# PERSPECTIVE VISUE 9 V September 201 THE MONTHLY JOURNAL OF MOUNT VERNON BAPTIST CHURCH

# WE EXIST FOR THE WORSHIP AND GLORY OF GOD"



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oer 25	The Promise of a Sacrifice
oer 18	The Promise of a Servant Isaiah 36:1-44:23
oer II	The Promise of a Judge Isaiah 13:1-35:10
	Isaiah 1:1-12:6

Isaiah 44:24-55:13

The Promise of a Son

#### FIGHTER VERSE

STAFF 
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 SERMON SCHEDULE

September 4

"Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; When you walk through fire you shall not be burned, and the flame shall not consume you. For I am the LORD your God, the Holy One of Israel, your Savior. Isaiah 43:1b-3a (ESV) **Equipping the Body** 

A brief article on how you can be involved in Deacon and Ministry Teams. by Brad Thayer

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### Equipping the Body How to be involved in Deacon Ministries

On Sunday, August 28, Mount Vernon overwhelmingly elected sixteen men to serve as Deacons. The office of Deacon is not anything new to the life of the church, but the way these men will serve is new. They are responsible for specific ministries—baptism, building and grounds, homebound members, and the list goes on. And in the coming days, the Elders will be informing you of women that will serve as Ministry Team Leaders.

The question for you, as a member of Mount Vernon, is "How should I relate to and be involved in these ministries?" Here are a few ways.

#### First, pray. -

The ability to serve and lead in these specific capacities will require time, wisdom, strength, and the humility to know that they can't do everything. That comes by the power of the Holy Spirit, so they need your prayers. They covet your prayers! I encourage you to take one day a week to pray for all the Deacons and Ministry Team Leaders by name. (They'll be posted around the building and printed in upcoming membership directories.) Parents, encourage your children to pray for one of them each night at dinner or before bed. There is no prescription, but there is the responsibility to pray.

### Second, remember that ministry in the body is unlimited.

The temptation is to think that you have to formally join a team or help in a specific ministry or else you're not "doing ministry." But the Bible never describes a member's ministry in such a way, even when it talks about the office of Deacon. God has given every member a priestly ministry to share the Word of God and to serve one another. So most of the service is and should be by building relationships and meeting the needs of other members. It's ministry that can't be organized or formally structured. It's simply members sharing their lives with another.

Just in the past month, there have been opportunities to provide a meal for a family that had a loved one die, to help a young family with preschoolers move into a new house, to help an elderly couple with a yard sale so they could move into assisted living, to provide back-to-school supplies for children of refugees, for men to have breakfast together and a time of prayer and accountability, and more. Just think of the opportunities you have to minister to a widow or widower over lunch on a Sunday afternoon or to take 30 minutes (subject to Atlanta traffic) to visit a member in the hospital. The opportunities for ministry in the body are as numerous as the members' needs.

#### Third, be available.

Many of us are experts at managing our schedules. As I write this, I'm a little over an hour behind schedule for today. So I'll need to rearrange my schedule for the rest of the week in order to compensate. Scheduling time to complete the responsibilities for work, family, and even vacation is a skill many of us have mastered. But how many of us ensure there is time in our schedule to be available to help serve if needed? Part of the way you can serve the Deacons and Ministry Team Leaders is by making time in your schedule to be available and letting them know you're available.

Over the next few weeks, you're going to hear of ways to be involved in their ministries. Start thinking and praying about and even scheduling how you can be available to help.

#### Lastly, be faithful. —

As a staff member, one of the greatest blessings is to have members that are faithful to their task. When available to help, they are faithful to their responsibilities from the moment they said "yes" until completion. So if you are asked to serve, commit to being faithful. Let your "yes" be "yes" and your "no" be "no."

This will be the biggest blessing to the Deacons and Ministry Leaders: Knowing they have members that are available and faithful to serve the body.

## Looking Beyond the Immediate

#### (The following is a partial presentation given at the Church in Conference on July 31, 2011.)

by Brad Thayer

Financial giving—it's a topic that generates a lot of questions and conversations in the church. I want to take this opportunity as we're nearing the end of our fiscal year to join the conversation and ask a question. I want to do something different in this article from what I normally report when writing or talking about the church's financial status. I want to lead us in answering the question, "How should we address our financial giving with the long-term in mind?" Let us look beyond the immediate financial needs and budget and think about giving patterns and disciplines that should characterize us for the long-term.

