



MEMBERSHIP MATTERS

Faith, Hope, Love.
And You.



Hayes Barton
Baptist Church

Introduction

Welcome to *Membership Matters*. We are happy that you have chosen to share in this experience of learning and spiritual growth. Churches often make the mistake of assuming that new members will automatically understand the heritage, beliefs, values, customs, and programs of their new church home. The familiar adage, however, is closer to the truth: *Discipleship is taught, not caught*. New members must receive training and instruction if they are to understand and participate fully in the life of their church. For this reason, we have developed *Membership Matters*. It is our hope that it will be of great benefit to all of our members.

Who should enroll in Membership Matters?

This course was designed with three groups of people in mind.

1. The first group includes *those who are newly committed to HBBC*. Most churches have some adopted procedure for becoming a member. Some require prospective new members to study their catechism, which is a summary of their religious beliefs and values. Others have Confirmation classes. Baptists, on the other hand, are often more loosely structured in the matter of church membership preparation. Quite often, the only requirement for church membership is the simple confession of faith in Jesus Christ and a public presentation before the congregation. While this open approach may be attractive, it has not always served us well. Many new church members are not familiar with traditional Christian doctrines, nor are they aware of those distinctives which make Baptists unique. This creates confusion in the minds of our people concerning our teachings and practices.

At Hayes Barton we want to do everything possible to establish our people firmly in the Christian faith. Our goal is to involve every new member in this training program. The decision to become a member of a church is not to be taken lightly. Surely, it deserves the commitment of time and energy necessary for careful study, reflection, and dialogue.

2. A second group we have in mind are *those who are considering membership at HBBC*. Persons in this group may fall into one of three categories.
 - First, there are those who have not yet committed their lives to Jesus Christ. This class is designed to instruct and encourage persons to make this crucial, life-changing decision.
 - Second, there are those who are already Christians and are members of churches of other denominations. This class will assist persons in the process of learning basic Baptist principles.
 - Finally, there are those who are both Christians and Baptists, and are considering membership at HBBC. Persons in this category will come to understand the unique heritage and personality of our church. We hope that whatever category a person may be in, he or she will be inclined to join HBBC after experiencing this class.
3. A third and final group we would like to include are *those who have been long-standing members of HBBC*. From time to time all of us need a refresher course in the fundamentals of our faith. *Membership Matters* is designed to help meet this basic need.

Session One: What Does It Mean To Be A Christian?

Introduction

We are created to be in relationship with God!

"There is a God shaped vacuum in the heart of every man which cannot be filled by any created thing, but only by God, the creator, made known through Jesus."

~ Blaise Pascal

"Thou hast made us for thyself, O Lord, and our heart is restless until it finds rest in thee."

~ Augustine of Hippo

In his book *Christian Basics*, John Stott identifies three essential questions.¹

- First, how does one become a Christian? Is it through baptism, or church attendance, or upright conduct, or being raised in a Christian home?
- Second, how can one be sure he or she is a Christian?
- Third, how can one grow as a Christian?

These are the questions we ask as we think about what it means to be a Christian.

How To Become A Christian

There are many perceptions about what it takes to be a Christian. The process of distinguishing between fact and fiction is difficult to say the least. Since there are so many notions concerning what it means to be a Christian, let us begin by stating what Christianity is not.

- In the first place, *Christianity is not primarily a creed*. Many people make the mistake of thinking that to be a Christian one must simply give intellectual assent to a set of Christian teachings. It is true, of course, that Christians believe certain biblical truths. However, Christianity is more than a creed.
- Secondly, *Christianity is not primarily a code of conduct*. There are those who insist that the real issue is not what you believe, but how you live. Again, we would admit that the Christian ought to live according to the commonly accepted code of Christian ethics. Nevertheless, Christianity cannot be reduced merely to personal ethics.
- Finally, *Christianity is not primarily a system of religious ceremonies*. Without question, the practices of public worship, baptism, and the observance of the Lord's Supper are of great importance. The ordinary Christian ought to participate in these on a regular basis. But once again, the Christian faith is far more than the practice of certain religious ceremonies.

One might ask with amazement, "How can the Christian faith be more than all of these?" Stott suggests that perhaps the best example of how all of these fall short can be found in the testimony of John Wesley.

¹John R. W. Stott, *Christian Basics: A Handbook for Beginnings, Beliefs, and Behaviour* (Grand Rapids: Baker Book House, 1991), p. 10. This book is highly recommended for any person who desires to become more familiar with the basic essentials of the Christian faith.

Wesley, his brother Charles and some of their mutual friends founded a religious society in 1729 which came to be known as ‘the Holy Club.’ Its members seem to have been admirable in every way. First, they were orthodox in their faith. [They believed all of the essential doctrines of the Christian faith.]

Secondly, they lived an impeccable life. Meeting together several evenings each week, they studied improving literature and tried to perfect their timetable, so that every minute of every day had its appointed duty. They then began to visit ... prisoners.... Next they founded a school in the slum area, paying the teacher and clothing the children out of their own pockets. They were full of good works.

Thirdly, they were very religious. They attended Holy Communion every week, fasted on Wednesdays and Fridays, kept the canonical hours of prayer, observed Saturday as the Sabbath as well as Sunday, and followed the austere discipline of Tertullian, the early Latin church father.

Yet, in spite of this extraordinary combination of orthodoxy, philanthropy, and piety, John Wesley later reckoned that he was not a Christian at all at the time.²

What then is Christianity? *Christianity is Christ!* Christians embrace a person, not merely a philosophy. Indeed, Christianity can be summed up in one phrase: A personal relationship with Jesus Christ.

Read Philippians 3:4-9

1. What meant more to Paul than anything else?

2. Paul speaks of a willingness to “lose” certain things for Christ’s sake. What did he lose? (See 3:4-6)

3. When did Paul encounter Jesus? Was it before or after Jesus’ death, burial, and resurrection?

It is clear that although Paul met Christ after the earthly life of Jesus, he had a personal relationship with the living Lord.

