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PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH



SHARE & LIKE

SOCIAL MEDIA AND CHRISTIAN WITNESS





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- June 3** **“’Tis Grace Hath Brought Me Safe Thus Far”**
Judges 2:16-16:31
 Guest Preacher: Dr. Tony Higgins
- June 10** **“And Grace Will Lead Me Home”**
Judges 2:16-16:31
- June 17** **He Stayed Quiet**
John 7:1-13
- June 24** **Whales & Worms & Other Dangers for Reluctant Missionaries**
Jonah
 Guest Preacher: Mack Stiles

> FIGHTER VERSE

Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.

Deuteronomy 7:9

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Use the QR reader on your mobile device to sign up to receive each issue of *Perspective* by email.

Knowing the Body

[our newest members]

The following adults were voted into membership at the Church in Conference on May 20.
Please get to know and love them.

“By this all men will know that you are my disciples, if you love one another.” - John 13:35



Jaynie Chandler

Marietta, GA



Thomas & Lindsey Kesler

TJ

Smyrna, GA



Carolyn Davis

Mableton, GA

Knowing

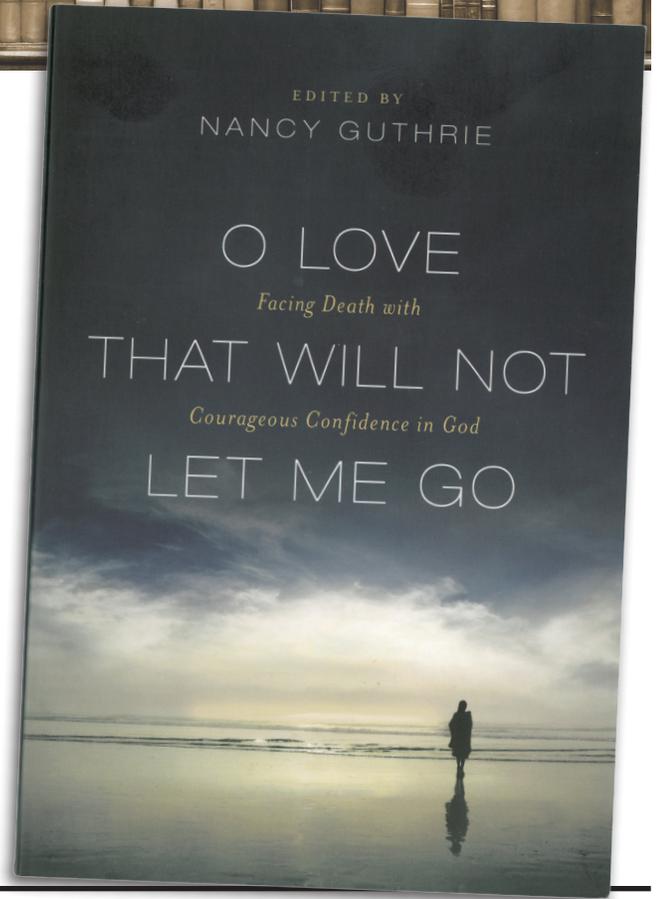
MVBC

Knowing MVBC is a four-session course that introduces you to life at Mount Vernon, covering the following topics:

- **Knowing Our Commitments: Church Covenant**
- **Knowing Our Beliefs: Statement of Faith**
- **Knowing Our Structure: Leadership**
- **Knowing How to Be Involved: Discipling & Serving**

Anyone interested in membership or knowing more about life at Mount Vernon is invited to **Knowing MVBC**. All four sessions will be offered Sunday, July 8, during the Sunday School hour (session 1) and from 12:15-2:30 pm (sessions 2-3). Lunch will be provided.

You may sign up on the edge of the bulletin, by contacting the church office at 404-255-3133, or by email at info@mvbchurch.org.



