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# PERIODENTIC

THE MONTHLY JOURNAL OF THE BAPTIST CHURCH

## Facing the New Year





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## STAFF > SERMON SCHEDULE

January 1	<b>Will You Take a Stand?</b> <i>1 Timothy 1:1-11</i>
January 8	<b>Will You Change Your Life?</b> <i>1 Timothy 1:12-20</i>
January 15	<b>Will You Care for the World?</b> <i>1 Timothy 2:1-7</i>
January 22	<b>Everything We Need</b> <i>John 10:1-18</i> Guest Preacher: Dean Ropp
January 29	<b>Will You Embrace Biblical Manhood &amp; Womanhood?</b> <i>1 Timothy 2:8-15</i>

## > FIGHTER VERSE

If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.

John 15:7

## INSIDE THIS EDITION

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An article reflecting on the resolutions of Jonathan Edwards in light of the new year.  
*by Aaron Menikoff*

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



# BOOKSTORE MINISTRY

by Brad Thayer

*"I advise all God's servants to be thankful for so great a mercy, and to make use of it, and be much in reading...because lively books may be easilier had than a lively preacher."*

Richard Baxter, *A Christian Directory*, 478

You may have noticed a new ministry in the church—the Bookstore Ministry. Mark Lamprecht, as the Deacon of the Bookstore, has been selling books from a mobile bookshelf on Sunday mornings before Sunday School and after the morning service and on Wednesday evenings during dinner.

I'm very excited about this new ministry. Mount Vernon has a history of seeking to make good, Christian books available through the library ministry, which has been active for decades. The new bookstore ministry is a continuation of that desire.

But why should you be excited about it? What is so important about having a bookstore and how can it be of value to you? Here are a few reasons.

***It's a commitment to our Christian heritage.*** We stand in a long line of saints who sought to be a people of the book. Our ultimate commitment is to the inerrant, infallible, divinely inspired, sufficient, and authoritative Word of God. If that were the only book we had now and forever, we would have exactly the revelation God intended for life and godliness.

Yet, church history shows that Christians have stood on one another's shoulders through their written legacy. John Calvin better understood the doctrine of original sin from the writings of Augustine. John Piper has lit a fire within a younger generation for the all things unto the glory of God by meditating on Jonathan Edward's writings.

Much of our Christian discipleship is built on the work of brothers and sisters who have gone before us expounding the truths of Scripture. Their legacy is set in ink for our benefit. It's part of our Christian heritage.

That is why the bookstore sells books from people living and deceased. How does God sovereignly govern all things in your life? Read John Flavel's (1627-1691) *The Mystery of Providence*. Want to hear about the courageous faithfulness of missionary journeys to the islands in the South Pacific? Read *The Autobiography of John G. Paton: Missionary to the New Hebrides* in the 19th century.

***It's a commitment to using our minds to grow in godliness.*** Part of the reason for a bookstore with quality Christian books is because of the problem Os Guinness labeled *Fit Bodies, Fat Minds: Why Evangelicals Don't Think and What to Do About It*. As individuals made in the image of God, we have an appetite for deep experience and emotion. But evangelicals have lost the ability to have their emotions and appetites rightly driven by what they think. If we want to feel deeply, love passionately, enjoy appetites insatiably and all in a manner that is honoring to the Lord, we have to start with the mind.

Furthermore, we have come to reflect the culture in our pursuit of knowledge. We know the stats of athletes and the relationships of Hollywood couples but hardly a single theology book. The hours in front of the TV or on Facebook possibly quadruple the time younger generations spend reading. For some of us, Guinness's title is fitting—we spend more time in the gym getting a fit body instead of strengthening our mind in godliness through reading.

Sure! It's easy to see all the areas we fail and succumb to a culture of mental laziness. But we must be alert to the fact that the battle for godliness begins in the mind. As Paul wrote, *"We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ"* (2 Cor. 10:5).

