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PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

Pray
the Word



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STAFF > SERMON SCHEDULE

- February 3** **Will You Fear God?**
Malachi 3:13-4:6
- February 10** **Longshots Made Likely**
Ruth 2
Guest Preacher: John Onwuchekwa
- February 17** **Jesus, the Healer**
John 9:1-12
- February 24** **Jesus, the Prophet**
John 9:13-34

> FIGHTER VERSE

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.
¹⁶ For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.

I John 2:15-16

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Use the QR reader on your mobile
device to sign up to receive each
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Knowing THE BODY

our newest members

The following adults were voted into membership at the Church in Conference on January 27, 2013.
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



Ben & Celina Desantis

Jemma

Atlanta, GA



Kylie Jenkins

Marietta, GA



Mike & Eileen Pacetti

Sandy Springs, GA



Michael & Dinah Stephens

Kylie, Madison, Parker, Isaiah, Halle

Marietta, GA

Practicing Hospitality

by Pat Ennis & Lisa Tatlock

Reviewed by Doug Young

HOSPITALITY HAS ALWAYS BEEN OF great importance to the church. But after reading *Practicing Hospitality: The Joy of Serving Others* by Pat Ennis and Lisa Tatlock, I'm convinced that most of us do not have a clear biblical understanding of hospitality. The problem is that most Christians have not understood the central role of hospitality for ministry, for outreach, and for gospel witness in our communities. We often offer up excuses or by default let the months slip away without opening our homes to fellow believers, the lost, those in ministry, neighbors, international students, widows, the grieving, or singles. At the heart of our neglect is *thoughtlessness and lack of conviction that our homes are central to gospel ministry*.

This book will galvanize those who are both practicing hospitality and those who are not. It addresses our neglect, by showing its clear connection to the Christian's calling, and addresses our thoughtlessness by unfolding a systematic theology, of sorts, for hospitality.

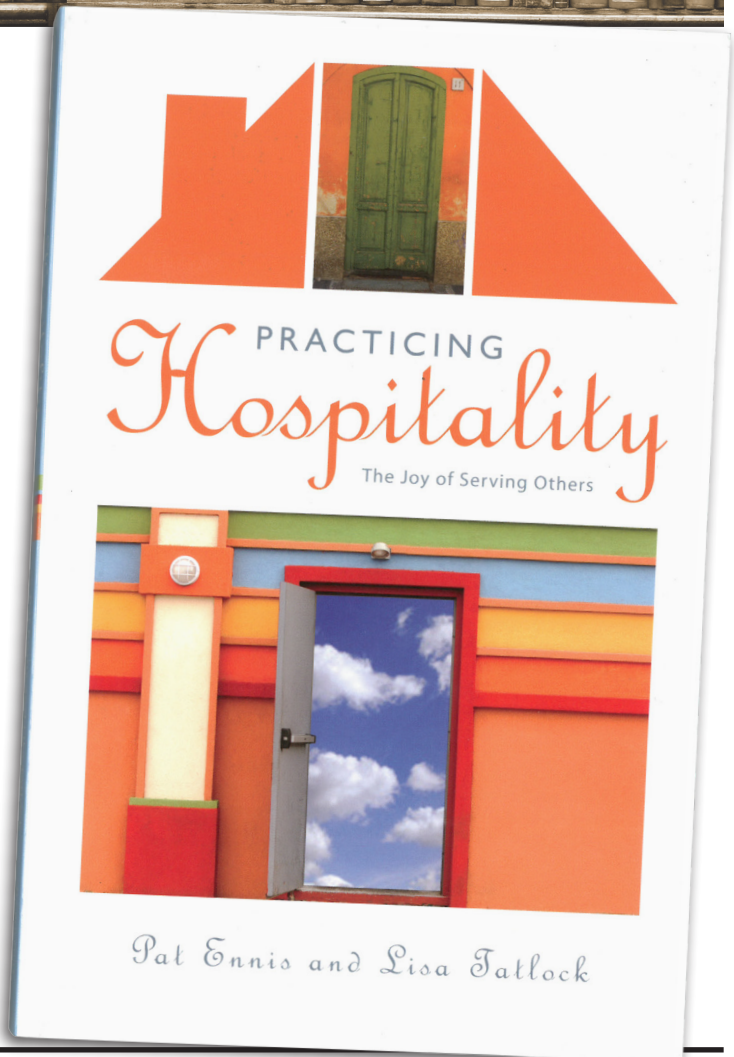
Every chapter is based on a biblical concept and the Scriptures are peppered throughout. They also provide excellent questions for discussion and numerous recipes at the end of