O Love That Will Not Let Me Go

Edited by Nancy Guthrie

Reviewed by Dustin Butts

"IN THIS WORLD NOTHING CAN be said to be certain, except death and taxes," those are the now famous words penned by Benjamin Franklin in 1789 as he reflected on the potential permanency of America's newly established constitution. No matter what we think about the certainty of taxes, we have to acknowledge that Franklin was at least half right. As Christians, we know both from experience and the witness of Scripture that death is a certain reality. And, yet, if we are honest, we probably spend more time each year thinking about our less-than-certain taxes than we do about the unavoidable fact that we will one day die.

Think about it for a moment. Apart from reading the previous paragraph, when was the last time you thought about death? When was the last time you meditated on it for an extended period of time? For some of us the thought may be quite recent. But for most, it has probably been quite a while. The truth is that many of us only think about death and dying when it is forced upon us by the death of a loved one, an illness in the family, or the realities of an aging body and declining health. And, even then, we tend to think about it for as long as we have to and then move on to something else.

In the past, believers spent a good bit of time thinking and writing about death and dying. They did so because they experienced the Bible's teaching on the brevity of this life. Life was hard and often short, so they labored to view it as a time of preparation for the life to come. Death was inevitable (and usually near), and they wanted to be ready to enter into eternity when it came calling.

The rapid technological and medical advances of the last century have served to drastically change the lives of American Christians. We live longer, healthier lives than ever before. Because of this, we have managed to lose sight of the thing that the Christians of previous centuries knew so well: life truly is a vapor. If we are honest, most of us struggle to live with our eyes fixed on eternity. And, when faced with the reality of death and dying, we often struggle to make sense of it all. The obvious corrective for our struggles is to regain a biblical perspective on death and dying so that we might live in light of these realities.

Recognizing this need, Nancy Guthrie has provided our generation a much needed gift by compiling *O Love That Will Not Let Me Go: Facing Death with Courageous Confidence in God*. The book is a collection of twenty-two meditations on death and dying adapted from the sermons and writings of both classic and contemporary Christian thinkers. Among them are men like Martin Luther, John Calvin, Jonathan Edwards, J.I. Packer, and John Piper. The book's twenty-two chapters are divided into four parts, each with a heading that describes the content of the meditations it contains. The parts have been arranged in such a way that each contains a wealth of biblical wisdom from both the present and the past.

The first part, "A Reality That Will Not Be Denied," is filled with works that focus on the unavoidable realities of death, suffering, and sickness. The authors lay out a number of misconceptions (both Christian and non-Christian) on these issues and provide biblical responses to those misconceptions. Of particular help to

me was the chapter in this section by J.I. Packer. Packer suggests five factors that have combined to make death “the great unmentionable” in our world today and then offers five pieces of advice for how Christians should think about death. His opening thoughts were especially convicting. Packer explains:

It has become conventional to think as if we are all going to live in this world forever and to view every case of bereavement as a reason for doubting the goodness of God. We must all know deep down that this is ridiculous, but we do it all the same. And, in doing it, we part company with the Bible, with historic Christianity, and with a basic principle of right living, namely, that only when you know how to die can you know how to live. (15)

The second section is entitled, “An Aim That Keeps Me Pressing On.” The writings it contains are all about the art of living, suffering, and dying well as a Christian. The section contains two extremely powerful personal examples of finishing well. The first is R.C. Sproul’s reflections on the last words his father spoke to him before his death: “I have fought the good fight, I have finished the race. I have kept the faith.” (64) The second example is that of John Eaves. Eaves died of a terminal illness just three months after preaching the sermon from which his chapter of the book was adapted. At the heart of his message was this simple statement: “Our witness for Jesus is frequently manifested in our absolute weakest moments rather than when we are at full strength” (71).