Before I do that, let me state one, among many, reasons why we should be motived to give to the local church.

Our work as a church cannot ultimately be calculated with revenue and expense reports, cash balance statements, and giving unit reports. Jesus left his disciples, and thereby his church, one clearly stated command. "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Mt. 28:18-20). That is our commission; it's our mission as a church. The text is clear that this is a teaching command – teaching that entails both a missiological, evangelistic context ("make disciples") and a discipling context ("teaching them to obey everything"). We teach people their need for Christ and how to live in obedience to Christ.

What does this mean for our financial giving? Financial giving to the church is a spiritual issue. It is an act of worship and offering to God. In addition, it is a resource to mobilize and equip us in fulfilling the Great Commission. Now just to be clear, pastors in Africa with no money can be faithful (possibly even more faithful) to fulfilling the Great Commission. The book of Acts shows the fulfillment of the Great Commission with little reference to money. Yet in God's providence, He has given us, individually and as a church, finances that should be given and used to mobilize and equip this church in faithfulness to the Great Commission.

Keep that in mind as you think about our financial giving and the one simple question—<u>How should we address our giving with the long-term in mind?</u> The following answers are not revolutionary or novel but timeless as they are rooted in the pages of Scripture. They are something we should be praying for and conscientious of.

*First, pray that we would be faithful with what we have and that the Lord will add to our number as He sees fit.* Our responsibility as a church is straight-forward. We are to be faithful stewards, servants, of Christ and His Gospel, and it is the Lord who gives the increase. This is Paul's point in 1 Corinthians 3-4. There was division in the church as people were following different leaders. To which Paul says each leader had a different role, but it was ultimately God that caused

their ministry to prosper. "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6). Paul told the Corinthians that they were "worldly" and spiritually immature for dividing themselves over human leaders because these leaders were "servants of Christ and those entrusted with the secret things of God" (1 Cor. 4:1). In other words, they were servants to be imitated (4:16) as they shared the Gospel and trusted God to cause the church to grow.

There is much to learn here. Our responsibility is to evangelize and disciple. We're called to be faithful to that task. God will give the growth according to His plan. And the Lord has been gracious to add to our number. Since October 2010, 34 people have joined the church.

Again, pray that we would be faithful and trust the Lord to add people who want to give of their time, talents, and finance for the spiritual good of Mount Vernon and the advancement of the Gospel.

Second, make tithing a spiritual discipline. Spiritual disciplines— Bible mediation, prayer, corporate worship and fellowship, and more—are an act of worship to God. God uses them in our lives to give us joy and for our spiritual growth. And so it must be with tithing. These disciplines can seem laborious and joyless. That's because we succumb to the sinful temptation of treating them like a spiritual checklist that mediates God's favor. "Read my Bible? Check! Had 5 minutes of prayer? Check! Now I can expect all to be well for today." That is never the way God intended any of these disciplines to be viewed.

The Bible has a lot to say about money and our use of it. Questions of how much to give and what it means to give sacrificially and cheerfully are all good things to consider. But the place we want to start thinking with the long-term in mind is committing to make tithing a spiritual discipline as a means of spiritual growth. Here is how one author very helpfully connects financial giving and spiritual growth.

Why is a biblical use of our money and resources so crucial to our growth in Godliness? For one thing it's a matter of sheer obedience. A surprisingly large amount of Scripture deals with the use of wealth and possessions. If we ignore it or take it lightly, our "Godliness" will be a sham. But as much as anything else, the reason use of money and the things it buys is one of the best indicators of spiritual maturity and Godliness is that we exchange such a great part of our lives for it. Because we invest most of our days working in exchange for money, there is a very real sense in which our money represents us. Therefore, how we use it expresses who we are, and what our priorities are, and what's in our hearts. As we use our money and resources Christianly, we prove our growth in Christlikeness (Donald Whitney, *Spiritual Disciplines for the Christian Life*, 140).