each chapter. While the book is written to women specifically, its principles can be applied to men, women, and families. In fact, married men should do all they can to partner with and empower their wives to grow in the grace of hospitality. This book will help.

The chapter titles reveal the concerns of the book:

1. Hospitality and Character
2. Hospitality and Strangers
3. Hospitality and Family
4. Hospitality and Management
5. Hospitality and Your Home
6. Hospitality and Others
7. Hospitality and Culture
8. Hospitality and Ministry

Ennis and Tatlock gleaned insight from other authors and contributors. They provide detailed examples to illustrate their



ideas from their own experience and from the experiences and practices of other women who are dedicated to opening their homes.

Practicing Hospitality seeks to answer the question, “What makes a person or home hospitable?” Its foundational principle comes from Hebrews 13:2, which says, “Do not neglect to show hospitality to strangers.” Ennis and Tatlock write about the character and practical skills necessary to make opening our homes a joy. Hospitality should not only encourage strangers and guests but it should encourage you and your family as well. The authors provide a map for making this a reality.

But hospitality has more “moving parts,” than many of us realize. And though many of us snicker when we hear references to the Home Economics classes that have all but disappeared today, reading this book made me realize how tragic that is. Both authors taught in the Home Economics Department at the Masters College in Santa Clarita, California. Their background enables them to write in a practical and thoughtful way — to help us think through the details. In fact, *Practicing Hospitality* could be called “An Anatomy of Hospitality.” Its practical instruction comes from two ladies who take the command to show hospitality seriously.

The authors begin with the issue of character. There is an unavoidable intersection between character and hospitality. Opening our homes to practice hospitality is a living laboratory for Christian growth and character. It is simply not possible to be a good host or hostess without Christian character. Ennis writes, “Only as I allow my heavenly Father to refine my character will I possess an open heart that allows genuine love to be expressed in my home” (39). She uses the word “hospitality” as an acronym for Christian character: humble, obedient, sincere, prayerful, interested in integrity, trustworthy, adopted into God’s family, led by the Spirit, instrumental in producing righteousness, thankful, and yielded. She unpacks each character trait one at a time and reinforces the need for Christian character throughout the book. This chapter clarifies how hospitality is central to our sanctification and growth in giving, serving, and the discipline that it takes to plan, organize, and prepare for guests. Christian character is central to biblical hospitality.

Management is also a central component to hospitality. Tatlock writes, “Management skills are important for Christian women primarily because such skills are the key to extending hospitality with ease, enjoyment, and resourcefulness” (103). She suggests that planning and organizing are the key skills for hospitality and that being a good steward means becoming a “planner of generosity.” “Three strategies to assist you in the planning process include: refuse idleness, manage your home, and prepare for graciousness” (104).

Organizing, on the other hand, includes having a clean and orderly home. Families are often hindered from practicing hospitality because the discipline of keeping an orderly home is not in place. Tatlock suggests a worthy goal is to be in a position to receive guests at any time. She emphasizes the

critical nature of both planning and organizing, “Managing your home allows you to pursue hospitality” (107). She helps the reader think through practical steps toward an organized home: storage, weekly cleaning schedule, and daily cleaning chores. “Your goal is simply to make cleaning and organizing a regular habit so that you experience greater freedom in opening your home” (111). She also gives helpful instruction for planning, from practical decorations and recipes to establishing a purpose for your hospitality. Many ladies will find the suggestion to set up a Hospitality Notebook very insightful. The practice of keeping such a notebook will take intentionality to a new level.