Part three, “A Hope That Saves Me from Despair,” is all about facing death with the hope of heaven. In this section, Richard Baxter provides some helpful thoughts on viewing sickness as a mercy of God. Thomas Boston’s chapter, “Comfort against Fears of the Dying Hour,” is incredibly helpful in addressing the fear of death. Boston considers and provides biblical answers for ten common fears that accompany the thought of dying. After answering the ten fears, he offers three “directions on how to prepare for death, so that we may die comfortably.” The third of these is to work to “wean our hearts from the world.” Boston explains,

Moderate your affections toward your lawful comforts of life—let not your hearts be too much taken with them... walk through the world as pilgrims and strangers...when a Christian’s heart is truly weaned from the world, he is prepared for death, and it will be more easy to him...we are ready for heaven when our heart is there before us. (117-118)

The chapters in the fourth and final section, “A Future That Will Not Disappoint,” serve to fix our eyes on the glories that await us when we pass, through death, from this life to the next. “The Day of a Godly Man’s Death,” a chapter by Jonathan Edwards, is a beautifully written comparison of the day a man is born and the day a godly man dies. Every word of his meditation serves to set our eyes on the glory that is to be revealed on that day. The section closes with a brief chapter by the English Puritan Richard Sibbes. He begins with a meditation on the fact that “God reserves the best for last” and closes with a few thoughts from the life of Paul on what it takes to enjoy that which God has reserved for his saints. Sibbes’ is a call to “look on death as a

passage to Christ, and look beyond it to heaven” (158).

The chapters in *O Love That Will Not Let Me Go* are short—ranging from 4 to 9 pages in length. Their brevity is deceptive, though, as you might have noticed from the quotes I provided. The content of each chapter is incredibly rich and lends itself to thoughtful meditation and application. My suggestion is to take the book one chapter at a time, possibly as a daily or weekly devotional reading to accompany your Bible reading. Reading a chapter in the morning prior to reading the Word served to focus my heart on eternity and remind me of how desperately I need the eternal perspective that the Scriptures provide.

You might also consider reading it together (slowly) with a friend or loved one. You could read a chapter or two, and then meet up for lunch or coffee to discuss what you read. You might also just get together and read it aloud. This is something my wife and I did a few times, and it resulted in a number of edifying conversations about life, death, and eternity—discussions about topics that would not have come up in the course of our normal, everyday conversations.

O Love That Will Not Let Me Go was compiled for Christians, and that is definitely something to keep in mind if you are someone who likes to pass good books along to others. The book is filled with hope, but it is a hope that is offered only to those who are in Christ. It will be of greatest benefit to believers, but might not be the best starting place for a non-Christian, particularly one who is wrestling with the death of a loved one.

One of the greatest beauties of the book is that it will prove profitable for believers of all ages. Both Christians standing on the edge of eternity and those for whom death seems an eternity away stand to benefit greatly from the thoughtful, biblical meditations that fill the pages of *O Love That Will Not Let Me Go*.

I believe it can also prove to be a source of encouragement for Christians who are in the midst of suffering or who have suffered the loss of a Christian loved one. But here, again, I would advise that you proceed wisely. In most cases the Word of God, accompanied by your presence, prayers, and thoughtful conversation will be a far greater encouragement than any book.

Guthrie assembled this selection of writings on death and dying together because she is “convinced that there is a real freedom, and even joy, in thinking it through, and that exploring death in light of the Scriptures can actually soothe our fears and infuse our thoughts about death with hope and peace” (9). And, after reading the book, I am convinced she is absolutely right. The essays contained in *O Love That Will Not Let Me Go* truly “help us to turn away from the pervasive denial about death that is in our culture, and to face squarely the reality of death through the more beautiful and ultimate reality of Christ” (10). This is something that we in the American church desperately need.

I wholeheartedly recommend *O Love That Will Not Let Me Go* to you. Its thoughtful meditations, in combination with your own study of the Scriptures it contains, will undoubtedly provide you with a thoroughly biblical perspective on death and dying—a perspective that will allow you to see all of life through the lens of eternity. ■

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SOCIAL MEDIA AND CHRISTIAN WITNESS



ON A FLIGHT TO CALIFORNIA in February, I sat beside a teenage boy immersed in the digital world of electronic devices and social media. I could tell from his clothes that he was a Muslim. So you would think that I, a Christian pastor, would have had an intriguing conversation about our faiths. But that didn't happen. He was so preoccupied with his electronic media that all I learned was that he was moving from Michigan to Arizona. That is all I managed to elicit during a four-hour flight.