²Stott, *Christian Basics*, p. 16.

What Does It Mean to Have a Personal Relationship with Jesus Christ?

The answer to this question can be summarized in three points.

- In the first place, it means to trust Christ as Savior. One of the central teachings of the Christian faith is that all people have fallen short of God's plan for their lives (Romans 3:23). All of us, like helpless sheep, have turned away from God and have pursued our own way (Isaiah 53:6). The Bible has a word for this. It is called sin. The clear teaching of Scripture is that "the wages of sin is death" (Romans 6:23). But that is not the final word. For in the same verse we read, "but the gift of God is eternal life in Christ Jesus our Lord." The message of Scripture is that God loved us so much that even when we were in the depth of our sin, Christ died for us and paid our penalty (Romans 5:8). What greater gift could a person ever be offered? How does one receive this free gift?

Read Philippians 3:4-9

It is clear from these verses that we receive the free gift of God through faith. That is, through trusting Christ.

- In the second place, a personal relationship with Jesus means to *profess Christ as Lord*. One of the earliest confessions of the church was simply, "Jesus is Lord." To say that Jesus is Lord is to identify him with the God of the Old Testament, Creator of the universe. The New Testament writers clearly did this. In fact, the Apostle Paul claimed that one day every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Philippians 2:9-11).

Read Luke 6:46-49

According to this parable, what does it mean to confess Jesus as Lord?

- Thirdly, to have a personal relationship with Jesus means to love Christ as a friend.

Read Revelation 3:20

What does it mean when it says, "Here I am! I stand at the door and knock"?

What does it mean when it says, "If anyone hears my voice and opens the door, I will come in and eat with him, and he with me"?

Do You Have a Personal Relationship with Jesus Christ?

As we conclude this portion of our study, each of us might ask ourselves this question: Do I have a personal relationship with Jesus Christ? If we cannot say “Yes” to this question, the rest of our study will be in vain. For before any person can have a meaningful relationship to the church, he or she must first have a meaningful relationship to the Lord of the church, Jesus Christ. Perhaps you need to take this step, but wonder how. Here is a simple prayer that can serve as a guide.

Lord Jesus Christ, I admit that I have sinned against God and others, and have gone my own way. I want to turn my life around and begin following you.

I thank you for your great love in dying for me, for bearing in my place the penalty of my sins. Now I open the door to my heart and invite you to come into my life. Come in as Savior to cleanse and renew me. Come in as Lord to take control of me. Come in as friend and live in me. I promise, with your help, to serve you faithfully. Amen.

How to Be Sure You Are a Christian?

On the basis of what we have studied, would you say that you are a Christian? Are you sure that you are a Christian? If you want to be certain, perhaps you will apply these three tests.

- **The Repentance Test.** Read Acts 3:19. The Apostles insisted that one of the requirements for Christian faith was to repent. Have you repented of your sins?
- **The Confession Test.** Read Romans 10:9-13. Another requirement for faith was to confess Christ before others. Have you publicly acknowledged your faith in Christ?
- **The Evidence Test.** Read 1 John 2:3-6. A final requirement for faith is to obey the commandments of Jesus. Are you seeking to live as Jesus lived? Specifically, do you love others as Christ loves you?

How to Grow As a Christian?

One of the areas in which most Christians struggle is in the area of spiritual growth. In the following paragraphs, we will briefly address a range of activities any Christian might pursue in order to grow in faith.

- The first is in the area of *spiritual disciplines*. The classical spiritual disciplines have included such practices as Bible reading, private prayer, fasting, solitude, Scripture memory, and meditation. Baptists have not consistently practiced all of these. Those which are most consistently observed are: Bible reading and private prayer.
- The second area includes *corporate worship*. The Scriptures teach that we are not to forsake assembling together (Hebrews 10:25). Christians draw a great deal of strength and encouragement from one another. That is why it is important to assemble regularly with the people of God for the worship of God.
- The final area includes *personal purity*. It is quite possible that the strongest witness we may offer to others is not in what we say, but in what we do. Therefore, the question which we ought to ask ourselves constantly and consistently is this: “What would Jesus do right now if he were standing in my shoes?” Our earnest desire should be to live as Jesus lived.

Session Two: What Is The Church?

Introduction

“He cannot have God for his Father who does not have the Church for his Mother.” It was more than 1,700 years ago that Cyprian, the early church father who was Bishop of Carthage, made this memorable statement. In contradiction, it was the romantic poet Southey who declared: “I could believe in Christ if he did not drag behind him his leprous bride, the Church.”

In these statements we see two radically different perceptions of the Church. One insists that the Church is essential to salvation. The other implies that the Church is optional at best, and a hindrance to the work of Christ at worst. What do you think? In this session of our study we are going to examine a whole range of issues concerning the Church.

Life in My Church

Before we explore the biblical view of the Church, let's take a moment to consider our view of the Church. Take two or three minutes to complete the following exercises.³

1. The two words or phrases that best describe my church experiences as I was growing up are _____ and _____.

2. The greatest positive contribution the Church made to my life as I grew up was:

3. My Church experience growing up was lacking in:

4. In recent years, the Church has made a contribution to my life in the following two or three ways:

5. If I could no longer be a part of the Church, I would really miss the following two or three things:

³These exercises have been adapted from Don Cousins and Judson Poling, *Discovering the Church: Becoming Part of God's New Community* (Grand Rapids: Zondervan Publishing House, 1992), p. 14.

6. In recent years, two of the most significant contributions I have made to the church are:

Life in the First Church

Read Acts 2:41-47

At some point, you will want to go back and read the entire first and second chapters of Acts in order to understand the context of verses 41-47. When you do, you will find that this event occurred on the Day of Pentecost. This took place only a few weeks after Jesus' resurrection from the grave and ascension into heaven. On the Day of Pentecost, the followers of Christ were filled with the Holy Spirit and began to proclaim boldly the Gospel message. Verses 41-47 tell us what happened after they preached the good news.

