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PERSPECTIVE

THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

KNOW

EQUIP

SEND



850 Mt. Vernon Hwy. NW \ Sandy Springs, GA 30327
Phone: 404.255.3133 \ Fax: 404.255.3166
info@mvbchurch.org \ www.mvbchurch.org



Aaron Menikoff
Senior Pastor
aaronmenikoff@mvbchurch.org



Bryan Pillsbury
Associate Pastor/Missions
bryanpillsbury@mvbchurch.org



David Carnes
Associate Pastor/Corporate Worship
davidcarnes@mvbchurch.org



Brad Thayer
Assistant Pastor/Administration
bradthayer@mvbchurch.org



Jacob Hall
Pastoral Assistant/Youth
jacobhall@mvbchurch.org



Doug Young
Family Ministry Coordinator
dougyoung@mvbchurch.org



Chip Cofer
Recreation Minister
chipcofer@mvbchurch.org



Priscilla Barry
Administrative Assistant
priscillabarry@mvbchurch.org



Anne Russo
Financial Assistant
annerusso@mvbchurch.org



Bert Neal
Administrative Assistant
bertneal@mvbchurch.org

STAFF ◀ ▶ SERMON SCHEDULE

October 2	Self-Esteem <i>Romans 12:1-3</i> Guest Preacher: Jim Wood
October 9	The Promise of a Husband <i>Isaiah 56:1-63:6</i>
October 16	The Promise of a King <i>Isaiah 63:7-66:24</i>
October 23	The Ministry of Reconciliation <i>2 Corinthians 5:14-6:10</i> Guest Preacher: Frank Louthan
October 30	Know the Word

▶ FIGHTER VERSE

Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.

I Timothy 4:12 (ESV)

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Use the QR reader on your mobile ▶
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issue of *Perspective* by email.



Knowing, Equipping, & Sending

Mount Vernon's Church Covenant

(This is printed as a reference for Pastor Aaron's cover article on page 4.)

Having been led by the Spirit of God to accept Jesus Christ as our Savior and Lord, and on the profession of our faith in Him, having been baptized in the name of the Father, Son, and Holy Spirit, we do now prayerfully and seriously make this covenant with God and with one another.

We determine, therefore by the grace of God and in the power of the Holy Spirit, to walk together in Christian love; strive for the advancement of this church in knowledge, holiness, and strength; to uphold its doctrine, ordinances and discipline according to the teachings of the New Testament; to contribute cheerfully and regularly to the support of the ministry, the expense of the church, the relief of the poor, and the spread of the gospel through all nations; to identify and cultivate our spiritual gifts and dedicate our energies to the service of Christ's Kingdom; to seek to lead others into its fellowship to the end that His Kingdom may be promoted.

By God's help we further agree to cultivate personal and family devotions; to endeavor to lead our children to a personal relationship with our Lord Jesus Christ, to instruct them in the Scriptures and the spirit of this covenant, and to seek the salvation of our family and acquaintances.

To give no man cause to speak evil against us, we will seek to be just in our dealings, to be faithful to our commitments, to set the proper example in our attitude and conduct, and to avoid conversation harmful to others and inappropriate anger. Realizing that the body is the temple of the Holy Spirit, we will avoid things that are harmful to the body, exercising self-discipline and cultivating purity in our lives.