That is why we offer books at the bookstore on Christian living and discipleship. How do you overcome fear of man for a greater vision of God? Sit at the feet of Ed Welch in *When People are Big and God is Small*. Do you struggle to be fixated on God in prayer? Use the Puritan's prayers in *Valley of Vision*.

***It's a commitment to equipping one another for discipling.*** One of my biggest prayers is that the bookstore will be a hub for 1-on-1 and small group discipling. All the books available have been approved by pastoral staff. Many of the books are excellent to read together in a small group or in a 1-on-1 discipling relationship.

Couples could read *When Sinners Say I Do* together. An older woman could disciple a younger woman with *Radical Womanhood*. An older man could pour into a new husband with the help of *Disciplines of a Godly Man*. Ask a non-Christian to read *What is the Gospel?*

There is hardly a book on the shelf that would not be well suited for personal and small group relationships. Just ask Mark or another volunteer on Sunday morning about a book in a topic of interest. They would love to help!

***It's an experience of God's mercy.*** Lastly, I think bookstore ministries are a collection of God's mercy to Christians. We take for granted the ease and availability of good Christian books. I think Richard Baxter was right. We should be thankful for God's mercy for the countless men and women who have thought long and hard about Scripture and the Christian life and put their thoughts and instructions down for our edification.

I know that my life would not be the same were it not for God's mercy to me in reading Packer's *Knowing God*, Flavel's *The Mystery of Providence*, Harvey's *When Sinners Say I Do*, Dever's *9 Marks of a Healthy Church*, and so many more. My soul was encouraged, challenged, and rebuked by God's kindness to me through the thoughts and writings of these saints that went before me. I pray you will experience the same!

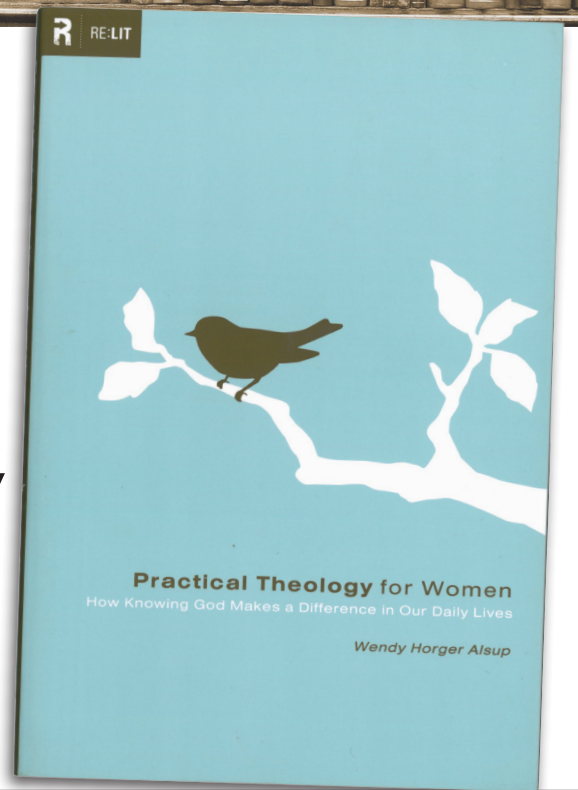
For this New Year, do what Augustine heard spoken to him: "Take up and read!" ■



## Practical Theology for Women

by Wendy Alsup

Reviewed by Priscilla Barry



A FRIEND ONCE SENT ME a story that illustrates the importance of an ever-expanding knowledge of theology. A sailor, working on a cargo ship with a rigorous deadline for delivery, was assigned the late night watch on deck. During the first minutes of his watch, a freak accident culminated in the sailor falling overboard. It was the next morning before the sailor's absence was discovered. When a thorough search of the ship revealed with certainty that the sailor was no longer on board, the ship was a day's journey beyond the point where the sailor, in all probability, had gone overboard. The ship's captain immediately called for the ship to return to search for the sailor against the advice of his second in command, who felt the ship must continue on its course in order to reach its destination punctually. "Besides," the second in command asserted, "the sailor is hopelessly lost and, in all probability, already drowned."