- What kind of response did the people give to the message of Peter and the rest of the Apostles?

- List some of the concrete actions of the new believers which came as a result of their newfound faith in Christ.

- How did the Lord bless the efforts of the Apostles and the new believers?

- How does the Church of today resemble or differ from the First Church?

Let's Get Serious About the Church

If we are honest with ourselves and with one another, we must confess that from all apparent indications life in the Church today is radically different from life in the early Church. Part of this difference can be attributed to the obvious fact that life in the 20th century is radically different from life in the first century. However, all of the difference cannot be explained by changes in our

society. In fact, some of it is due to a faulty understanding of the nature of the Church, coupled with a less-than-enthusiastic commitment to the Church on the part of contemporary Christians.

In order to be serious about the Church, we must first understand what the Church is. Let's begin as we did in the last session, by saying what the Church is NOT.

- **The Church is not a building.** When we read the New Testament we are struck by the fact that none of the early churches had a building which they could call their own. Instead, they met in houses, in the open air, by the river, even in jails!
- **The Church is not a denomination.** Technically, a denomination may be defined as "a group of churches that hold similar practices, beliefs, and interpretations. These churches associate together for fellowship and service."⁴
- **The Church is not an organization.** Although it is inevitable that all churches will have some type of organizational structure, still the church is not just another organization that a person may choose to join. Instead, the Church is a body of people who have responded to the call of God to salvation in Jesus Christ.

The Church: The People of God

Now that we know, at least partially, what the Church is not, our natural response is to ask: "What is the Church?" Although it only takes four words to state it, this is a big question. To sum it up most simply, we can declare that according to the New Testament, the Church is people. The word in the New Testament which is translated Church is *ekklesia*. It is composed of two Greek words: *ek*, meaning "out of" and *kaleo*, meaning "to call." The word *ekklesia* rarely occurs alone. In most instances it is combined with *tou Theou*, meaning "of God." Therefore, we can conclude that the *ekklesia tou Theou* refers to "the called out people of God."

There are two concepts of the Church presented in the New Testament. On a few occasions, the Church is referred to in a general, universal sense. When it is used in this way, it includes all persons who have ever been redeemed by Jesus Christ, the entire body of believers of all ages. However, in the vast majority of cases in the New Testament, the Church is used to refer to a local body of believers. When it is used in this sense, it means "a local body of baptized believers who are associated by covenant in the faith and fellowship of the Gospel" in a specific location.⁵

Read each of the following references in your Bible. In the blank beside each reference, indicate the concept of the Church which is used. Write U for universal and L for local.⁶

- | | | |
|-------------------------|---------------------|-------------------------|
| ___ Matthew 16:18 | ___ Acts 20:17 | ___ Matthew 18:17 |
| ___ 1 Corinthians 1:1-2 | ___ Philippians 3:6 | ___ 1 Thessalonians 1:1 |
| ___ Acts 8:1 | ___ Ephesians 5:25 | ___ Acts 14:23 |
| ___ Colossians 1:18 | | |

⁴Larry Garner, *Learning and Serving: New Church Member Training* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1983), p. 3.

⁵ *The Baptist Faith and Message*, Article VI.

⁶ This exercise was taken from Larry Garner, *Learning and Serving*, p. 4.

Other Biblical Images of the Church

Now that we have established that the primary biblical meaning of the Church refers to the called out people of God as they exist either in a broad, universal sense, or a specific time and place, we can proceed to examine some of the many other biblical images of the Church. Surprisingly, there are 96 analogies employed in the New Testament to describe the nature and function of the Church.⁷ Since we cannot explore each of these, let us consider the two which are most significant.

- **The Body of Christ.** This is one of the most common expressions in the New Testament concerning the Church. Some of the passages in which you will find it are: Romans 12:5; 1 Corinthians 12:27; and Ephesians 4:12. Whereas the People of God refers to the *identity* of the Church, the Body of Christ refers primarily to the *function* of the Church. The Church is Christ's body in the world. In other words, the Church relates to the world today as Jesus related to the world in His day. Christ is the Head of His body, the Church (see Colossians 1:18 and Ephesians 1:22-23). Therefore, He is the master of the Church. His body is made up of a diversity of persons, each of which is uniquely gifted to fulfill some function within the larger body.
- **The Household of Faith.** This image of the Church occurs infrequently (Galatians 6:10 and Ephesians 2:19) and refers primarily to the *relationships* which occur within the context of the Church. In the Church, persons relate uniquely to God as Father through Jesus Christ (John 1:12). In addition, they relate to one another as brothers and sisters in Christ.

Why the Church?

Some people wonder what is so special about the Church? What is there in the Church that I cannot receive elsewhere? Perhaps the description of the Church by the Reformation leader John Calvin will be of some help to us at this point. Calvin said that *the Church is where the Word is preached and the sacraments administered and where discipline is carried out*. This definition includes three distinct elements. Let us look at them individually.

- **The Word is Preached.** This is to say that the Church is the single entity in this world whose unique responsibility is to declare what God has done to this world and for this world through His Son, Jesus Christ. No one else has been given this task. There are many other worthy organizations in the world, but none have been charged with the task to proclaim the Gospel. This is the Church's responsibility, and the Church's alone.

The sad part of all this has to do with the fact that throughout history the Church has often forgotten her unique role in the world. William Willimon admits this in his book *What's Right With The Church?*

Many people who think of the Church picture it as a kind of ethical improvement society founded by Jesus: "The purpose of the Church is to help us live better lives." However, Willimon offers a stern warning to the Church whenever we lean toward this skewed understanding and challenges the Church to avoid it.