We pledge to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

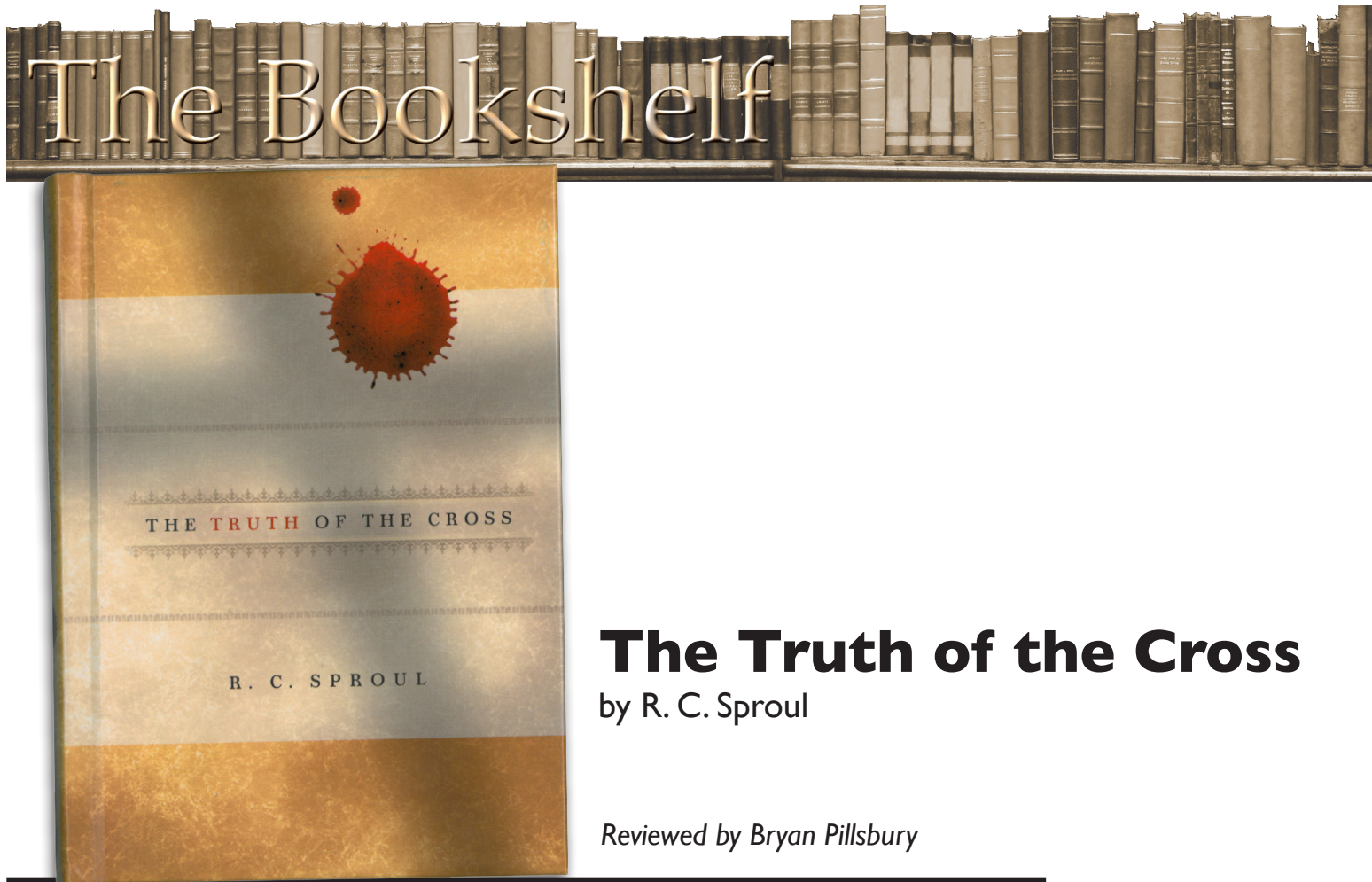
Moreover, when we move from this place we will as soon as possible, unite with some other church, where we can carry out the principles of God's Word and the spirit of this covenant. ■

FRANK

DISCUSSIONS

FOR MEN ONLY

On Friday, October 28, starting at 9:00 pm, men 18 and older are invited to an open discussion about living and fighting for purity in today's culture. Guests are welcome to attend. Contact Doug Young at 404-255-3133 or dougyoung@mvbchurch.org if you have any questions.



The Truth of the Cross

by R. C. Sproul

Reviewed by Bryan Pillsbury

FAMOUS QUOTES ARE REALLY PECULIAR if you think about it. What makes a quote famous? Is it the person or the content of the quote? R. C. Sproul, a contemporary reformed theologian, has been tagged with this famous quote: “Sin is cosmic treason.” Sproul says the context of this quote was an attempt to focus attention on the seriousness of our sin. He said, “We rarely take the time to think through the ramifications of our sin.” In his book, *The Truth of the Cross*, Sproul has composed an explosive composition that packs a tremendous Christian orthodox punch. Sproul has accomplished many things in his life, but his contributions to defending the biblical essentials of our faith are some of his crowning achievements. This small book is a superb exposition on the absolute necessity of the cross and Jesus’ substitutionary atonement for us. Do we really need the cross of Christ? Sproul substantively answers, “Absolutely!”