Though the ship turned around to retrace its course, three days passed before the ship's crew found the sailor. He had survived in the water only by extraordinary means and was nearly totally physically exhausted. When the rescued sailor was recovering in the sickbay, the captain came to visit and ask him the question that had been in his mind since the recovery of the lost sailor, "How did you keep up your effort to stay afloat so long?"

"I was able to endure because I knew the ship would return," the sailor replied.

"But how did you know that the ship would return?" The captain persisted.

"Because I know you, and I know the kind of man you are."

Many books dealing with the subject of theology are gigantic tomes requiring hours and days and months to read. Conversely, *Practical Theology for Women* by Wendy Alsup requires only a minimal investment of reading time and covers a practical introduction to theology. Reading this book is a commendable start to what should be the lifelong pursuit of every Christian—knowing God. The word, "theology," can be frightening but Alsup understands our trepidations. She contends, "Proper theology is not complex, but it is fundamentally important for all believers, because knowing our God and understanding his character are *essential* tools that enable us to exercise wisdom in our daily lives. As we study who God is and what he does, we are equipped to deal with the big and small issues of life" (61).

Alsup writes this book particularly aimed at women, not because theology for women is different, but because as she explains, "most theology books are written by men and aimed at a predominately male audience. With this book, I hope to fight the unspoken mentality that theology is for men, while parenting, sewing or dieting classes are for women" (21). Alsup doesn't want women to be content with the "Christian desk calendar approach to Christianity." She wants women to boldly push forward toward a more intimate knowledge of God, and her intention in writing this book is that it will be a catalyst for women to catch "the vision of the power of theology to transform us as women where it counts most" (20).

But surprisingly not every Christian woman views the study of theology as a lifelong process, Alsup says, "One woman told



me she already knew all there was to know about God. What? Are you kidding me? She might as well claim that she knows all there is to know about the universe. But there she sits, oblivious to all she doesn't know about him and content in her ignorance" (35). Are we content in our ignorance? All Christians should be able to wholeheartedly join King David in saying, "O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water." (Psalm 63:1-3).

In her preface, Alsup illustrates how a growing knowledge of God's character helped her see God as good because of and not in spite of the dark times in her life, "Looking back at those trials, I am reminded of the truth of God's character that I so often forget. Our trials, though painful for us, brought about wonderful fruit in our lives. Like Moses in Exodus 33, we caught a glimpse of God's glory, and it was the most beautiful thing we have ever seen" (18). Like a blind man standing before a beautiful sunrise, Alsup wouldn't have seen God's glory in the midst her tragedy if she hadn't been nurturing a growing knowledge of him.

In my story, if the sailor had depended on an empirical knowledge of the behavior of ships, he would have given up and drowned, because ships typically will not return to retrieve someone who has fallen overboard hours previous to discovery. The probability of rescue is too unlikely in a vast ocean. Instead the sailor put his faith in his knowledge of the character of his captain. While an unmitigated knowledge of God's character is impossible, it is vital that we have an expanding, intimate knowledge of our commander, so that we too may endure and even triumph under seemingly impossible odds.

Part One: "What is Theology?" is divided into five chapters. In the first chapter, "Why Should I Care?", Alsup demonstrates through several verses in the Bible that we must pursue a knowledge of God because, apart from this knowledge, we have no hope "for being a wise mother, sister, wife, or friend" (27). The second chapter, "What Is Faith?" acquaints the reader with the definition of faith and its effect on a believer's actions and reactions, "The move from unbelief to belief... is evidenced when I move from despair to peace, despite nothing changing in my circumstances" (38). "Faith Works!", the third chapter, compares the outcome of faith and lack of faith in several Old and New Testament stories. Through these vignettes, Alsup clearly demonstrates that there is a connection between a lack of faith and sin, which bring us to the conclusion "it's not what you say that demonstrates faith in your life. It is what you do and how you respond in the moment of crisis" (49). The last two chapters, "Appropriating What You Believe" and "Practical Theology Indeed," discuss the interplay of various aspects of theology and faith and show "the fundamental value of the study of theology in a believer's life."