⁷Paul Minear, *Images of the Church in the New Testament* (Philadelphia: The Westminster Press, 1960).

Whenever the Church is seen as essentially a means of improving society, or producing better people, or fostering a love of good music, or giving the youth something wholesome to do on Saturday night, the Church is whittling itself down to scale as one more human organization that is content to be useful in doing things that other organizations may do better.⁸

- ***The Sacraments Administered.*** The sacraments of the Church are baptism and the Lord's Supper. The word *sacrament* is typically avoided in Baptist churches. We prefer the term *ordinances*.

Actually, sacrament is a perfectly good word. The Anglican Prayer Book of 1662 defines a sacrament as “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.” The only problem which we Baptists would have with this definition is the phrase—“whereby we receive the same.” We would teach that a person has already received the grace of God prior to the administration of the sacrament.

1. ***Baptism.*** The first ordinance of the Church is baptism, which is administered once upon a person's acknowledgment of sin, repentance, and profession of faith in Christ as Lord and Savior. Baptism symbolizes four things: (1) the death, burial, and resurrection of Jesus Christ; (2) our death, burial, and resurrection with Christ; (3) our being made clean from sin; and (4) our being immersed in the power of the Holy Spirit.
 2. ***The Lord's Supper.*** The second ordinance of the Church is the Lord's Supper. This is a powerful symbol of Christ's sacrifice on the cross. The bread is broken to depict the broken body of our Lord. The wine is poured out to display his shed blood. Then the broken bread is eaten and the wine drunk to manifest our participation in what he did for us when he died.
- ***Discipline Is Carried Out.*** The final aspect of Calvin's definition of the Church refers to the practice of Church Discipline. Church discipline is carried out primarily in two ways.
 1. First, it is the practice of “discipling” people in the faith. That is to say that it relates to the spiritual education and nurture of those who claim to be followers of Christ.
 2. In the second place, Church discipline refers to the right and responsibility of the Church to demand and expect a particular standard of those who claim to be followers of Christ. Most of us are aware that this is a practice which is rarely enforced in the Church today. This may be to our detriment. Oftentimes what we claim to believe is in wide contrast to how we behave. To use a common phrase, “we fail to walk what we talk.” It is perhaps true that the work of Christ in the world is damaged more by this than by any other cause.

⁸William Willimon, *What's Right With The Church?* (San Francisco: Harper & Row, Publishers, 1985), p. 78.

Why Should I Belong to a Church?

- To identify with those who have been called by God to salvation in Jesus Christ.
- To associate with a fellowship of believers who will provide the support necessary to live for Christ in this world.
- To participate in the work of God in this world by using your unique God-given gifts to draw others to the love of Christ.
- To receive the benefit of the ordinances which are outward, visible signs of the inward, invisible work of God's grace in your heart and life.
- To submit to spiritual, personal, moral, and relational accountability.
- To share in the one entity in this world whose sole responsibility is to proclaim the Gospel of Jesus Christ.

Session Three: Who Are Baptists?



April 2009 | @ThomRainer: What do you think when you hear 'Southern Baptist'?

Introduction

In our first meeting, we discussed the question, “What does it mean to be a Christian?” We determined that the essence of the Christian faith is not a creed or a code of ethics or a ceremonial ritual. Rather, the core of Christianity is a personal relationship with Jesus Christ. A Christian is a person who trusts Christ as Savior, obeys Christ as Lord, and loves Christ as friend.

The second session considered the question, “What is the Church?” In the same manner, we discovered that the Church is not a building or a denomination or an organization. The Church is, instead, the one distinct body whose sole purpose is to proclaim the good news of Jesus Christ and be his ambassador to the world.

- The Church has a specific identity: We are the People of God.
- The Church has an urgent function: We are to be the Body of Christ.
- The Church has a unique relationship: We are the Household of Faith.

During this third session we will consider the question, “What does it mean to be a Baptist?”

The History of Baptists⁹

Tracing the history of Baptists is a difficult task. Our roots are not as clearly identified as those of other denominations. To determine the history of the Roman Catholic Church, one must simply go to Rome. Lutherans trace their lineage back to the 95 theses Martin Luther nailed to the door of the church in Wittenburg. Presbyterians remember John Calvin, while Methodists claim John Wesley. What about Baptists? Who is the predominant Baptist forebear?

⁹It should be noted that this is the barest sketch of Baptist history. For a more thorough, yet still brief treatment, the reader is encouraged to consult *A Capsule History of Baptists*, by Bruce Gourley. The serious student who desires a comprehensive approach should see Leon McBeth's *The Baptist Heritage*, or Bill Leonard's *Baptist Ways*.

Ironically, the answer is nobody. Baptists have no predominant founder. Of course, this is not to imply that our denomination has no one of prominence to remember. Indeed, we have the likes of Thomas Helwys, John Smyth, and Roger Williams. Nevertheless, one of the most remarkable features of our heritage is the fact that we have no Pope, Luther, Calvin, or Wesley to claim. Freedom is the heart and soul of the Baptist heritage. Born in England in the 17th century, the Baptist movement came to life amid great struggle and persecution. Considered radicals by their more conservative Anglican brothers, our Baptist forefathers were often arrested and jailed for their beliefs. What was their heresy? Quite simply, they had the audacity to insist that no one could be born into, coerced into, or legislated into the Christian faith. Rather, genuine faith is always the result of a voluntary, conscious, deliberate choice.¹⁰

Baptists obviously started out as a splinter group. Their movement experienced steady growth in England. However, Baptists really came into their own when they moved into frontier America. There were several reasons for this:

1. ***Frontier America was known for its rugged individualism.*** This related well to the Baptist concept of individual accountability before God.
2. ***Frontier America was not steeped in ancient tradition.*** This allowed the opportunity to begin new traditions particularly suited to people in a new land.
3. ***The United States was a nation founded on democratic principles.*** Baptists incorporated many of the same democratic principles into their form of church government.
4. ***People who lived in the American frontier were largely uneducated.*** Trained clergy were in short supply. Baptists overcame this obstacle by insisting that a personal call to ministry, rather than formal academic instruction, was the only requirement to preach the gospel.