On Friday, September 30, 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.

מתרוע רוצ הוהי היב יכ דעיידע הוהיב ווושב <u>ודע ה</u>ָנָעיגַי אָרָא־דַע הָליפִשַי הָנָליפָשַי ה מילד ימעפ ינע ילגר לגר הַנָסמָרָת זלפת קידצ לָגעַמ רָשִי םירָשִימ קידַצַּל ם שְׁבָּנ־תַואַת, רְרְכִזְלְוְ רְמִשְׁל ְרְוַנִיוּק הָ **TISIN** <u>בת יִבְשִׂי וְדְמָל קָדָצ אַרָּאָל רְיָשָׁפִש</u> **ָרָוּהִי תּו**ָאֵג הֶאְרִי־לַבּו לַוִעִי תוְחֹכָ**ר**ָ וְנָלַ תְלָעָפ וניִשְׁעַמ־לָכ פָג יָכ וְנָכםוֹי קש ריְכְזַנָ דְב־דַבְלָ רֶתָלוּז םיְנִדֲאוונוּי רְכָז־לָכ דָבַאְתַו םִׁדִימְשַתַוְ תִדַּקָּפּ אָבָל וֹמָ a six-part sermon series in the book of Isaiah ורא־יוצק־לָכָ תְקָחִרָ רַסומ שַהֵל ווקצ דודָקפ רַצַב הָוהִי ון שַצְּדְוּדְיָשִׁר בָּרְקַת הָדָרָל בִיְרְקַת הְדָרָה וְמְכ דִרְכָהִילְבַחַב קָעִזת לִיחָת תְדָלָל בִיְרְקַת הְדָה וְמְכ In September, Pastor Aaron will begin a six-part sermon series through the book of Isaiah.

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.

WE EXIST FOR THE WORSHIP AND GLORY OF GOD" **I RECENTLY RECEIVED A BROCHURE** inviting me to attend a conference in Dallas, Texas. The conference offers a number of seminars to help pastors grow their church:

Discover how you can create a Disney-like experience that will have kids excited...even if you don't have a Disney budget. Walk through the process of creating an engaging space for your children's ministry.

Review seven ways amusement and theme parks attract families (and keep them coming back) and how we can do the same thing at church. See specific examples and learn how you can implement at your church.

Buying into such methods, too many churches have sacrificed biblical faithfulness at the altar of numerical success. One rightly wonders if there is room for Mark 8:34 in a Disney church, "If anyone would come after me, let him deny himself and take up his cross and follow me."

Almost twenty years ago, David Wells warned us in his book, *God in the Wasteland*, of an "easy familiarity" with God that was gripping the church. It is the kind of familiarity that allows the average Christian to see no difference between congregating as a crowd about to be entertained by thrill-seeking rides and a congregation about to be entertained by growth-hungry pastors. We have lost, Wells argued, our awe of God:

In the church today, where such awe is conspicuously absent and where easy familiarity with God has become the accepted norm for providing worship that is comfortable and consumable, we would do well to remember that God is not mocked. It is true that the New Testament encourages a bold confidence in our access to God through Christ's holiness and by his work, but in our confidence we must never be careless of the purity of God or the requirements he has established for his people. The holiness of God begets and requires in those who approach him the echo of his holiness.

Lost in too many congregations today is "the echo of his holiness." Lost is the sense of God's beauty, majesty, other-ness, and glory. Like those Dutch settlers who long ago bought Manhattan Island with a few shiny beads, we have attempted to buy God's approval with a few shiny statistics. Larger numbers has become the goal, and we have proven willing to do anything to get them—even if it means turning to Walt Disney for counsel.

It is not wrong to desire growth. I want Mount Vernon to grow! I want to see people saved, discipled, and sent to preach the Gospel to the far ends of the earth. But growth

must not be our chief goal. If it is, we have lost the echo of God's holiness.

At Mount Vernon we are committed to a greater goal: the worship and glory of God.