Part 2: "Who Is Our God?" is divided into seven chapters, each one dealing with an attribute of God. Alsup says, "Many of us come to God with unbiblical notions of who he is and what

he does. We've let our culture and upbringing, rather than the Bible itself, determine the character traits we attribute to God" (63). After a discussion of some of God's attributes, Alsup asks, "Does your life reflect an understanding of these doctrines?" (93). But she doesn't leave us there; instead, she briefly helps us see how attributes such as "kenosis—Christ's emptying himself of his divine rights, letting go of his reputation, and humbling himself to the point of being crucified on the cross" should impact our view of our rights and change our reactions to other people. She concludes that, "We are commanded to allow the mind of Christ to rule over us...and his mind dictates that we give up our rights and think nothing of ourselves in our ministry to others" (94).

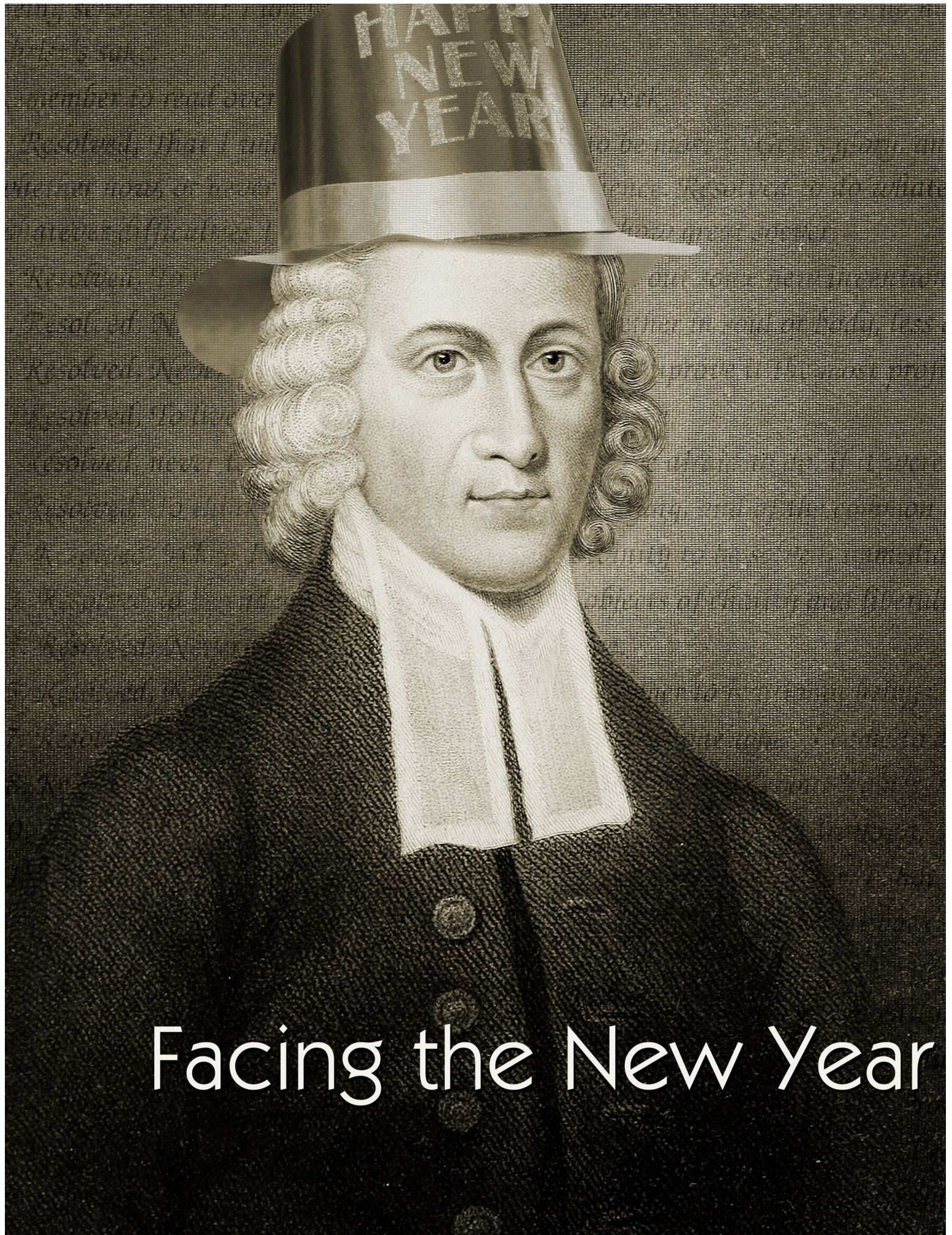
Part 3: "Communicating with Our God" is the most inspiring section in this book. In Chapter 13, "Prayer Our Means of Conversing with God," the Lord's Prayer is divided into parts. The first part discusses the word, "hallowed" and its meaning from the Greek word *hagiazō*, "to set apart as holy, to respect, honor, and greatly revere" (125). The second part begins with the question, "What exactly is the kingdom of God?" (125). This begins a discussion of contemporary views on the kingdom of God. "Give us this day our daily bread" takes on a different meaning when Alsup points out that first we are taught to acknowledge "God's name, God's will, and God's glory" (127). Alsup says, "We often think of prayer as a wish list to dictate to our personal genie. But prayer is first and foremost praise and adoration to the One who has purchased our salvation for us" (127). As each part of the Lord's Prayer is analyzed, Alsup tries to help us answer the question, "What does this phrase from the Lord's Prayer mean for us?" In conclusion, Alsup stresses the ideas that we should pray without ceasing and persevere in prayer, because as she points out "God knows that praying to Him keeps our hearts and minds at peace" (131).