With these factors in place, as well as others, it is easily seen that the United States provided fertile soil for Baptists. Today, Baptists continue to flourish in the United States, representing 30 distinct groups or denominations and numbering more than 25 million members. The Baptist population worldwide is approximately 45 million.

What Do Baptists Believe?

Baptists are a diverse group of people. They represent many styles of worship and a variety of approaches to missions, evangelism, and education. In reality, when one asks the question, “What do Baptists believe?” the only truly accurate response is, “It depends on which Baptist or group of Baptists you are talking about!” This is not to say, of course, that there is no unifying thread which is woven into the Baptist fabric. However, there are times when this thread is quite subtle, even nearly invisible.

- ***Believer's Baptism***

Baptists have championed the belief that Christianity is a faith of consent. To be a Christian, one must of his or her own volition choose to follow Jesus Christ. Baptism is an ordinance that reflects the conscious decision of an individual to deny self, turn from sin, and follow Christ.

¹⁰Walter B. Shurden, *Not a Silent People* (Nashville: Broadman Press, 1972), pp. 12-14.

Believer's Baptism also reflects the Baptist ideal of a regenerate church membership. In other traditions a person may be a member of a church not on the basis of his or her determination, but on the basis of a parent's decision or even that of the state. Baptists believe that the church consists only of persons who have freely chosen to unite with a local congregation through the confession of faith in Jesus Christ.

- *Authority of Scripture*

Historically, Baptists have rejected man-made creeds. Many of our Christian friends from other denominations will notice that we do not recite the Apostle's Creed in our service. The reason for this is due to our claim that Holy Scripture (that is, the Bible) is the only authority for matters of faith and practice. Ideally, we base our doctrine and our deeds on the basis of what the Bible says.

Our rejection of creeds does not suggest, however, that we have no doctrinal guidelines. Throughout our history, various Baptist groups have written statements which reflect their general beliefs. These statements are often referred to as a *Confession of Faith*. While it has some similarity to a creed, a Confession of Faith differs from a creed in at least two respects. First, creeds are often viewed as coercive. That is, one must subscribe literally and completely to the creed. A Confession of Faith, on the other hand, is voluntary. A Baptist may be in general agreement with his or her denomination's Confession of Faith, yet disagree with one or more specific statements, and still be a member in good standing. Secondly, creeds are permanent, while a Confession of Faith is temporary. It is not uncommon for Baptists of each generation to revise their Confession of Faith in order to reflect the evolution of language. The eternal truth of the gospel is retained, while the temporal mode of communication is contemporized.

- *Priesthood of the Believer*

The Baptist doctrine of the Priesthood of the Believer contains two truths. First, each person has open access to God. We do not need a human intermediary. Each Baptist is free to pray, read the Scriptures, interpret the Scriptures, and determine the will of God for himself or herself. This understanding, obviously, lends itself to abuse. A person may insist that God has spoken to him or her and has revealed, for example, that Jesus is not necessary for salvation, or that a certain act of immorality or lawlessness is acceptable. For this reason, Baptists firmly appeal to the strict authority of Scripture. A person may not appeal to a doctrine or deed on the basis of the priesthood of the believer when that doctrine or deed is forbidden in Scripture.

A second truth related to the priesthood of the believer addresses the universal responsibility of all Christians to the rest of the human family. A priest is one who represents both God and humanity, and seeks to bring the two together. Each Christian is a witness, and is responsible to all within his or her power to bring others to Christ.

- *Religious Liberty*

Baptists have championed the principle of Religious Liberty perhaps more than any other doctrine. Ironically, we have done so to the extent of permitting rank infidelity. Thomas Helwys, one of the most prominent early Baptist declared, “Let them be heretics, Turks, Jews, or whatsoever.” His point is well taken. No earthly power, be it state or church, can coerce faith. The human soul is free under God.

The United States of America has long been recognized for its firm stance on religious liberty. Baptists were influential in developing this position. Our nation’s founding fathers were persuaded to believe that all persons must be free to choose or reject faith; we must be free to practice our faith without undue outside interference; and we must be free to evangelize through moral persuasion without hindrance.

- *Autonomy of the Local Church*

Baptists are part of what is called the *Free Church Tradition*. Each local congregation governs itself under the Lordship of Christ. Fundamentally, we have no hierarchy of control. No central office, either in Rome or Nashville or Atlanta, prescribes what we must believe or do. Theoretically, there is no single person in the local church who has absolute power. Our form of church government is based on democratic principles. We voluntarily contribute to our denomination; we call and ordain our own ministers; we elect our own leaders; we develop our own programs; we determine our own direction—all under the Lordship of Christ.

- *Symbolic View of Ordinances*

There are two ordinances acknowledged by Baptists: Baptism and the Lord’s Supper. Both are interpreted symbolically. We do not believe that baptism washes away original sin, as do many of our Christian friends in other traditions. Instead, baptism is an outward sign of an inward reality. A person who is baptized declares to the world that he or she has denied self, turned from sin, and decided to follow Jesus. We believe that the baptismal mode is crucial. Baptism by immersion depicts death, burial, and resurrection; signifying dying to an old way of life and being raised to new life.

The Lord’s Supper is also symbolic. We do not subscribe to the so-called doctrine of transubstantiation, which claims that the bread and cup are transformed into the literal body and blood of Christ. Instead, we believe that as in baptism, the bread and cup are outward signs of an inward reality. The broken bread represents the body of Jesus Christ, broken for us. The cup represents the blood of Jesus, shed for the remission of our sins.