Also helpful is the idea of considering meaningful questions for your guests. With a little thought, good questions promote good discussion and provide the setting to getting to know one another. Many excellent questions are included. The common theme is that intentionality is key. “By investing the time and energy to think in advance about your menus, supplies, and goals for hospitality, you will be free to focus on what is most important in biblical hospitality — people — and meeting their needs” (122). This is management in the service of Christ.

This chapter is especially helpful because it clearly shows that how we order our homes is not just a private affair. If Christians are called to open their homes for hospitality, then the management (or mismanagement) of Christian homes is a gospel concern. Our community and the world are impacted by our readiness to open our doors. Our readiness is an eternal concern.

One of the most penetrating emphases of the book is the idea that homes are a center for evangelism. “As you study Scripture you find that the home, not the church, served as the center for evangelism in the early expansion of Christianity. Michael Green writes, ‘One of the most important methods of spreading the gospel in antiquity was the use of homes’” (136). What is unique in this book is how the authors show how management skills dovetail with evangelism and meaningful fellowship. Readers will also appreciate their instruction on cultural differences to consider when hosting internationals.

The reader should keep in mind that the authors present a glorious ideal. And while we might like to practice hospitality the way it is presented in this book, it would be wise to take baby steps in that direction. Rather than being discouraged that practicing hospitality is overwhelming, use the book as a resource while you grow in the practice of hospitality.

Women who have a passion for biblical hospitality and a desire to spread a vision for this vital ministry should be encouraged to initiate gatherings where ladies can be mutually encouraged to grow in this area. If a growing number of families adopted the principles and practices of this book, the church will be strengthened and God will be pleased. *Practicing Hospitality* would make an excellent book study for one-on-one and group studies. It’s not too late for a new year’s resolution to grow in faithful hospitality this year. Buying and reading this book would be a great place to start. ■

In Washington, DC, it's all about relationships. A lobbyist is only as good as the contacts he has. It's not the size of his address book that matters, but the willingness of powerful people to return his call. This is why time spent in Congress can so quickly turn into a lucrative career lobbying. It's the personal friendships with politicians in power that matter.

But this isn't a real friendship, is it? In Proverbs we learn, "The poor is disliked even by his neighbor, but the rich has many friends" (14:20). A real friendship cannot be built on the prospect of financial gain. It is rooted in love and faithfulness. Another proverb: "A friend loves at all times, and a brother is born for adversity" (17:17). This is the kind of friend we want. And when we are thinking rightly, we know that when all is said and done, it is this kind of friendship that really matters. The American philosopher, William James, put it well, "I am done with great things and big things, great institutions and big success, and I am for those tiny invisible molecular moral forces that work from individual to individual."

A day will come for most of us when we will know whom our friends are. When you can no longer drive your car or live in your house. When, like that famous character in Shel Silverstein's *The Giving Tree*, all you have to give is your stump — on that day you will know who your friends are. Relationships matter.

Pray the Word

But as important as our relationships with one another may be, they pale in comparison to our relationship with God. He designed us to need one another, yes. But more than one another, we need the Lord. When you read the Scriptures, you will find plenty of calls to brotherhood (John 13:35; Acts 2:42; Rom. 1:10). But woven through every chapter of the Bible is the call to personal dependence upon God.

Think of Hannah who struggled with infertility. She poured out her soul to God, and he remembered her (1 Sam. 1:11, 19). Think of Elijah who faced that attack of false prophets. Elijah sank into a state of depression; he wanted to die, and the Lord came to him in “the sound of a low whisper” (1 Kings 19:4, 12). Think of David who, more than once, felt weak and powerless. David prayed, clinging to knowledge that in the end he would rejoice in God (Psalms 61-63). Think of Isaiah who was given a vision of the new heavens and earth (Isaiah 65:17). God revealed to Isaiah a place of joy and peace. But God also said that it would be a place of uninterrupted fellowship with him: “Before they call I will answer; while they are yet speaking I will hear” (Isaiah 65:24).

Friendships among people are important. But they pale in comparison to the relationship we can have with our Creator and Redeemer. As much as we should all want friends, your greatest desire should be that the Lord, himself, would call you, “friend” (James 2:23).