The premise of the entire book can be summed up in this one statement: “I believe that if we can convince people of the truth of the identity of Christ and the truth of the work that He accomplished, it will become instantly apparent to them that they need it.” It is hard to present a solution to any problem when there is the perception that there is no problem. No problem? No need for a solution? How many times have you heard someone say, “I don’t need church” or “I don’t need God”? They see no need because they perceive they have no problem. What is clearly pointed out at the beginning of this book is the truth that the whole human race has a sin problem and that is precisely why Jesus came into this world. The entire human race is spiritually bankrupt and incapable of providing a solution to the sin problem on its own. The cross was the only solution to the problem of sin and still be in keeping with the

character of God Himself. If there was any solution other than God Himself providing an acceptable atonement for our sin, He surely would have done it.

Sproul gives a very short church history lesson explaining that theology has historically fallen into three categories: (1) Augustinianism, (2) Semi-Pelagianism, and (3) Pelagianism. Augustinianism holds that salvation rests on God’s grace alone. Semi-Pelagianism (which is a popular belief in American church life) teaches that salvation depends on human cooperation with God’s grace. Pelagianism believes that salvation can be achieved by any human without God’s grace. So these three views have historically been three different camps of belief of the church.

Each of these belief systems relate differently to the need for atonement. Pelagianism is considered unbiblical because there is a total denial of the need of the atonement. Jesus’ death on the cross is viewed as merely a good moral example. He is merely an existential hero who should inspire us to self-sacrifice. The bottom line in the world of Pelagianism is that atonement is absolutely unnecessary. Sproul points out that both Augustinian and Semi-Pelagian have diametrically opposed views on man’s participation in his own salvation (which is an extremely important difference) but they both look upon the atonement of Christ as absolutely necessary. Unless we have a biblical understanding of the character of God and the nature of our own sin, Jesus’ death on the cross makes no sense and seems unnecessary.

The second chapter takes us straight to Genesis 18 where Abraham boldly sought to negotiate with God not to destroy Sodom and Gomorrah asking, “Would you also destroy the righteous with the wicked?” We know God couldn’t find even

“ten righteous people,” and His heavy hand of judgment fell and He destroyed both cities. Judgment fell not because God was cruel or lacked love. It happened because God is just and righteous. Roman 3:10 says that “there is none righteous, no, not one.” Sproul wrote:

Thus, the necessity for the atonement of Christ finds its genesis in the first instance, in the character of God. Because He is holy and righteous, He cannot excuse sin. Rather, He must pass judgment on it. The Judge of all the earth must do right. Therefore, He must punish sinners— or provide a way to atone for their sin.

So how serious is our sin? Serious enough to coin it “cosmic treason.” Our sin is such an affront to the holiness of God that eternal damnation is the only just result. Biblically, our sin is described in three ways: (1) a debt, (2) a state of enmity, and (3) a crime. Our debt is so large that it is impossible for us to do anything to pay it back or expung it. Our sin produces such enmity toward God that we reject and are even hostile to Him. Sproul makes an interesting point that while we have enmity toward God, which is not justified, “God manifests no enmity towards us. He has never broken a promise. He has never violated a covenant. He has never sworn a vow to us that He failed to pay. He has never treated a human being in this world unjustly. He has never violated us as creatures. In short, He has kept His side of the relationship perfectly. But we have violated Him.” By our sin, we are the enemies of God. Lastly, our sin is characterized as a crime. God has given us His Law and we have failed to keep it. We are lawbreakers. In short, we are

criminals in the eyes of God. So this is our dilemma – the entire human race is guilty before a holy and righteous God, who is required by His own character to judge us for our sin. Justice must be satisfied and the only way to salvation is through God’s provision of the atoning life and death of His Son, Jesus Christ, on the cross.