#### We exist for the WORSHIP and glory of God

Our church exists for the worship and glory of God. I hope this is true of every church! God wants us to worship Him. But what does this mean? *Latreia* is the word for worship we find in our Greek Bibles. *Latreia* is the worship or service that God deserves. We get a sense of what this looks like in Romans 12:1, "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

*Latreia* is not to be confused with what we do on Sunday morning, when we gather as a congregation. To give God the worship He deserves is to give Him more than our time, it is to give Him our very lives. Church services are very important. In fact, we are commanded in Scripture to meet (Hebrews 10:24-25). But we can meet together regularly without truly giving God the worship He deserves.

It would be better to think of worship as a way of living all of life in light of Christ's ministry to us. When Christ died and rose again, He changed the course of human history. From now on, sinners find forgiveness through His death. From now on, sinners find hope through His resurrection in which we have and will share. And through the giving of the Holy Spirit we can, today, obey the commands of God. And this obedience is not mere outward conformity to a set of standards. Obedience for the Spirit-filled believer is an inner work. Our hearts increasingly want to obey. From now on every Christian is not only obliged to follow Christ, he is able—with all of his heart and soul and mind and strength. It is this giving over of oneself to Christ that the Bible calls our worship.

When I married, I promised to do more than spend a few hours a week with my wife. I made a promise to give her my life—for as long as we both shall live. My marriage cannot be boiled down to the certificate, mortgage, or even

OBEDIENCE FOR THE Spirit-filled believer IS an inner work. the kids we share. My life is now *for her* and her life is now *for me*.

Likewise, to worship God is to now and forever be *for Him*. To worship the Lord is to present our bodies "as a living sacrifice, holy and acceptable to God." This is worship. David Peterson put it well:

We are sanctified or consecrated to God because Jesus Christ died and rose for us, and because the Spirit enables us to believe the gospel and yield ourselves to God (*cf.* 1 Cor. 1:30; 2 Thes. 2:13; 1 Pet. 1:2). Consequently, the sacrifice we offer is already holy. We are holy, like the Israelites redeemed from Egypt, because God has graciously brought us to himself. However, that holiness needs to be expressed in our bodily life (1 Cor. 6:19-20; 2 Cor. 7:1), by living out the call to a holy life (1 Thes. 4:1-12)...the life that is truly acceptable to God is the life consecrated to him through self-abandonment to the saving work of Jesus Christ. It is the life that seeks to serve him in the context of everyday relationships and responsibilities, in the power of his Holy Spirit.

In other words, we exist to worship God; that is, to *serve* Him. And this is more than merely carrying out certain duties, the way a child may grudgingly agree to do the dishes! We are called to willingly and joyfully present our whole life to Christ. This is worship.

#### We exist for the worship and GLORY of God

When we serve others, our motives are often mixed. An employee may serve his boss well because he wants to be promoted. A child may serve his parent because he wants a word of encouragement. Both the boss and the parent deserve the honor that service represents—but the employee and the child don't always have honor on the forefront of their minds. They are in it for earthly rewards.

This is true when it comes to worshipping God. Our motives are often mixed. We think to ourselves, "If I just keep my thoughts, and my words, and my actions pure, surely God will bless me!" Then, when we find life taking a hurtful turn, we feel robbed. We know about the book of Job. We know he was blameless and upright and yet still suffered terribly. Yet somehow we fall into the trap of thinking if we are blameless and upright things will go well for us. We forget that the one man who was perfectly blameless and upright suffered and died on a cross. We forget how He told His disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34).

We don't worship God so that He will serve us. We worship Him because He is glorious. The worship of God and His glory are, in fact, two sides of the same coin.

The Greek word for glory is *doxa*. Sometimes it simply means "brightness." In Acts 22:11, Paul, reminiscing of Jesus' appearance to him on the road to Damascus, said he was blinded by the *doxa* of the light. It can also mean "radiant" as in Philippians 3:21 when Paul wrote of Christ's body of *doxa*.

But often *doxa* refers to fame, recognition, and honor. So in the parable of the wedding feast, the place of *doxa* is reserved for the special guests (Luke 14:10). When Paul explains what a privilege it is to be Jewish, he writes, "to them belong the adoption, the *doxa*, the covenants, the giving of the law, the worship, and the promises" (Romans 9:4). Citing Psalm 8, the author of Hebrews noted that God crowned man with *doxa* and honor (Hebrew 2:7). So, clearly, humans can receive fame and recognition and honor.