And if we are God’s friend, what will we do? We will pray. A number of years ago, fifty men and women attending a Christian conference offered themselves up for the mission field. A little later, they were interviewed and asked questions about their interest in missions and about their personal, spiritual lives. Only six percent said they had regular times of being in God’s word and praying. What about you?

If we are honest, we have to admit that too often our prayer lives are on life-support. They lack the fire we see when we read the Psalms. Even in our churches, so much of what we do seems to run on the engine of great ideas and organization instead of the engine of great prayers. We don’t want it to be like this. If the nations are going to be reached, if families are going to be healed, if our churches are going to experience the powerful work of the Holy Spirit, it will be because God graciously chose to answer the prayers of His people.

My prayer is that this article would reignite in your life a passion to pray. Therefore, I want to make three simple statements about prayer that I intend to be of practical use in your personal, spiritual devotion. First, prayer is an act of faith. Second, prayer is a struggle. Third, prayer works.

Prayer is an act of faith.

When we go to the Lord in prayer, we are showing that we trust him. We all know that prayers can be public acts of self-righteousness. Jesus constantly rebuked people who prayed in public in order to look good. This should be a warning to those of us who pray publicly. We should not pray to be seen but to honor the Lord and encourage one another.

It is more difficult, though, to be a hypocrite when the majority of your prayer life is private. It is unlikely you are praying

for the applause of men if God is the only one listening. When I picture my devotional life, I imagine an iceberg. Most of it is underwater, just the tip can be seen. That’s how it should be with us. When others see our relationship with the Lord, they should be seeing only the tip of the iceberg.

So how is prayer an act of faith? *First, because when you pray you are showing that you believe God cares.* In Psalm 102, the psalmist wrote, “Hear my prayer, O LORD; let my cry for help come to you. Do not hide your face from me when I am in distress.” Why would he pray these words unless he really believed that God cared for him? Why would Jesus teach us to pray, “Give us today our daily bread” unless he had faith that the Father cares for us? No matter our circumstances, the simple act of praying is a profound act of confidence that the God, who has numbered the hairs on your head, cares about the struggles in your heart.

So, pray with confidence that God cares. When I became a father a few years ago, I finally understood Matthew 7:11, where Jesus taught that God loves to give good gifts to those who ask him. Christian, God cares about you a thousand times more than you could ever possibly care about your own children. His love and compassion are infinite. Go to him with the confidence that he cares for you.

Second, prayer shows you have faith that God is sovereign. Prayer is the evidence we believe God can act. He can really do something! Over the years, as my children have gotten older, they have come to repeatedly pray, “Dear Lord, we praise you because you can do anything.” That is a prayer we should never outgrow. After all, why should we even open our mouths in prayer unless we are convinced that God can change us, change our neighbor, and change the world? J. I. Packer began his book, *Evangelism and the Sovereignty of God*, with these important words:

I do not intend to spend any time at all proving to you the general truth that God is sovereign in his world. There is no need; for I know that, if you are a Christian, you believe this already. How do I know that? Because I know that, if you are a Christian, you pray; and the recognition of God’s sovereignty is the basis of your prayers.

How right he is. Nothing will lead us to our knees as quickly as a robust confidence that God can do anything. Pray, then, with the conviction that God is sovereign. Because he cares, there is no prayer too small. And because he is sovereign, there is no prayer too big. His sovereignty does not mean you will always get what you ask. But it does mean that God is able, and when we pray we should do so with the conviction that he can turn our lives upside down.

Third, prayer shows faith that you have been reconciled to God through Christ. Many of us are tempted to believe that God accepts us because we pray to him. This is guilt-driven prayer. We pray because we want to “get right” with God. That is why extended times of prayerlessness lead to such frustration and discouragement. We think God does not accept us because we have not faithfully prayed to him. And the longer we feel unaccepted by God, the harder it is to go to God in prayer. Vicious circle.