Salvation is used in about seventy different ways in the Bible. It is used to show how one is rescued from battle, from famine, from financial collapse, and more. But the salvation we are talking about is aptly described in 1 Thessalonians 1:10 where Paul says Jesus “delivers us from the wrath to come.” Ultimately, Jesus came to save us from the wrath of God, and that is why His life and death on the cross are absolutely essential to our salvation. Chapter five is entitled “The Saving Substitute.” This chapter is one of the most important chapters of the book, as Sproul explains the necessity for substitutionary atonement and goes to great lengths to explain the essential theological importance of words like “atonement,” “redemption,” “vicarious,” “expiation,” and “propitiation.”

The Truth of the Cross ends with a discussion on “a secure faith.” Sproul succinctly, and in a very straightforward manner, deals with how different Christians have understood that Jesus’ atoning death secures our salvation. The atoning death of Jesus Christ is absolutely necessary for our salvation. This book is a short, compact theological treatise on the significance of the cross of Jesus Christ. For the Christian, this book reminds us of the foundational truths of God’s love for us in the atoning death of Jesus Christ. ■

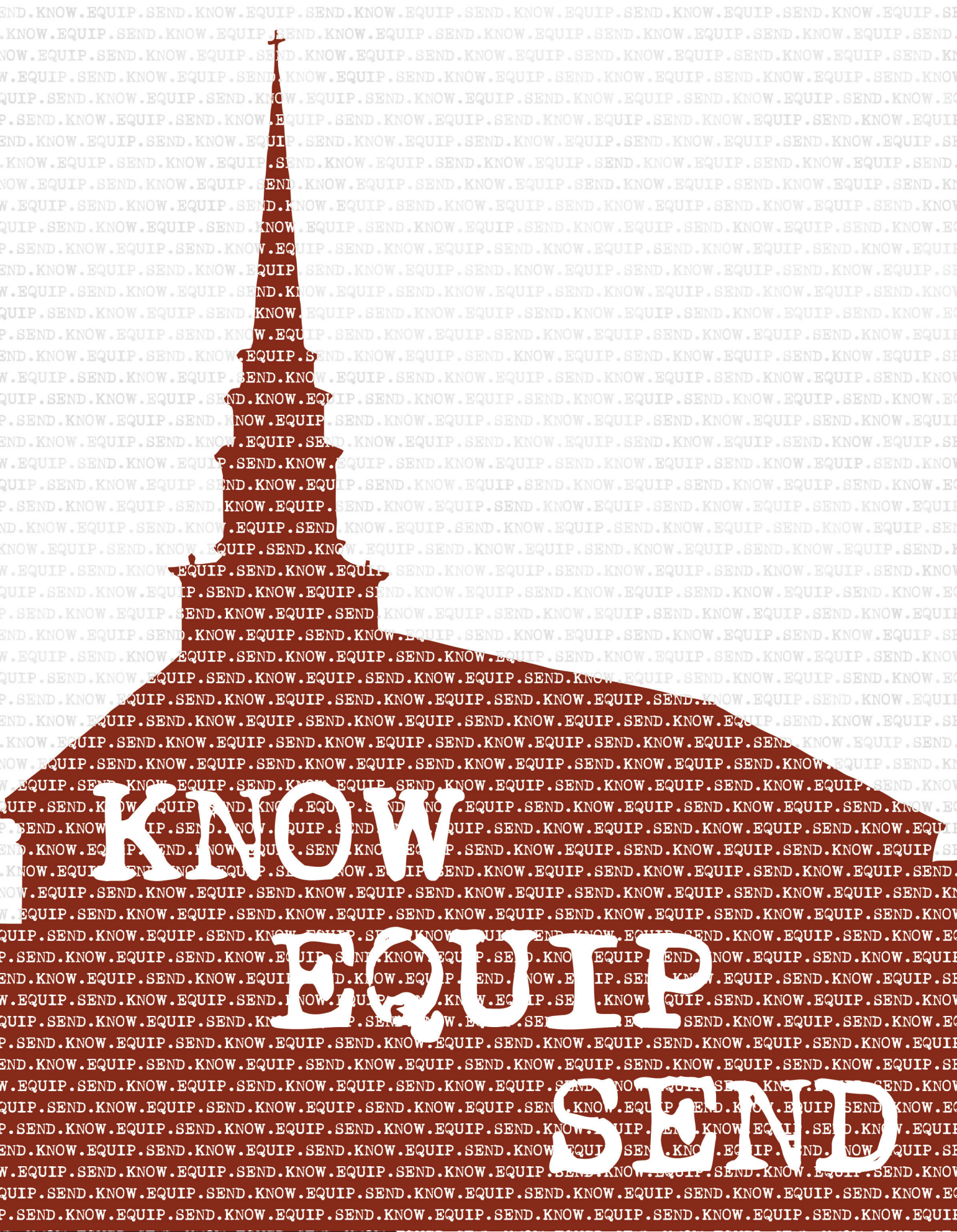
Is the Bible Enough?