I found this fascinating because I had a front row seat, literally, to what I had read about—a member of the “hypersocialized generation.” He was teenager losing his ability to converse with adults because of social media and its digital world. It was a feat of agility as he toggled between the games on his iPad and the music on his iPhone, then to a movie back on his iPad. Not only could I not keep his attention; the very devices he was consumed with weren't quick enough to keep him occupied. You could see his frustration when a game wouldn't load fast enough or when he had trouble with the plane's Wi-Fi. I nearly got ADHD just watching him go back and forth through all his apps.

Sadly, this boy represents the cultural challenge and new world that Christians must navigate. The challenge is multi-faceted. For many, knowing how to deal with social media and networking is a matter of parental oversight. This boy exemplifies many teenagers today whose parents don't know how to manage their children's hunger for social media. For some, it's a matter of education. Many Christians are uninformed about the world of social media and the relational effects it is having on people. For others, it's a matter of unmarked boundaries and constant social contact that makes the basic spiritual disciplines of Bible mediation, prayer, and listening to a sermon an intense labor of the will. But none of those issues are my concern in this article. I am concerned with our connection to the digital world and its effects on our Christian witness.

In a world of Facebook, Myspace, Blogger, Twitter, Google+, LinkedIn, Foursquare, Pinterest, Instagram, YouTube, Vimeo, App stores, text messaging, and even “old-fashioned” email, how do we rightly represent Christ? When relationships are fostered through subscriptions, retweets, hashtags, forwards, RSS feeds, and “shared” interests, how do we hold one another accountable to love our neighbors? How can we be “salt and light” in a world of “share” and “like”? *The biblical imperative is that we are to keep our conduct honorable so that people may see our good deeds and glorify God even in a digital world.*

Qualifier

Let me begin with a few assumptions. First, I believe there is a legitimate and valuable use for social media. Neither the Internet nor social media are inherently evil, but both are used for evil and good. Second, social media has changed the way people relate, and it is not going away.

As I write this, I'm looking at pictures of Mark Zuckerberg, the founder of Facebook, and other people from my generation in their blue jeans, tee shirts, and hoodies as the opening bell rings while Facebook goes public on Wall Street. We have fed the beast of social media to the point that it could be the new dot-com

Social media has changed the way people relate—

and it is not going away.

boom for the nation's economy. Lastly, I write as a user of social media and not simply an observer. I know the difficulties of navigating the digital world. #iamconnected

The Social Allure

My biggest concern is the need to avoid the inappropriate use of social media and online interaction—a type of use and interaction that is unbecoming of a Christian and damaging as a witness to the Gospel. I've seen things posted by professing Christians on a number of occasions that have made me cringe, and I wonder if the person ever thought about that fact that he or she professes Christ before all their “friends,” “followers,” or “subscribers.” There have been times when I have posted or have been tempted to post a comment that just wasn't above reproach. I have admonished and been admonished for things shared online. It is not simply that we should avoid sin; it is also necessary for us to be discerning, loving, godly, and blameless in our use of social media. This seems to be the hardest area to navigate, and it is because there is an unusual and even addictive allure to social media.

There is the allure to connectivity. No one wants to be left out of the loop. Think back to middle school or high school when a secret was withheld from you. You felt isolated and in a sub-social class from all of your friends. For some, social networking is a way to stay in the loop.

Someone immersed in social media doesn't read the newspaper; they scroll through their Twitter feed on their phone and read the headlines. If a caption interests them, they may click on it and read a couple of paragraphs. While reading, they're alerted to a Facebook post about the latest Hollywood death and some sentimental comment like “R.I.P. You filled my teenage years with much joy and song.” This Hollywood death alert is then interrupted by the email alert from Groupon about the latest deal to their favorite restaurant. But to finish reading the details of the offer, they have to ignore the text message from their friend, asking them if they saw their Facebook post about the Hollywood death. And all of that information is taken in while sitting at the red light. People are constantly connected to a world of instant information, a connectivity that is deeply alluring.