To say that the ordinances are symbolic is not to minimize their importance. Indeed, we recognize many symbols that are quite powerful. What would a wedding be without a wedding ring? What would the playing of the national anthem be without the raising of the flag? These are but two examples of significant realities that are communicated effectively through the use of symbols. Each time we practice the ordinances in our church, we are reminded of what Christ has done for us and of our commitment to him.

Sandy Creek Tradition	Charleston Tradition
Opposed confessions of faith	Theological Order in Confession of Faith
Emotional Preaching and Worship	Ecclesiological order; had "Summary of Church Discipline"
Shouting, weeping, and falling down weren't uncommon	Grace and dignity were important
Anti-education and ministerial salaries	Emphasized education and trained ministers
Evangelistic Invitations	Liturgical order in worship; stately hymns
Allowed women to serve in leadership	
Held Camp meetings; churches independent	Emphasis on churches in associations
Described as people of ARDOR	Described as people of ORDER

For more than 150 years Baptists in the south have been widely known as "Southern Baptists." In the mid-19th century when the Triennial Convention, headquartered in the North, determined that they would not appoint anyone who owned slaves to missions, churches in the South rose up in protest. Delegates met in Augusta, Georgia in 1845 and formed the Southern Baptist Convention (SBC).

Throughout most of their history, Southern Baptists have rallied around the themes of Missions, Evangelism, Education, and Benevolence. Worship styles, ministries, educational programs, even doctrine to some extent have been quite diverse. Nevertheless, we transcended our differences and determined to cooperate together for the greater cause of Christ. Usually this has been done through our participation in the Cooperative Program. The Cooperative Program funds the various agencies and schools owned and operated by the Southern Baptist Convention.

Within the past generation, however, our diversity has become a bone of contention. The labeling of one another either as fundamentalists or liberals has created a sense of mistrust and suspicion. At first, Southern Baptists divided mainly into two groups: the so-called "Fundamental Conservatives" and the so-called "Moderate Conservatives." When the "fundamentalists" gained control over the boards of all Southern Baptist agencies and programs, the "moderates" largely withdrew their support and participation from the SBC. For this reason, a group known as the Cooperative Baptist Fellowship (CBF) organized in the early 1990s. Many former Southern Baptists, including Hayes Barton Baptist Church, now participate in and support the work of the CBF.

In our next session we will discuss the implications of this transition for the Baptist people of Hayes Barton Baptist Church.

Session Four: The Uniqueness of Hayes Barton Baptist Church

Introduction

Every person is unique. Scientists insist that no two persons are precisely alike. We differ in background, appearance, attitude, perspective, even biological structure. No matter how similar we may seem to be, we are nevertheless singular individuals.

The same is true of a local church. Many churches share common values, doctrines, and practices. But as is true of people, no two churches are identical. Hayes Barton is a Baptist church, and we have many qualities that are similar to most Baptist churches. Still, we are different. There are aspects about our church which are unique. In this last session of our study we will explore some of these unique qualities.

An Abridged History of Hayes Barton Baptist Church

In the early 1920s, Raleigh was growing. The streetcar tracks came down Glenwood and went all the way to Bloomsbury Park, and lots were being sold in the area called "Hayes Barton." The 1922-23 City Directory showed the street names Aycock, Vance and Cowper, but only one house on Aycock. It was in 1922 that the Baptist City Council of Raleigh, forerunner of the Raleigh Baptist Association, purchased a site for a new Baptist Church between Whitaker Mill and White Oak roads at Glenwood Avenue, in anticipation of the city's growth in a northerly direction.

By 1926, there were a number of houses in the area, and in the fall of that year a number of meetings were held in the neighborhood for the purpose of organizing a Baptist Church. Officers were named, and yes, being Baptists, committees were appointed.

On Sunday, November 7, 1926, at 2:30 p.m. in the North Vanguard Presbyterian Church (now Westminster Presbyterian Church) on Whitaker Mill Road, Hayes Barton Baptist Church was organized. Quoting from Luther Hughes' history of the church:

"After brief preliminaries, the names of those with their letters were read and a motion to organize a Baptist Church was made. The motion was carried unanimously...

"A motion to name the new organization the Hayes Barton Baptist Church also carried unanimously...

"In response to an invitation extended to those desiring to unite with the new church by profession of faith, 4 others ... were received for baptism....

"It was agreed that all members received into the church by January 1, 1927, would be considered charter members..."

When that day came, 173 charter members had been enrolled. Men of the church and friends built the first temporary structure. They called it "The Tabernacle." The first service was held there on Thanksgiving Day, November 25, 1926. Late in 1927, the little wooden structure was torn down, and work began on a beautiful cream-colored brick structure of classical architecture which included classroom, kitchen and office space as well as a sanctuary which would seat 850.

The 1940s were a period of growth for Hayes Barton Baptist Church, not only in church staff and church programs, but also in acquisition of additional property. Hayes Barton had its first missionaries in 1946, and in December 1950, Hayes Barton sponsored a "Living Nativity," the first such project in Raleigh and perhaps in North Carolina. Over 100,000 people viewed it. The "Living Nativity" continues to be a part of the Christmas traditions at Hayes Barton Baptist Church.

Space limitations on the growing church necessitated expansion, and the Educational Building, which included a chapel that seated 140, was completed in 1953. Major renovations on the older sanctuary were made in 1956.

On September 5, 1962, ten months after the church observed its thirty-fifth anniversary, the sanctuary and entire portion of the church which had been built in 1928 were destroyed by fire. The Educational Building suffered extensive smoke and water damage. That night, in a special called session, the Deacons voted to rebuild, as did the church congregation at its Sunday Worship Service at the Colony Theater, now the Rialto.

Although there were major delays in the rebuilding program, ground was broken for the new building on January 3, 1965. The church membership entered the Education Building facilities on August 28, 1966, and the first service of worship was held in the new sanctuary, Colonial Georgian in style, on Thanksgiving Day, November 24, 1966, exactly 40 years after that first service in the little wooden "Tabernacle."