In the last chapter, Alsup asserts that the only way to truly learn about God is to read the Bible because "the written Word alone is the hammer that breaks the heart of stone and the sword that pierces our thoughts. You cannot be thoroughly equipped for service to God apart from personal study of his written Word" (148). But she doesn't just tell us to read the Bible, she gives us guidance consisting of a brief overview of the three categories of Old Testament stories: God's work to persevere and protect the line of Christ, pictures of the Messiah, and revelations of the condition of man apart from a Savior and his need for Jesus. Then Alsup continues with a succinct overview of the picture of Jesus revealed in all biblical scriptures.

Alsup concludes with assurance that though we may not understand every concept that we read in the Bible, "God's Word is living and breathing, and given the chance, it will cut you open with amazing clarity" (149).

*Practical Theology for Women* is a delightful appetizer that will leave every woman who reads it with a deep desire to know more about God through reading his Word, living in faith, and praying without ceasing. ■





Facing the New Year



**WE WELCOME THE NEW YEAR** because it represents a new beginning. This optimism can be found in this prayer from Lamentations 3:22-23, "The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness." God does not change with the rising of the sun, or with the dawn of January 1. To say that his mercies are new every morning is simply to say that God's mercy is inexhaustible. So long as we are alive, we can turn to him and expect deliverance. We don't expect it because we deserve it, but because God is merciful.

So long as we are alive there is hope that the next day won't be like the last day, that tomorrow will be better, and that the future will be brighter. We welcome the New Year eager to see what the Lord will bring and how we, by God's grace, will change.

What kind of change should you look for this year?

It is, after all, a time for resolutions. Christians should recall Paul's words in 1 Timothy 4:7-8, "Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come."

Jonathan Edwards understood this verse. As a very young man, he resolved to train himself for godliness. Edwards may be the most famous American pastor, although he lived before the United States came into being. He was born in East Windsor, Connecticut in 1703 and died of a fever in 1758 shortly after being elected the president of the College of New Jersey (now known as Princeton). Edwards was the husband to Sarah, the father of eleven children, a pastor, a missionary, and a prolific writer. He lived 54 productive years.