But eventually the information would (and does) get overwhelming and boring. What keeps people coming back is not necessarily the information, but the people with whom the information is keeping them connected.

The most alluring thing is the *relational connectivity*. This can be one of the positive aspects of social networking. I've heard stories about high school friends who were rebellious non-Christians coming to know the Lord. I've heard of some who simply were

not walking with Christ, but the examples of their online friends encouraged them to renew spiritual disciplines. That type of relational connecting was hard to come by just 10 years ago. Social media allows us to keep up with our friends, family, acquaintances, favorite athletes, famous Hollywood stars, and so many others. These real life people and relationships are what keep us coming back for more and making use of multiple social networks. And these relationships can be spiritually valuable.

There is also the allure of public dialogue with the sense of private security. This is one of the more dangerous temptations. Most of the interaction is public. What someone writes online is available for many to see, and it's not simply seen by those who we explicitly grant access. And posts intended to be private run the risk of mistakenly becoming public. Case in point: Anthony Weiner.

Our problem, however, isn't with the public nature of social media. That is *exactly* what we like! It's part of the relational connectivity. It's like being in a room with all your favorite friends, past and present. And everyone gets to talk at the same time about whatever is on their mind with the freedom to go in and out of the conversation whenever and however they please. It's the social party that is personally tailored to everyone. We are drawn to the public dialogue even with people we don't know.

The aspect of social media that makes this public dialogue so frightening is that we're virtually connected to hundreds of people while physically sitting alone. This type of isolation with no one physically watching or listening gives us a *sense* of security and privacy. Our Facebook posts, blog comments, or tweets are always said with exactly the right tone...in our head. That smiley face :) is intended to convey the smile on our face... that no one can see. The 140 characters of sarcasm were playful... when we said them out loud for no one to hear.

Anyone who has ever been confronted in person about something they've said or posted online knows how superficial this sense of security and privacy really is. There is something unique about looking a person in the face. Many of us are quick to post a comment that we would never say to someone's face.

When I was in middle school, my mother took me to buy a cassette tape that I really wanted. On the way home, she wanted to listen to it, but I wasn't so keen because the album's cover song had some explicit language. There was no use trying to fast-forward it and say, "I don't really like this song" because she liked the rhythm and beat. But when she heard the vulgarity, she was appalled. I'll never forget the embarrassment and shame I felt, especially when she threatened to make me listen to it in front of my youth pastor. (Horrible thought!)

I should have felt shame even when she wasn't there to hear it, but I didn't. There is something about the physical presence of another individual that makes us more hesitant to say and do things because we know they're watching. But online interaction invites participation without that strong sense of accountability and public exposure.

Lastly, there is the allure of feeling empowered. Social media has a way of making everyone a news analyst, BFF, poet,

comedian, photographer, writer, scholar, theologian, socialite, chef, the best and worst parent, and the list goes on. That sense of security and privacy makes us feel that we are empowered to recount experiences, share struggles, reveal deeply personal matters, be self-deprecating and self-exalting, and say things that we never would—were we not in a virtual world.

Social media also makes us feel empowered because it is predominately not a place where we are required to share sustained or clearly articulated thoughts that are checked and edited. It's a place for sound bites and one-liners. It's a place of pithy sayings that anyone can devise. This is inherent to Twitter, which limits tweets to 140 characters. You have to be brief and to the point. The very nature of it invites people to say whatever comes to their mind.

So just now, I pulled up my Twitter account to read the following from a friend: "We flew from Washington to Atlanta in an hour and twenty minutes. It usually takes an hour and fifty minutes. I'm confused." That is an example of how social media's format of communication is intended to be relatively short and relatively thoughtless, which makes people feel empowered to say whatever comes to their mind. Facebook invites you to update your status by answering "What's on your mind?"

Even blogs generally lack the lengthier articulation and research historically associated with sharing one's thoughts and ideas. This is why some scholars hate social media. But it's the perfect venue for the average Joe and Jane to share whatever they fancy. All that is required is an email and password.