Hayes Barton Baptist Church does, indeed, have a rich history to recall. On November 4, 2001, the church began a month-long celebration of its 75 years of ministry and service, highlighted by a joyous day of worship and fellowship on November 4. Not only does Hayes Barton Baptist Church have a rich and wonderful history to cherish, but it also has a marvelous and challenging future to embrace as it continues to encourage and equip its members and friends to experience and share a warm and vital faith in Jesus Christ through various programs and ministries.

Shortly after the turn of the century our church once again embarked on a building program. After years of planning, in September 2007 the Cashwell Corridor, named in memory of long-time beloved pastor Dr. T. L. Cashwell, Jr., opened to provide barrier-free access to the sanctuary. Later that year, on November 4, the Family Life Center was dedicated. The facility, joined by a ramped hallway to the Education Building, provides space for education, worship, fellowship, and recreation. Through new facilities and growing programs and mission opportunities, Hayes Barton Baptist Church continues to work to embody its theme statement: *Transforming lives through Christ.*

The Hayes Barton Baptist Church Way

Every church has its own way of doing things. Hayes Barton is no exception. While it is not possible for us to explain in great detail every policy and procedure of our church, there are four specific items which should be considered.

- *Lay Leadership*

Hayes Barton Baptist Church places great importance on the role of the laity in the overall leadership of the church. Although the day-to-day operation of the church's ministry is largely dependent upon our ministerial and support staff, it should be noted that our church staff is assisted and in some cases directed by the lay members of the congregation. Each year members of the church are given the opportunity to elect women and men who will serve on the Diaconate (Board of Deacons). Our Diaconate consists of 36 active deacons. Our church also elects a host of persons to serve on a variety of committees, as well as lead our numerous programs and ministries.

- *Management of Finances*

The goal of Hayes Barton is to manage all resources entrusted to us with absolute integrity. Each January the church conducts a stewardship emphasis. At this time members and friends are encouraged to consider prayerfully their financial commitment to the work of the church. We believe the biblical standard of a tithe (10% of one's income) is a worthy goal for all Christians. At the end of the stewardship emphasis, members and friends are invited to submit an estimate of giving card indicating the amount of their intended support. After the results of the stewardship emphasis have been tallied, the Budget and Finance Committee prepares a proposed unified budget which will fund all of the ministries and programs of the church. The unified budget is prepared on the basis of budget requests which are submitted by the various ministerial and lay leaders of our church. This proposed budget is then presented to the Diaconate and congregation for discussion and adoption. All expenditures of the church must be allocated in the unified budget or receive special approval by the Budget & Finance Committee and the Diaconate. In addition to our unified budget, the church emphasizes special offerings for missions at Christmas, Easter, and the month of August.

- *Governance*

Our church, to a large extent, is governed by the congregation. It functions through a wide array of committees and councils. The Diaconate is a decision-making body through which major church decisions are directed to carry out the vision of the congregation. It is also a Pastor-led church and one which greatly appreciates the leadership of the ministerial staff in helping them carry out their work as the Body of Christ.

- *Baptist Affiliations*

From the beginning of our congregation's history, Hayes Barton Baptist Church has affiliated freely with other Baptist entities, including the Raleigh Baptist Association (RBA), Baptist State Convention of North Carolina (BSCNC), and Southern Baptist Convention (SBC). Because our church is more moderate in its theology and polity, and because of the increasing rigidity of the SBC, in the early 1990s we became more closely aligned with the Cooperative Baptist Fellowship (CBF) and Cooperative Baptist Fellowship of North Carolina (CBFNC).

In 2001 our congregation adopted a resolution which stated our objection to the publication of the 2000 edition of the Baptist Faith and Message. Specifically, we disagreed with its claim that the office of pastor is limited to men. This does not reflect our church's longstanding belief and practice in the full equality of women in all offices and roles in the church. Despite our disagreement with this and other positions of the SBC, we continued our affiliation with the SBC. However, in 2023 our concerns intensified when the SBC formally removed from affiliation several churches with women serving in pastoral positions. In 2024 the SBC expelled another church for the same reason. Therefore, after careful and prayerful deliberation, our church voted on October 27, 2024 to withdraw from the SBC, formally ending our 98-year affiliation. Our current Baptist affiliations include CBF, CBFNC, RBA and BSCNC.

The Hayes Barton Baptist Church Way

Our Church Constitution stipulates clearly our commitment to historic Baptist principles, which results in a congregation with a broad spectrum of theological perspectives but united in the following beliefs.

This Body, founded on the principles of Baptist faith and composed of persons who believe in Jesus Christ as their Lord and Saviour, in the authority of the Holy Scriptures, in the priesthood of the believer, in the competency of the soul in matters of religion, in the autonomy of the local church, in believer's baptism, in religious liberty and in the separation of church and state, shall be known as Hayes Barton Baptist Church. (Article I, Section 1)

Jesus Christ is Lord and Saviour

We believe in Jesus Christ as the incarnate Son of God, who by the Holy Spirit was born of the virgin Mary, through whom we have deliverance from sin and death and the promise of eternal life.

Authority of the Holy Scriptures

We believe in the scriptures as contained in the Old and New Testaments as the inspired Word of God, the sufficient rule both of faith and practice.

Priesthood of the Believer

We believe in the freedom and right of every Christian to interpret and apply scripture under the leadership of the Holy Spirit. We affirm the freedom and responsibility of every person to relate directly to God without the imposition of creed, the control of clergy or the interference of government.

Competency of the Soul in Matters of Religion

We believe that every person stands as a competent individual before God and is responsible to determine what his or her conscience dictates is right.