Beginning October 30, Pastor Aaron will begin a three-part sermon series on whether the Bible is enough.

Each sermon will be available on 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.

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





MOUNT VERNON BAPTIST CHURCH EXISTS for the worship and glory of God. Worship is the means. Glory is the goal. To worship God is to serve Him with our very lives. We do this so the world knows He is better than anything and anyone. Worship to the glory of God is the profession of the church.

But what, practically, does it mean to exist for the worship and glory of God? For a single mother raising her children, for a busy dad juggling soccer practice with travel, for a new believer trying to figure out Christianity—what does living for the worship and glory of God look like? This is an important question.

In 1959, a small group of Christians decided to plant a church in the Sandy Springs section of north Atlanta. This was the outskirts of the city, where it was still common to see cows grazing in the countryside. At the very first service, these believers adopted a Church Covenant (you’ll see a copy printed on page 2 of this *Perspective*). Mount Vernon, like thousands of other American churches since the seventeenth century, wrote a Church Covenant to summarize what the Christian life should look like. The Church Covenant puts flesh on the bones of what it means to live for the worship and glory of God.

We can summarize our Covenant this way: *Mount Vernon Baptist Church exists for the worship and glory of God by knowing, equipping, and sending one another.* In this article, I want to explain what it looks like for us to live together as a local church. This is as close as I can get to our purpose as a church. But first, I need to step back and revisit a topic that is too often assumed and even more often ignored: church membership.

A Word on Church Membership

When I moved to Eugene, Oregon in 1990, I became involved in the college ministry of a church and got to know one of the pastors. After a few months, he invited me to become a member. I had never heard of church membership, but it sounded serious. I thought about it for fifteen seconds and replied, “Thanks, but I’m only going to be here for four years, so I’d better not.” I thought joining a church was a bit like buying a burial plot—it’s the kind of thing you put off as long as you can! I failed to understand that the authors of Scripture (and, therefore, God Himself) expect Christians to be formally united to a local church.

Three passages make it clear that church membership is a biblical expectation for every Christian. Paul, in Romans 12:4-5, wrote, “Just as each of us has one body with many members, and these members do not have all the same function, so in Christ we who are many form one body, and each member belongs to all the others.” A “member” here is a body part. These Roman believers were “part” of the church body in Rome. In 2 Corinthians 2:6, Paul describes a brother who was punished (disciplined) by the church. He says the punishment was inflicted upon this brother “by the majority.” In other words, someone in Corinth knew who was part of the church and who wasn’t. In order for there to be a determination that this vote was a majority, someone had to be counting—there was a list. The Corinthians practiced church membership. Finally, in Ephesians 2:19, Paul described the believers of the church in that city as “members of God’s household.” The members of a church are members of a family.

The idea of church membership is not derived from a few New Testament verses. Jonathan Leeman made this point in his book devoted to the topic of church membership, *The Surprising Offense of God’s Love*. The idea of membership, of formally belonging to the body, is part of the warp and woof of the entire Bible. God has always drawn a distinction between those who are with Him and those who are not. It happened at the very beginning when being “in Eden” meant being with the Lord. It

happened years later when to be “in the ark” meant to be safe in God’s hands. It happened when God’s people became a nation and to be “in Israel” was to be part of God’s people. Now, in the New Testament, to be “in the church” is to be part of the family of God.

Does this mean you have to be a member of a church in order to be a Christian? Of course not! Similarly, you don’t have to be baptized in order to be a Christian. That is the wrong question. Instead of asking if we must be a church member to be a Christian, we should be asking why any Christian would refuse to formally commit himself or herself to a local church?