But our thinking on this matter is corrupt; we have turned Christianity on its head. We have started viewing prayer as *means* to acceptance instead of as a *response* to acceptance. Before we try harder to pray, we had better revisit the gospel of Jesus Christ. If you are a Christian, you pray because you have been adopted into God's family through the atoning work of Jesus Christ (1 Pet. 2:24; 2 Cor. 5:21; Gal. 2:20). As a child, we now have freedom to go to God by the power of the Holy Spirit. So Paul wrote, "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father'" (Gal. 4:6). What can a Spirit-filled Christian do? "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16). God, who has already accepted us in Jesus Christ, is now eager to salve our wounds with mercy and grace. We shouldn't pray in order to be accepted but because we have already been accepted (Eph. 6:18; Phil. 1:19; Jude 20).

A proper understanding of the Gospel is essential to a healthy prayer life. If you are constantly discouraged because you are not praying, that may very well be because you pray as if your prayers will make God approve of you. We are all tempted this way. Certainly if you are not praying you should pray more. But the reason you are not praying is your faith in the Gospel has become as dull as a butter knife. You need to go back to the Gospel, remind yourself that Christ has paved the way for your prayers.

Prayer is a struggle

In the first century, Paul wrote a letter to the church in Colossae. At the very end he sent greetings from several of their friends, one of them being a man named Epaphras. Epaphras was a church planter. In fact, we know from Colossians 1:7 that it was Epaphras who started the church in Colossae. Notice what Paul said about Epaphras's prayer life: "Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God" (Col. 4:12). The Greek word behind "struggling" is from *agonidzomai*, where we get our English verb, "to agonize." Epaphras labored in prayer for the church. It was work. It was not easy. It was a struggle. Being filled with the Holy Spirit does not mean our prayer lives will be effortless.

Let's explore why prayer is a struggle for us today. *First, prayer demands constant commitment.* Paul made it clear that prayer is not something we do once a week, or even once a day. Prayer is a lifestyle. Paul told the church how he prayed for them "constantly" and "at all times" (Rom. 1:9). Paul said he prayed "on all occasions" (Eph. 6:18). Paul never stopped praying for the Colossian church (Col. 1:9). He was devoted to prayer and watchful (Col. 4:2). He never stopped thanking God for the Thessalonians or Philemon (1 Thess. 1:2; Philemon 4).

Are you praying constantly? And not just at one time of the day, but every hour of the day? How quick we are to read a devotional and then to go throughout the day as if we are not dependent upon Christ for every breath we take. Prayer demands a constant commitment.

Second, prayer demands personal holiness. I need to be careful here. I don't want anyone to think that you have to clean yourself up to pray. Remember, we pray because we are accepted; not to be

accepted! But let us strive to approach the Lord in holiness. Paul called upon believers to lift up holy hands in prayer (1 Tim. 2:8). The command is to pray without "anger or disputing." We are to be at peace with one another. "Holy hands" refers to hands that have been ritually cleansed. They represent a clear conscience before the Lord. When James wrote about the prayer of a righteous man being powerful and effective, he wasn't merely referring to someone who has been declared righteous, he was referring to someone pursuing the Lord in holiness (James 5:16).

Prayer is the evidence we believe God can act.

So, a healthy prayer life is possible only because of the blood of Christ. But, we must not come to God carelessly as if it doesn't matter how we live. He is a holy God and so we must come to him humbly. This makes sense of Romans 12:1-2. Paul calls us to present our bodies as living sacrifices, *holy* and acceptable to God. God has never sent me a telegram with instructions about where to move, whom to speak to, or whom to marry. But his Word and his will are the most clear to me when I am the most pure for him.

Third, prayer demands sincere compassion. Epaphras had a genuine love for the Colossians. He struggled for them because he loved them. He wanted them to know and serve and grow in the Lord. It's impossible to read through Paul's letters without being overwhelmed by his love for the lost and for the churches he'd planted. In Romans 15:13, Paul prayed the church would be filled with God's joy and peace so that they would overflow with hope. And observe Paul's prayer to the church in Ephesus:

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God (Eph. 3:14-19).

