Framework

In naming these three areas Wesley highlights that which has been central to the church across time and space. This holistic vision for Christian living takes us right back to Jesus himself. I am reminded of Jesus' conversation with the Samaritan woman at the well in John 4. He tells us the kind of people God desires to fill his church. "Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks" (John 4:23). A worshiping believer who lives in Spirit and truth is one who takes seriously doctrine (truth), Spirit, and discipline.

What do we believe and teach? How do we partner with the Spirit? What are the practical ways we order our lives in light of those two realities? Doctrine, spirit, and discipline...each is essential. At Spirit & Truth, the equipping ministry I founded and lead, we say it this way: We long to see the church fully alive by becoming empowered by the Spirit, rooted in the truth, and mobilized for the mission!

No Gimmicks

Notice that neither doctrine, spirit, nor discipline is flashy or new. The church is not revived through ingenuity or better strategy, but a recognition that God still works in the ways he always has if we are humble enough to make room for it. Notice also that these strategies for renewal do not depend on church size or budget. Every church can focus on doctrinal renewal, making room for the Holy Spirit, and teaching people to practice transformational disciplines.

What we need in the church is not something new. We just need to do what has always worked! As G.K. Chesterton famously said, "The Christian ideal has not been tried and found wanting. It has been found difficult and left untried." The original Methodist movement was not dynamic because it somehow discovered a fresh new way to follow Jesus. John Wesley, on the contrary, was obsessed with "the primitive church" and recovering that which had been lost in

the Church of England at the time. Methodists are, since our inception, a back-to-the-basics people.

As we approach the convening general conference in 2024, my longing and prayer for the Global Methodist Church is that we would again focus on these essentials that Wesley identified so many years ago. In the holistic renewal of doctrine, spirit, and discipline we may yet see a church in our lifetime that is anything but a dead sect and indeed has not only the form of religion, but the power.

Matt Reynolds is the founder and president of Spirit & Truth, a church equipping, resourcing, and missions ministry based out of Dayton, Ohio.

Firebrand is a ministry of Spirit & Truth.

Matt is an ordained elder in the Global Methodist Church.

For online giving click the [Vanco link](#)

You are welcome to mail contributions to the church at:
1548 S Hart St Rd, Vincennes, IN 47591 Atten: Cindy

ONLINE WORSHIP SERVICE :

[October 22, 2023 Worship Service](#)

[October 15, 2023 Worship Service](#)

To view past Worship Services and Sermons, go to [Community Church web page](#).

e-mail addresses and contact information

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