These three allures are strong and arguably addictive even for Christians. They cannot be underestimated. Now that they have been identified, here are some biblical standards for Christian witness necessary for navigating the social allures.

Wisdom, our conscience, and the Holy Spirit

**will let us know when some
conversation "threads"
are best left alone.**

The Christian Witness

Tame your (virtual) tongue. One way to bring disrepute to the name of Christ is hypocrisy. Some non-Christians say that they don't believe Christianity, not because of the Bible's claims, but because of the hypocrisy in many Christians' lives. They don't see a changed life.

James warns that hypocrisy can be present in our speech. He wrote, "With [the tongue] we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers [and sisters], these things ought not to be so" (Jam. 3:9-10). Faithful Christian

witness requires consistency in speech. It is hypocritical to profess Christ and with the same mouth tear down others.

How does this impact our interaction through social media? At times we should refrain from participating in some online discussions. Wisdom, our conscience, and the Holy Spirit will let us know when some conversation “threads” are best left alone. Just as there are conversations and jokes told around the “water cooler” at work that we don’t engage in as Christians, so it is online. Even the simple click of “like” or “share” to something inappropriate can harm our Christian witness.

Furthermore, our online dialogue should be consistent with who we are in person. There are some people who are one way face-to-face and entirely different online. That can be especially damaging when our online persona is contrary to our Christian persona. It leads others to ask, “Who is the real you?”

James points out how destructive the tongue can be: “And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell” (Jam. 3:6). It is easy enough to burn up a relationship with words face-to-face. Add the complexities of online and written communication, and we’re bound to eventually write something destructive to or about our “friends.” It is an art form to accurately convey tone and emotion in written communication. And it’s laborious. How many times have you drafted a pointed email or message and had to proofread it numerous times to ensure there was clarity and charity? It’s not easy.

Given how easy it is to be intentionally or accidentally destructive with our virtual tongue, it is best to have certain conversations on the phone or face-to-face. When a chat or message thread becomes long, tedious, and tense, it’s best to continue it where you can physically hear one another. Christian witness requires every effort to relate to others with love, humility, and graciousness in speech. Otherwise, we’ll leave a trail of Christians and non-Christians who have virtually and literally “defriended” us.

Remember not to put up a (virtual) stumbling block. Paul wrote, “But take care that this right of yours does not somehow become a stumbling block to the weak” (1 Cor. 8:9). The context is that some Christians ate food offered to idols. Eating such food wasn’t inherently sinful because “food will not commend us to God. We are no worse off if we do not eat [food offered to idols], and no better off if we do” (v.8). Yet, Paul knew that some Christians could be tempted to stumble back into idolatrous worship if they ate such food because of its association with their previous way of life. Thus, Paul encouraged the “stronger” Christians to be mindful of the “weaker” when exercising their right to eat.

So does this mean we should watch which restaurant we “check into” on Foursquare? Of course not! Take every discount you can get!

Social media is often a window into a person’s life. We learn a person’s religion, interests, marital status, education, favorite

TV shows, books, music, and more. We know one another’s web of relationships. And that’s just the information we share in starting a Facebook account. Given a little bit of time, people share pictures of their kids, what they ate for dinner, and “what’s on their mind,” even if it’s about some of their relationships’ most intimate details. Spend enough time on social networking sites, and you’ll get to know a lot more about people than you may have expected.

With such personal details of life revealed for the watching world, Christians must “take care” that some details, while inoffensive, are not a cause for others to sin. Social media invites us to share matters of Christian freedom. But Christian witness requires that we share matters of conscience always with the spiritual well-being of others in mind. One helpful question may be: “Would my non-Christian friends learn more about the truth of Christianity or Christian freedom from my use of social media?” For example, care should be given to the way we express our political views, our attitude toward and use of alcohol, or our choice of literature. We have liberty to disagree on these issues and our interaction about them online should be charitable and seek to esteem Christ above our personal conviction.

The crucified Christ is a stumbling block to non-Christians. Let us not make our lives one. And let our lives not be a cause for the stumbles of our Christian brothers and sisters either. Rather, let us share our lives—and even forfeit our freedom—through social media for the edification of one another.