Back in Eugene, when I was still a teenager, I couldn’t imagine joining a local church. I wasn’t ready for that kind of commitment. Now I see how self-centered I was. I spent valuable years of my Christian life doing the most un-Christian thing of all—living for myself instead of others. I couldn’t see past my own nose. I had no idea that God might use my own commitment to a local church, not only for my good, but for the good of others. By God’s grace, I eventually came to understand, and I joined a church. I experienced Hebrews 10:25, “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.”

Why this word on church membership? Because we have to understand that Scripture calls us to live for the worship of God *together*. We may sit at our computers alone. We may eat alone. We may go shopping alone. We may go bowling alone. But we may not worship and glorify God alone. Colossians 3:16, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

This is why I say Mount Vernon Baptist Church exists for the worship and glory of God by knowing, equipping, and sending *one another*.

Knowing One Another

Knowing one another begins with knowing God. Knowing Him is the most important thing. That’s why our Church Covenant begins with the expectation that if you are a member of the church, you know the Lord: “Having been led by the Spirit of God to accept Jesus Christ as our Savior and Lord...” But a relationship with Jesus Christ inevitably leads us to relate to each other. And so the first paragraph ends by pointing out that we have entered into a covenant, into a promise, not only with God but with one another as well. This means that all of the commitments we make to each other flow out of the work the Lord has done in us.

Knowing one another is done in many different ways. Again, looking at our Church Covenant, we “pledge to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress.” This sounds a lot like marriage, doesn’t it? We should take our relationship to others in the church with similar seriousness. Watching over one another, remembering to pray for each other, aiding each other assumes we know one another.

We aren’t supposed to be distant from each other. We aren’t supposed to be aloof. We aren’t supposed to be superficial. Christian sympathy implies that you are genuinely interested in and concerned about your brothers and sisters in Christ. When we commit to a church, we are committing to the pursuit of healthy, godly relationships in the body.

Of course, it is hard to know one another without spending time together. The loving relationships our Savior described in John 13:35 require an investment of time. This happens formally

as we gather together in public services. That's why I encourage every member to come on Sunday morning and to at least one evening service during the week. Relationships take time, and we underestimate the value of gathering week in and week out as a church and expressing our solidarity to the Lord and each other. Loving relationships are also built informally in small groups (we call them Covenant Groups) and in one-on-one conversations. A few questions may get to the heart of the ministry of "knowing" in your life:

- When you come to church, do you pray for opportunities to encourage others?
- Do you stay a few minutes after the main service so that you can have conversations with others?
- Do you give some time during the week—perhaps lunch or coffee—to getting to know another brother or sister in Christ?
- Have you volunteered to serve in a ministry that would give you the opportunity to get to know others better—greeting, children’s ministry, etc.?

Living in a big city like Atlanta, knowing one another is not easy. In a church our size, it would be very difficult to know everyone. This shouldn't keep us from trying to share life with others. I still remember moving to Washington, DC and spending time with Helen and Hardin Young. They opened up their home to me for lunch. They sought me out at each service. I grew to love them. They've gone to be with Christ now, but the Lord used them to give me a love for the local church and a desire not just to attend, but to know the members of the body.

A Christian who
is being equipped
is growing in
his knowledge
of the Word.

Equipping One Another

Mount Vernon is not a country club. We can't simply spend our time getting to know one another. The Lord calls us to change each other. The Great Commission is a call to make disciples (Matt. 18:19). We are to be at work, helping one another learn how to follow Jesus. Paul charged Timothy to "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Tim. 4:2). Timothy had unique responsibility as a church leader, but certainly we are all called to be ministers of the Word to each other, equipping one another to follow Jesus (Heb. 3:13; 1 Pet. 2:5).

The second paragraph of our Church Covenant seeks to give us a picture: “We determine, therefore by the grace of God and in the power of the Holy Spirit, to walk together in Christian

love; strive for the advancement of this church in knowledge, holiness, and strength; to uphold its doctrine, ordinances and discipline according to the teachings of the New Testament.” Simply put, we are to know the Word, obey the Word, and persevere in the world.