You might ask, "Where did Paul get this kind of compassion? Why did he have such a heart for God's people?" The answer is that the Spirit of Christ filled him. It was Jesus who, while hanging on the cross, prayed, "Father, forgive them, for they do not know what they are doing." The moment before his death, the only *unjust* death in all of human history, Jesus prayed for rebels like us. He had compassion. When the Spirit of Christ is in us, we have the compassion we need to pray for others as well.

Since we believe in a sovereign God who answers the prayers of his people, let us overflow with compassionate prayers for real people who need the gospel of Jesus Christ. We have not yet truly prayed until we have struggled in prayer by praying continuously, by praying in holiness, and by praying with compassion.

One very practical way that we at Mount Vernon struggle in prayer together is at our Sunday evening service. Every Sunday at 6:00 PM,

we meet together devoting the majority of that hour to pray. There is nothing fancy about this meeting, but I know that Satan hates this time because the church is struggling, together, in prayer.

Prayer works

Paul encouraged the Christians in Philippi to pray broadly, “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” (Phil. 4:6). We are called to have faith that when we pray our sovereign God will answer. The answer may be, “no.” We have no guarantee that God will give us whatever we ask. The promise is that he will do what is best. Thus, Paul went on to tell the Philippians that upon prayer, “The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

This is what I mean when I assert that prayer works. Our job is not to go the Lord expecting to receive our heart’s desire. Rather, we go to the Lord with sincere confidence that he will accomplish, through our prayer, what He deems to be best. The key passage is 2 Corinthians 12:8-10. Paul suffered and prayed repeatedly for release. It did not come. Only the promise that through Paul’s trial the power of God was made perfect.

Recognizing that God does not always give us what we want, how did the earliest believers pray? Read through the New Testament and you will find three prayer requests that stand out. *First, they prayed for the salvation of the lost.* Paul prayed the Israelites would come to faith (Rom. 10:1). He asked the church to pray for him, “that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel” (Eph. 6:19). He urged the church to pray “that God may open to us a door for the word” (Col. 4:3). And Paul requested prayer that the Lord’s message would spread and be honored (2 Thess. 3:1). Clearly the early church prayed for the conversion of the lost.

A proper understanding of the Gospel is essential to a healthy prayer life.

These prayers worked. Look at how the church has grown through the centuries. You are sitting here now, reading this article, likely because the Lord answered someone’s prayer for you! One of the signs of a healthy prayer life is that we don’t pray merely that bones would be healed, that surgeries would be successful, and that our days would be safe. We pray that the lost would be found, sinners would be saved, and the church would grow. Are you praying for the lost? Do you believe that God cares for the lost and that he is able to save them? If you do, you will pray.

Second, they prayed for the maturity of the church. We find so many prayers for believers in the New Testament. Paul prayed that the church would have a spirit of unity (Rom. 5:5). He prayed for a “Spirit of wisdom and revelation” so that the church would know the Lord better (Eph. 1:17). The author of Hebrews prayed his audience would be equipped by God “with everything good” to do his will (Heb. 13:20).

It can be tempting to think that once you become a Christian you no longer need God. We don’t say that — we know better — but we act like that. We stop praying that God would give us a deeper knowledge of his Word, the ability to speak into other people’s lives, the power to persevere through trials, and the wisdom to give godly counsel. But so many of the prayers we find in the New Testament are prayers that believers would be equipped to serve the Lord, and that the church would not just be growing numerically, but maturing spiritually.

So let me encourage you to identify one or two aspects of your spiritual life that need growth and to start praying regularly in that way. But don’t just pray for yourself; pray for your church. We publish directories not only so you can reach out to one another, but so that you can reach out to God *for* one another. Pray through the church directory. Even if you don’t know the person, pray what you know every believer needs. And let me encourage you to pick up a copy of Don Carson’s *A Call to Spiritual Reformation*. In this book, Carson simply takes the reader through Paul’s prayers, helping us understand what they mean and how they can help us pray ourselves. Pray for the maturity of the church.

Third, they prayed for the glory of God. We should pray that God would be honored, that his name would be valued, and that he would be prized and treasured above everything else. The book of Romans ends with this amazing prayer: “to the only wise God be glory forevermore through Christ! Amen.” Likewise, Paul prayed for glory to God “in the church and in Christ Jesus throughout all generations, forever and ever. Amen” (Eph. 3:21).