Lastly, season and light up the (virtual) world with the kingdom of God. Jesus said, “You are the salt of the earth...let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Mt. 5:13, 16). Because social media is a window into our lives, it begs the question, “What is our life like?” Are our lives characterized by citizenship in the kingdom of God?

Please do not interpret my warnings and concerns as a prohibition against social media. I’m not saying that at all. I’m happy for us to share our lives, and I encourage relationship building through social networking.

Are the lives we share online consistent with who we really profess to be? Look back at your own Facebook posts and tweets and see if your life is a light to the gospel. Do your comments and messages season the virtual world with Jesus’ reign over your life? Would others see work of the kingdom if all your online information were gathered into one catalog for everyone to read? There may be legal battles about the ownership and the right to privacy over our online information, but God needs no court’s permission to see our digital lives. Christian witness requires that the lives we share in a virtual world lead others to glorify God. So use social media if you desire, but use it for the glory of God.

Email, text, or tweet me your questions or comments. Better yet, let’s unplug for an hour and have an old fashion conversation over lunch. [#graceandpeace](#) ■

~ Brad Thayer

June 2012

3	<p>▶ 12:30 pm VBS Workday</p> <p>▶ 6:00 pm Lord's Supper</p>	4	<p>Vacation Bible School ▶</p>	5		6	<p>▶ 5:00 pm VBS Family Night</p>	7		8		9		10		11		12		13	<p>▶ 5:00 pm Summer Dinner Pricing Starts</p>	14		15		16		17	Father's Day	18		19		20		21		22		23		24	<p>▶ 10:30 am Guest Preacher: Mack Stiles</p>	25		26		27		28		29		30		1		2	<p>▶ 9:00 am VBS Workday</p>
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EVENTS ◀ ▶ BIRTHDAYS

Churchwide ▼

June 3 6:00 pm Lord's Supper

We encourage members to examine their hearts and relationships with one another in preparation for this celebration of Christ's death and resurrection.

Children ▼

June 2 9:00 am VBS Workday

June 3 12:30 pm VBS Workday

Help us get ready for VBS and go back in time to the events that changed the world! We will transform the fellowship hall, classrooms, and hallways into a Jerusalem Marketplace.

June 4-8 9:30 am Vacation Bible School
(See ad on below.)

June 6 5:00 pm VBS Family Night

VBS Family Night will be in the fellowship hall. Dinner starts at 5:00 pm, and the program will start at 6:15 pm and will be in lieu of all Bible studies. All are invited to attend to hear the children sing and share what they have learned from VBS.

1 Ann Barnes
Heidi Neal
Wanda Patterson
4 Pat Knowles
Judy Kuhlman
7 Jonathan Mosby
Robert Versele
8 William Long
9 Claudia Payne
10 Stan Thompson
11 Chris Spruill
12 Abigail Higgins
13 Rebecca Cox
Brittany Nash
15 Gayle Hynds
16 Helen Carter
Kris McCleskey
17 Corb Hankey
Ben Hudson
Julia Johnston

18 Kris McNeese
Jeffrey Timmons
Doug Young
20 Carolyn Chatham
21 Carrie Rochester
22 Michelle Hoover
Holly Reeves
Rosie Reeves
23 Paula Costello
Ethan Meadows
24 Cameron Davis
Bill Frantz
Matthew Reid
27 Joy Hudson
Hubert McDonald
28 Kelly Dudley
Michael Guobaitis
Barbara Hodge
30 Joel Andrews
Justin Weltscheff



Vacation Bible School

June 4-8

It's time for another Holy Land Adventure!

Last year we visited Galilee by the Sea, and this year we are going to the Jerusalem Marketplace! VBS is scheduled for June 4-8, 9:30 am - 12:15 pm, and is for ages 5 years old (9/1/12) - rising 6th grade (completed 5th).



Mount Vernon

BAPTIST CHURCH

850 Mount Vernon Highway NW
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