It was common for the well educated in colonial America to record a list of personal resolutions. Edwards was no exception. Starting on December 18, 1722 (perhaps with the New Year in view) and ending on August 17, 1723, Edwards penned 70 resolutions—he was certainly thorough! Here's a taste of them. The entire list can be found easily online.

Some of his resolutions were quite grand. They had to do with his general approach to life. This is true of the very first resolution he made. It is his commitment to live life for the glory of God—no matter what happens:

1. *Resolved, that I will do whatsoever I think to be most to God's glory, and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriad's of ages hence. Resolved to do whatever I think to be my duty and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many and how great soever.*

If he was going to live for the glory of God, this would necessitate careful steps each and every day. This would require the careful use of his time:

5. *Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.*
7. *Resolved, never to do anything, which I should be afraid to do, if it were the last hour of my life.*

52. *I frequently hear persons in old age say how they would live, if they were to live their lives over again: Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.*

Edwards was eager to live well with others. He knew that love of God demanded that he love his brothers and sisters in Christ specifically, and humanity in general:

31. *Resolved, never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind, agreeable to the lowest humility, and sense of my own faults and failings, and agreeable to the golden rule; often, when I have said anything against anyone, to bring it to, and try it strictly by the test of this Resolution.*

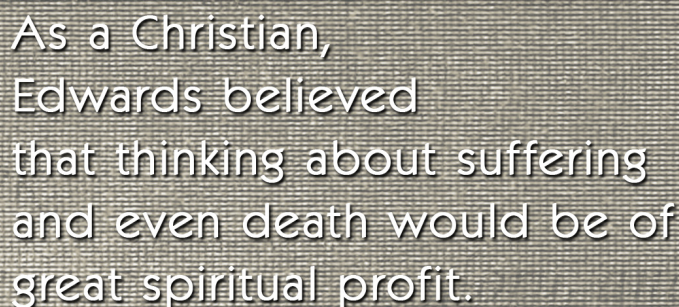
70. *Let there be something of benevolence, in all that I speak.*

Training in godliness requires attention to personal character. Edwards made several resolutions with the goal of living a holy, righteous life. He was committed to personal humility, which included examining his heart and confessing his sin:

68. *Resolved, to confess frankly to myself all that which I find in myself, either infirmity or sin; and, if it be what concerns religion, also to confess the whole case to God, and implore needed help.*
8. *Resolved, to act, in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God.*

In other words, Edwards resolved to follow the example of Paul, who called himself the foremost sinner (1 Tim. 1:15). Edwards did not want to fall into the trap so many of us fall into: self-righteousness. He knew that even if he didn't commit the exact sin of his neighbor, the same temptations lurked in his heart. After all, Jesus said that internal anger carries the same judgment as murder (Matt. 5:21-22). Perhaps it is not such a bad idea to let the sins of others drive us to our knees in confession of our own sin!

Not only did Edwards let the sin of others lead him into the personal confession of his own sin, he also wanted to let their godliness spur him on. And so, he humbly strove to follow the good examples of others.



As a Christian,  
Edwards believed  
that thinking about suffering  
and even death would be of  
great spiritual profit.



54. *Whenever I hear anything spoken in conversation of any person, if I think it would be praiseworthy in me, resolved to endeavor to imitate it.*

The life expectancy in Edwards's day was much shorter than it is today. He died at 54 after being inoculated for smallpox. Everyone thought about death more frequently than people do today. As a Christian, he believed that thinking about suffering and even death would be of great spiritual profit:

67. *Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.*

9. *Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.*

What are the circumstances which attend death? For those who know that their own death is imminent, those moments provide the ultimate opportunity for personal reflection. How did I live my life? What do I regret? What would I have done differently? Am I ready to stand before the holy throne of God? These are the circumstances which attend death. But Edwards didn't want to wait until he was almost dead to think about it! He resolved as a young man to think such thoughts.