This is how Jesus taught us to pray. Matthew 6:9, “Our Father in heaven, hallowed be your name.” And this is why most of the prayers in the Bible are prayers of thanksgiving. God deserves the credit and honor and love and praise for all that he has done and for all the good he will do. We are to pray that he would be glorified.

Prayer is not fundamentally about ourselves, but about God. Being his friend, in prayer, means longing for his glory to be over all the earth. Every time we devote ourselves to prayer we are making much of Him. Psalm 115:1, “Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness.” God deserves to be remembered and honored and glorified for his victory over sin and for his sacrifice on the cross and for his justice, which is good. The point of prayer must finally *not* be our success, but God’s glory. This is why Jesus, who fervently prayed for release from the cross nonetheless closed his prayer with these words, “Nevertheless, not my will, but yours be done.”

It has been said that “prayer is the measure of the man spiritually, in a way that nothing else is, so that how we pray is as important a question as we can ever face.” If your prayer life has been non-existent for decades or days, you will not change this by trying harder but by turning to Christ who died and rose again. That’s why we must begin with the recognition that prayer is an act of faith. But so that we won’t get discouraged we remember that prayer is a struggle. But it is a struggle well worth having since, after all, prayer works. ■

~ Aaron Menikoff

February 2013

3 ▶ 6:00 pm Lord's Supper	4	5	6	7	8	1	2
10 ▶ 10:30 am Guest Preacher: John Onwuchekwa	11	12	13	14	15	16	9 ▶ 1:00 pm Local Outreach Brainstorming Session
17 ▶ 12:15 pm Teacher Appreciation Luncheon	18 ▶ 12:00 pm RW&A Luncheon	19	20	21	22	23	
24 ▶ 4:30 pm Covenant Group Leaders' Meeting	25	26	27	28 ▶ 7:00 pm Women's Fellowship Night			

EVENTS ◀ ▶ BIRTHDAYS

Churchwide ▼

February 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.

Adult ▼

February 9 1:00 pm Local Outreach Brainstorm Session

Pastor Aaron will be hosting a meeting to brainstorm, discuss, and pray about specific ways we can be more intentionally involved in evangelism and outreach in Sandy Springs and metro Atlanta. All members are invited to attend.

February 17 12:15 pm Teacher Appreciation Luncheon

This is a luncheon to show our appreciation for all adult and family Ministry Sunday School teachers.

February 18 12:00 pm RW&A Luncheon

Everyone 50 and older is invited to the monthly RW&A luncheon. Bring a covered dish.

February 24 4:30 pm Covenant Group Leaders' Meeting

All covenant group leaders are invited to a time of prayer and discussion about the Covenant Group ministry.

Women ▼

February 28 7:00 pm Women's Fellowship Night

The MVBC Women's Ministry invites all women to enjoy a night of fellowship, encouragement, and a panel discussion on the ministry of hospitality.

BIRTHDAYS

1 Bob McCallum	21 Dorothy DeFreese
2 Pearlene Koenig	22 Austin Nable
Jim Voyles	Larry Norwood
4 Jeanette Ripley	Khady Sy
8 Isabelle Carver	24 Marni Daniel
Mary Roth	David Pattillo
Sarah Anne Voyles	Natalie Watson
9 Richard Carron	25 Delaine Brannen
10 Amy Brewer	Victoria Guobaitis
Jackie Marler	Howard Kauffmann
Lynne Warren	Kerns Sage
12 Rick Roth	26 Stacy Dennis
19 Mary Cherbonnier	Paula Mosby
Jacob Hall	27 Brent Reid
20 Jeff Case	Michael Stephens
Diane Neal	28 Sharon Luck
Sweden Swilley	Frances Skelton

Knowing

M V B C

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 Structure: Leadership**

- **Knowing Our Beliefs: Statement of Faith**
- **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, March 3, during the Sunday School hour (session 1) and from 12:00–2:30 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.



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