But the Bible is clear that the purpose of creation is to make the *doxa* of God known:

- 1 Timothy 1:17, "To the King of ages, immortal, invisible, the only God, be honor and *doxa* forever and ever. Amen."
- In 1 Peter 1:6-7, Peter writes that our faith is tested so that our faith will "be found to result in praise and *doxa* and honor at the revelation of Jesus Christ." In other words, our faith is to bring Christ *doxa*.
- The living creatures around Christ's heavenly throne give Him *"doxa* and honor and thanks" (Revelation 4:9). All this because Christ alone is worthy *"to receive doxa* and honor and power" (Revelation 4:11).

Add to this the testimony of the Old Testament where our English word, "glory," is a translation of the Hebrew, *kavod*, which generally means "weighty" or "worthy." Here we see that God and God alone deserves our worship—simply for who He is.

After David pitched a tent for the Tabernacle, the physical representation of God's presence on earth, David sang in 1 Chronicles 16:

WE DON'T WORSHIP GOD SO THAT HE WILL SERVE US. Sing to the LORD, all the earth! Tell of his salvation from day to day. Declare his glory among the nations, His marvelous works among all the peoples... Ascribe to the LORD, O clans of the peoples, Ascribe to the LORD glory and strength! Ascribe to the LORD the glory due his name; bring an offering and come before him! Worship the LORD in the splendor of holiness.

So when the church, today, glorifies God, we are declaring with our lips and with our lives that He is marvelous. He is our Creator, Redeemer, and Shepherd. His holiness is beyond description, His goodness is beyond degree, and His mercy is without limit. He is not to be taken casually. God alone is eternal, without beginning and without end. To live for God's glory is to live so that His fame and honor will be known worldwide. He is majestic. J. I. Packer, in *Knowing God*, helpfully reminded us that we can't truly say we know Him unless we exalt Him:

Today, vast stress is laid on the thought that God is personal, but this truth is so stated as to leave the impression that God is a person of the same sort as we are-weak, inadequate, ineffective, a little pathetic. But this is not the God of the Bible! Our personal life is a finite thing: it is limited in every WE direction, in space, in time, in knowledge, WORSHIP in power. But God is not so limit-HIM BECAUSE ed. He is eter-HE IS nal, infinite and almighty. **GLORIOUS.** He has us in his

hands; we never have him in ours. Like us, he is personal; but unlike us, he is *great*. In all its constant stress on the reality of God's personal concern for his people, and on the gentleness, tenderness, sympathy, patience and yearning compassion that he shows toward them, the Bible never lets us lose sight of his majesty and his unlimited dominion over all his creatures.

To say that we exist for the glory of God is to clarify that we don't worship Him so that He will bless us—though we pray for blessings! We worship Him because He is *worthy* of our worship. In other words, He is glorious.

#### What, practically, does this mean for our church?

*First, it means dying to the idea that we can somehow grow the church.* Is our great God in despair, wondering when we will do just the right thing, come up with just the right event, or figure out just the right plan to convince an unbelieving world to take Him seriously? Of course not! He has given us the Gospel and now He calls us to worship and serve Him. That means sowing Gospel seeds and watering those seeds with His inerrant Word. The rest is up to God. As Paul wrote, "I planted, Apollos watered, but God gave the growth" (1 Cor. 4:6). Our job is simple: worship and glorify God. Leave the growth up to Him.

Second, it means going to the Word for guidance. The question at hand is whether God's Word is sufficient to build His church. Those who analyze the techniques of amusement parks for tips to attract crowds deny this. With the best of intentions they have borrowed the procedures of corporate America and applied them to the church. But if the church is in God's hands, if He has given us a powerful Word, if His Spirit is in the life of every believer, then do we need to rely on corporate policy manuals? More to the point, should we? The answer to both questions is, "No."