Edwards knew that training for godliness was about more than resolving to have a quiet time each day, pray more faithfully, and give money to the poor. He cared about all of these things, but he was convinced that his heart needed to be in the right place. As you can see, he did resolve to read the Bible and pray. But he also committed himself to godly self-examination:

28. *Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.*

29. *Resolved, never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.*

Perhaps, here, Edward's reflection was on one of Jesus' most amazing lessons: "Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours" (Mark 11:24). Edwards was resolved never to pray without faith. Faith that God will answer his requests and faith that God will forgive him his sins.

25. *Resolved, to examine carefully, and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and to direct all my forces against it.*

Here is self-examination at its best. Edwards wanted to search his heart to figure out what it is inside him that leads him to doubt that God loves him. Is there a sin you've committed that you think God can't forgive? Is there a flaw you have that you think makes you unworthy of God's tender care? What is it, in you, that causes you to question the power of the gospel of Jesus Christ? Go after that thing, said Edwards.

48. *Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of.*

THIRTEEN SERMONS THROUGH 1 TIMOTHY

# LOVING QUESTIONS FOR A GROWING CHURCH

Beginning January 1, Pastor Aaron will begin a thirteen-part sermon series on Paul's first letter to Timothy.

Each sermon will be available the Monday after it is delivered through the Mount Vernon Podcast on iTunes, in *The Courier*, and on the church's website at [www.mvbchurch.org](http://www.mvbchurch.org).

Sermons will also be available on CD for \$5 per copy.



An "interest in Christ" is simply a true conversion. Edwards took Peter's instruction seriously: "be all the more diligent to make your calling and election sure" (2 Pet. 1:10).

60. *Resolved, whenever my feelings begin to appear in the least out of order, when I am conscious of the least uneasiness within, or the least irregularity without, I will then subject myself to the strictest examination.*

When life wasn't going his way, when he struggled with his own feelings (the "uneasiness without") or with the any trouble that came his way ("the least irregularity without") Edwards resolved not to blame others first, but to check his own heart.

Edwards longed to live with a personal relationship with Jesus Christ. He wanted to trust him daily, for everything. And so he made the following resolution:

53. *Resolved, to improve every opportunity, when I am in the best and happiest frame of mind, to cast and venture my soul on the Lord Jesus Christ, to trust and confide in him, and consecrate myself wholly to him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer.*

These, of course, are just a handful of the resolutions that Edwards made. He was just a man and, undoubtedly, he failed to live up to many of them. Some of these promises undoubtedly sound strange to our twenty-first century ears. Edwards approached life deliberately, carefully, and passionately. He was zealous to live for the glory of God and fully aware of his inability to do so without God's help.

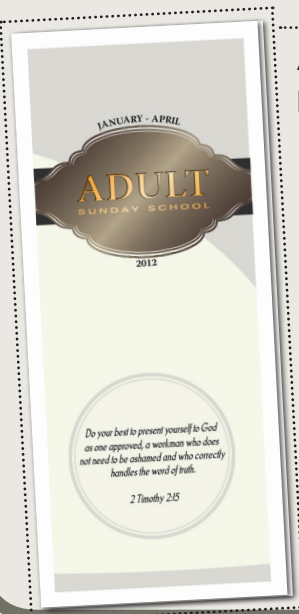
Edwards knew  
that training for godliness  
was about more  
than resolving to  
have a quiet time each day,  
pray more faithfully,  
and give money to the poor.

How do you want to change this year? How do you want to grow? What do you want to accomplish? As we make our own resolutions, it is worth remembering, as Edwards did, that "bodily training is of some value, godliness is of value in every way." ■

~Aaron Menikoff

## Updated Church and Sunday School Cards Available

The new **Winter/Spring 2012 Church Information Card** is available. This brochure details the sermons through April and gives a brief overview of who we are as a church. They can be found in the pew racks, brochure racks all around the church, and online at [www.mvbchurch.org](http://www.mvbchurch.org).