God uses others to help us grow in “knowledge, holiness, and strength.” Maybe you remember studying with a group of people to prepare for an exam. It helped to have others around you, giving and receiving instruction, as you got ready for test day. Your fellow students equipped you to take the test.

So it is in the Christian life. We are all getting ready to stand before the living God. We want to hear the words, “well done, good and faithful servant.” Preparation for that day is not a solitary activity. So what does this mean for a member of Mount Vernon Baptist Church?

A member needs to be honest. We all are tempted to hide sin and present ourselves as further along on our journey than we actually are. This is dangerous. In order to be equipped to grow spiritually, we need to be honest about our knowledge, our holiness, and our strength. Every believer is justified—declared righteous in the eyes of God—but are all experiencing differing degrees of sanctification. Being equipped to live a life that glorifies God requires that we be honest about areas of our life that need work.

A member needs to be direct. One of the most important questions we can ask one another is, “How are you doing spiritually?” The answer will undoubtedly relate to your work and your family and your schedule and your future. But the person asking this question is trying to get beyond the circumstances of your life to the heart of your life.

- Did you hate sin this past week?
- Are you tasting and seeing that the Lord is good?
- Have you experienced victory over temptation and, if so, how?
- Are you bold for Christ and, if so, what does that look like?

It is not always easy to get to the heart in our conversations with one another. But that should always be our aim. To get there, a member needs to be direct. We need to have Christians in our lives willing to lovingly but directly challenge us.

A member needs to be growing. A computer technician who is being equipped will keep up with the latest technological breakthroughs. A politician who is being equipped is keeping up with the latest poll numbers. A plumber who is being equipped is keeping up with the latest products. A Christian who is being equipped is growing in his knowledge of the Word.

When we gather as a church, most of our time is spent equipping one another by studying the Bible together. This is because we are convinced that the church is “the pillar and foundation of the truth” (1 Tim. 3:15). It is the responsibility of the church to protect, teach, and apply sound doctrine. The Holy Spirit uses all sorts of believers in the context of a local church to equip us to follow Jesus. I like the way Donald Whitney puts it:

Not only can and should we learn in the church from the teachers God places there, but we can learn from all Christians within the church. Although just three chapters earlier Paul wrote of people in the church who were specially gifted by God to teach, in Romans 15:14 he says to the entire church body: "Now I myself am confident concerning you, my brethren, that you also are

full of goodness, filled with all knowledge, able also to admonish one another.” Haven’t you ever learned from someone in the church who doesn’t have nearly as much Bible knowledge or Christian experience as you but who has a different spiritual gift that enables him to see things you cannot? Haven’t you learned from a newly converted Christian whose freshness and excitement for the things of God rebuked you for growing complacent spiritually? You have to learn in the church to experience these unexpected teachable moments from the Spirit of God through the family of God.

Sending One Another

Imagine you were training for a marathon and three days a week you woke up at 5 in the morning to have a long run with a group of friends. You all talked about the race. You all helped one another to get in top physical condition. You had the best shoes, and you ate the healthiest food. But what if, on the day of the race, you decided to sleep in and skip the marathon? That wouldn't make any sense. And yet how many of us are sleeping in when it comes to our responsibility to share the Gospel with a lost world?

According to our Church Covenant, we have committed to “contribute cheerfully and regularly to...the spread of the Gospel through all nations.” In saying this, we have done more than commit to using our money to see the Gospel spread, we have committed to sharing the Gospel ourselves since we have agreed to seek to lead others into the fellowship of Christ’s Kingdom “so that His Kingdom may be promoted.” This means we should strategize to see how the Lord might use us to bring the Gospel to the lost.

One of the greatest missionary fields for members of MVBC is the home. This is how the third paragraph of our Covenant puts it: "By God's help we further agree to cultivate personal and family devotions; to endeavor to lead our children to a personal relationship with Jesus Christ, to instruct them in the Scriptures and the spirit of this covenant, and to seek the salvation of our family and acquaintances."