*Third, it means living a changed life.* We exist for the worship and glory of God. Our lives are dedicated to serving Him because He is worth serving. And as we serve Him, as we worship Him, He will change us. The Puritan Richard Sibbes, in his work, *Glorious Freedom*, taught that when we live for the glory of God we cannot help but be changed:

In true Christians, the anointing with the Spirit of Christ will force a change. We cannot behold the sun with taking in some light; and we cannot behold the Sun of righteousness without being changed and enlightened. A man may look up at the sky for other reasons, but still at the same time he will have the sun's light cast on him. And when with the eye of faith we look upon Christ for justification and forgiveness of sins, at the same time imperceptively [sic] there is an alteration of the soul, though we are not thinking about it. At the very instant that we apprehend justification and forgiveness of sins in the mercy of God in Christ, there is a glory put upon the soul. We cannot deal with the God of glory without being glorious. There is no on that has anything to do with God, who does not have some glory put into his soul.

God's glory is the only reason to worship him. But make no mistake, those who worship him will themselves be changed.  $\blacksquare$ 

~Aaron Menikoff

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	7	0	8	23 ▶7:30 pm Deacon & Ministry Leader Dinner	30 >9.00 pm Frank Conversations
		ω	15	22	29
201		7 ► 6:30 pm Equipping Matters Resumes	4	21	28
		9	13	20	27
September		<b>5</b> Labor Day - Office Closed	12	61	26
Sepi	1	<b>4</b> ▶ 6:00 pm Lord's Supper	► 12:15 pm Children's Teachers' Training	I8 ►4:30 pm Budget Q & A	25 > 12:00 pm Special Church in Conference > 12:15 pm New Members' Luncheon

#### EVENTS + BIRTHDAYS

#### Churchwide **•**

September 4 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.

September 7 6:30 pm Equipping Matters Resumes From September through October, we will have classes on spiritual disciplines, systematic theology, discipling others, and women's practical theology. For more information, see the Equipping Matters brochure located around the building.

September 18 4:30 pm Budget Q & A Members are encouraged to attend a question and answer session for the proposed 2011-2012 Budget.

September 25 12:00 pm Special Church in Conference We will have a special Church in Conference immediately following the morning service to vote on the 2011-2012 budget.

September 30 9:00 am Frank Conversations for Men (See ad on page 3.)

#### Children **v**

September 11 12:15 pm Children's Teachers Luncheon

#### Missions **v**

#### September 17-18 Sandy Springs Festival

Mount Vernon will have a booth set up to meet people from the community and hand out copies of *What Is the Gospel?* 

#### New Members **v**

September 25 12:15 pm

New Member Luncheon

- I Margaret Friend
- 2 Kenneth Cutshaw
- Leesa Wheeler
- 3 Greer Henderson Tyler Hughes Lisa Morgan Preston Pillsbury
- 4 Edward Fisher Martha Fisher Barbara Harkey Drew Roth
- 5 Jane Johns
- 6 Betty Dewberry Jake Lowery
- 7 Will Coen
   Sam Galbraith
   Greg Kail
   Frank Olver
   Debra Swann
- 8 Charlotte Chapman10 Carroll ChapmanSara Tucker
- II Latrelle Hosmer
- 12 Betty Mooney
- 13 Coleen Bryant John Hall Alice Ann Sage
- 14 Danny Clark Chris Reed

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BUMOUX

- 15 Harry Early Terri Jo Reeves
- 17 Amanda Gravitt
- 18 John Coleman
- Wiley Hosmer Rosie Lobefaro Todd Wheaton
- 19 Sherry Harris
- 20 Andy Blackburn John Due
- 22 Bert Neal Susan Spruill
- 23 Patrick Carnes Terry Clayton Virginia Pridgen Cameron Searle Alicia Young
- 24 Robin Spangler
- 25 Amy Cofer Laura Salzman
- 26 Linda Andrews Brian Neal
- 27 Jeremy Brundage
- 29 Gay Gregory Heidi Higgins Doug Johns
- 30 Elizabeth Hearn

Knowing MVBC: The Membership Class 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 12:00 pm in Room 232). Lunch will be provided. You may sign up on the edge of the bulletin or by contacting the church office at 404-255-3133 or by email at info@mvbchurch.org.

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850 Mount Vernon Highway NW Sandy Springs, GA 30327 WOUNT PEYNON BAPTIST CHURCH