Additionally, we have updated the **Adult Sunday School brochure** that lists all active Adult Sunday School classes, their teachers, and locations. These can also be found in various brochure racks located around the church as well as online at [www.mvbchurch.org/adult-sunday-school](http://www.mvbchurch.org/adult-sunday-school). Members are reminded that Sunday School now starts at 9:15 am for all classes and coffee/fellowship time at 9:00 am.

We encourage members to take these brochures home to look and pray over them. Feel free to take several to give to friends, colleagues, and family members who you would be interested in bringing to church.

Lastly, we will be releasing a new Family Ministries card in the coming months.





# January 2012

1	New Year's Day No Sunday School No Evening Service	2	Church Office Closed	3		4	6:30 pm ▶ Equipping Matters Resumes	5		6		7	
8	▶ 9:15 am Knowing MYBC: Session 1 ▶ 12:15 pm Knowing MYBC: Sessions 2-4 ▶ 4:30 pm Youth Parents' Meeting ▶ 6:00 pm Lord's Supper	9		10		11		12		13		14	
15		16	▶ 12:00 pm RVW&A Luncheon	17		18		19		20		21	
22	▶ 10:30 am Guest Preacher: Dean Ropp	23		24		25		26		27		28	
29	▶ 4:30 pm Church in Conference	30		31									



## EVENTS ◀ ▶ BIRTHDAYS

### Churchwide ▼

*January 4 6:30 pm Equipping Matters Resumes*  
The classes being offered are Old Testament Overview, Systematic Theology II, and a women's Bible study through the book of Ephesians. All are invited to attend.

*January 8 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.

*January 29 4:30 pm Church in Conference*  
Members are encouraged to attend as we will consider many matters related to the life of the church.

### New Members ▼

*January 8 9:15 am Knowing MVBC: Session 1*  
*12:15 pm Knowing MVBC: Sessions 2-4*  
This is a 4-part course introducing you to life at Mount Vernon. It covers our commitments, beliefs, leadership, and ways to be involved. Lunch is provided. This class is a requirement for membership.

### Youth ▼

*January 8 4:30 pm Youth Parents' Meeting*  
All parents are invited to a meeting with Pastor Aaron in room 232. We encourage you to come and hear more about family and youth ministry.

### Adults ▼

*December 19 12:00 pm RW&A Luncheon*  
Everyone 50 and older is invited to the monthly RW&A luncheon. Bring a covered dish.

- |                       |                     |
|-----------------------|---------------------|
| 1 Cheryl Knight       | 17 Leyna Vaughter   |
| 2 Bob Neal            | 18 Priscilla Barry  |
| 3 Fletcher Anderson   | David Dudley        |
| 4 Bernie Davis        | 19 Amber Fouts      |
| 5 Genevieve Carrenard | Jackie Tamsamani    |
| 6 Gery Groslimond     | 21 Pat Lehman       |
| 7 Doug Stanfield      | 22 Bryan Pillsbury  |
| 8 Marian Spiceland    | Brooke Reid         |
| 9 Bill Timmons        | Kyle Harris Timmons |
| 10 Devra Brown        | 23 Brian Ferguson   |
| 11 Vanessa McCurdy    | Ron Kath            |
| 12 Ted Noble          | 24 Ashley Lowery    |
| 13 Julie Lester       | 25 Boo Elliott      |
| 14 Carley Tatum       | 26 Callie Henderson |
| 15 Justin Miller      | Maya Rivera         |
| 16 Rachel Clark       | 27 Guerda Sajous    |
| 17 Donna Clark        | 28 Laura Thompson   |
| 18 Erin Tatum         | 30 Candace Thayer   |
| 19 Jeff Neal          | 31 Mikell Mitchell  |
| 20 Louise Sweet       |                     |



**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, January 8 (session 1 at 9:15 am in the Mount Vernon Room and sessions 2-4 starting at 12:15 pm in Room 232). 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](mailto:info@mvbchurch.org).





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