It is not enough to know one another. It is not even enough to equip one another. We are responsible to make the Gospel known everywhere. We are to send one another out into our homes, our workplaces, our community, and even other countries “to the end that His Kingdom may be promoted.” Again, a few questions we should all ask ourselves:

- When was the last time we shared the Gospel?
- Are we regularly praying that our non-Christian family and friends would repent and believe?
- Why did we decide not to serve the Lord overseas?
- Have we avoided classes designed to equip us to share the Gospel? Why?

It is incumbent upon every member of Mount Vernon to work hard to make the

Gospel known. Paul leaves no room for opposition in Romans 10:12-15:

For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, “Everyone who calls on the name of the Lord will be saved.”

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

I am so thankful that a girl was bold enough to tell me about Christ when I was eighteen years old. She spoke clearly to me about heaven and about hell. She brought good news of a Savior. To worship God and bring Him glory, we must send each other out to make Christ known. This is the mission of the church—a point made nicely by Andreas Kostenberger and Peter O'Brien:

Contemporary disciples who follow in the footsteps of the apostles and first witnesses are caught up in God's majestic saving plan, and because of their identity with Jesus they continue his mission. Its focus is the apostolic gospel which is proclaimed under the sovereignty of God, in full acknowledgement of the supremacy of the Lord Jesus and through the power of the Holy Spirit. The mission of God's people within the world is to be understood within an eschatological perspective, that is, it is grounded in the saving events of the gospel and keeps an eye on the final goal—the gathering of men and women from every nation, tribe, people and language before the throne of God and the Lamb.

I wonder if you think being part of a church is really worth giving your life to? I do. Jesus loved the church enough to die for her. I want to identify myself with a local body of Christ in order to worship and glorify the Lord. That's what we are about. We do it by knowing, equipping, and sending one another.

~Aaron Menikoff

October 2011

1	8	15	22	29	
	7	14	21	28	Frank Discussions
	6	13	20	27	
	5	12	19	26	
	4	11	18	25	
2	3	10	17	24	31
► 10:30 am Guest Preacher: Jim Wood ► 6:00 pm Lord's Supper			► 12:00 pm RW&A Luncheon		
9					
► 9:15 am Knowing MVBC: Session 1 ► 12:15 pm Knowing MVBC: Sessions 2-4					
16					
23					
► 10:30 am Guest Preacher: Frank Louthan					
30					
► 4:30 pm Quarterly Church in Conference					

EVENTS ▶ BIRTHDAYS

Churchwide ▼
October 2 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.

October 28 9:00 pm Frank Discussions for Men
(See ad on page 3.)

October 30 4:30 pm Quarterly Church in Conference
We will discuss many matters related to the life of the church. Members are encouraged to attend.

Adults ▼
October 17 12:00 pm RW&A Luncheon

New Members ▼
October 9 9:15 am Knowing MVBC: Session 1
12:15 pm Knowing MVBC: Session 2-4
(See ad below.)

- 1 Renee Drexler
Patty Stanfield

2 Mary Anne Knowles
Barbara Bear
Parks Houser
Martha Morgan
Hannah Paxton
Jerry Sexton

4 Bo Hamby
Aaron Menikoff
Happy Perkins
Chip Cofer
Evelyn Wells

6 Kaylee Morgan
Don Rozema

7 Gerry Chatham
Carey Louthan

9 Patrick Peon
David Scott

10 J. C. Poole
Megan Weltscheff

11 Jim Bryant
Ed Goodgame
Becky King

12 Margaret Boomhower

13 Betty Lowndes
Ron Williams

15 Pete Vanderzee
- 16 Inez McDonald
Kelly Poole

17 Tommy McNeese
Carolyn Roberts

18 Scott Houser
Mark Mosby

19 Pat Orchard
Phyllis Tatum

20 Paige Clayton
Stephanie Morris
Michael Varzi

21 Marilyn Early
Sherry Gill
Lark Ivester
Richard Sweet
Jeanette Wallace

22 Megan Gryder

23 Rebecca Long

24 Rebecca Reagan

25 Rhonda Hatley
Dawn Lamprecht
Jerrie Woodward

26 Nick Birmingham
Chad Zimmerman

28 Julia Borchers

29 Suzanne Timmons
Daniell Yancey

31 Wynette Fleming

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 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, October 9 (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.



850 Mount Vernon Highway NW
Sandy Springs, GA 30327