Autonomy of the Local Church

We believe that Baptist churches are free, under the Lordship of Christ and guidance of the Holy Spirit, to determine their membership and leadership, to order their worship and work, to ordain whomever they perceive as gifted for ministry and to participate, as they deem appropriate, in the larger Body of Christ.

Believer's Baptism

We believe that baptism by immersion is the New Testament model and that it is to be administered upon a person's profession of faith in Jesus Christ as Lord.

Religious Liberty

We believe in religious freedom for all people, regardless of creed.

Separation of Church and State

We believe religious liberty is best protected when church and state are institutionally separated and neither tries to perform or interfere with the essential mission and work of the other.

Congregational Theme

Transforming lives through Christ.

Covenant of Christian Faith and Discipleship

WE BELIEVE in God the Father, infinite in wisdom, in power and in love, whose mercy is everlasting.

WE BELIEVE in Jesus Christ as the incarnate Son of God, who by the Holy Spirit was born of the virgin Mary, through whom we have deliverance from sin and death and the promise of eternal life.

WE BELIEVE in the Holy Spirit as the divine presence in our lives, through whom there is revelation of the truth of Christ and in whom we secure strength and help in time of need.

WE BELIEVE in the scriptures as contained in the Old and New Testaments as the inspired Word of God, the sufficient rule both of faith and practice.

WE BELIEVE in the holy church as the fellowship for worship and service of all who are united to the living Lord as Savior.

WE BELIEVE that we have been brought by divine grace to receive the Lord Jesus Christ as Savior; we affirm our faith through membership in the holy church and our fellowship in this congregation; and we acknowledge a special obligation to live a new and holy life.

THEREFORE, we renew our vows of fidelity to our Lord and Savior Jesus Christ, and solemnly make this covenant with each other.

We will walk together in brotherly love and exercise a Christian care and watchfulness over each other, admonishing and helping one another as the need may be.

We will not forsake the assembling of ourselves together for learning and worship, nor neglect to pray for ourselves and others.

We will be faithful stewards of our Lord, and according to our ability we will aid in the support of a faithful evangelical ministry among us, and in efforts to preach the gospel to the whole human family.

We will live daily as witnesses of our faith, denying ungodliness and worldly lusts.

And we will endeavor, as long as we live and according to our ability and opportunities, to seek the salvation of all, thereby glorifying Him who has called us out of darkness into His marvelous light.

- *Worship*

Our church offers a variety of worship opportunities to our members and community. Sunday worship is conducted at 11:00 A.M., and is broadcast live via television and internet. Our worship is traditional in style. We sing hymns and use the piano and organ in our services. The Lord's Supper is customarily observed every other month on Sunday mornings, and on the evenings of Maundy Thursday and Christmas Eve. Baptisms are conducted on various Sunday mornings throughout the year. On Wednesday evenings the church hosts a family supper and service of prayer, Bible study and inspiration.

- *Bible Study*

Bible study classes for all ages are offered through our Sunday School program, which meets at 9:45 A.M. Additional opportunities for Bible study are offered throughout the week.

- *Missions*

Our church believes in missions. For purposes of common understanding we have developed the following definition of missions at HBBC.

Missions is the deliberate and diligent effort of the congregation, under the leadership of the Holy Spirit, to extend the gospel of Jesus Christ in word and deed to as many people as possible locally and throughout the world, both Christian and non-Christian.

For many years HBBC provided a Missionary Home for foreign missionaries who were home on furlough.

Missions education opportunities are offered to all age groups within our church.

Missions organizations for children are conducted on Wednesday evenings.

Our Women's Missions group typically meets for study, prayer, service, and fellowship on the second Tuesday of each month during the school year.

- *Music*

Hayes Barton features an excellent music program. We offer a fully graded choir program. Our Preschool and Children's Choirs meet on Wednesday evenings following the Family Night supper. The Adult Choir meets on Wednesday evening after the Family Night service. Our Youth Choir gathers for rehearsal on Sunday evenings. Other music groups include handbells and ensembles. Another important part of our church's music program is the Hayes Barton Baptist Church School of Music, which offers private music lessons in a wide variety of music disciplines.

- *Youth Ministry*
Our Youth Ministry for middle and high school students is one of the highlights of our church. Offering numerous opportunities for worship, Bible study, discipleship, fellowship, and missions action, the Youth Ministry seeks to meet the spiritual, emotional, and social needs of our young people. Our youth ministry is staffed by trained, competent volunteers who have attended awareness training and been screened according to our child protection policy.
- *Adult Ministry*
There are many ways for adults to find a place at HBBC. From Bible studies to fellowship to service opportunities getting involved in a small group truly makes a difference in growing as a disciple of Christ.
- *Adult Ministry 55+*
With monthly activities including luncheon meetings, overnight excursions, and day trips throughout our area, this group is all about warm fellowship and learning for our senior adult members. Our monthly meetings are a time to dine together, fellowship, and enjoy a special guest speaker or entertainer. All activities are open to adults ages 55 & up. Some are geared towards ages 55-70 and others are more broadly planned. We are proud to have one of the most active, vibrant, and welcoming senior adult fellowship communities in the area.
- *Children-Preschool Ministry*
Ministry to children (grades 1-5) and preschoolers (infant to age 5) is considered a top priority at HBBC. Our children's ministry is staffed by trained, competent volunteers who have attended awareness training and been screened according to our child protection policy. As noted above, we have fully graded programs of Bible study, missions, and music for preschoolers and children. Preschool care is provided for all regular church services.
- *Recreation*
Our Family Life Center provides many opportunities throughout the week for all ages. We host men's basketball fellowship groups, pickleball, and group workouts. The fitness room is open to individuals as well as the offering of open gym hours.

Becoming a Member of Hayes Barton Baptist Church

We hope that you have learned in this study that we would eagerly welcome having you as a member of our church. One thing we always point out, however, is that there is really only one compelling reason to join this or any other church—and that it is because you believe that God is leading you to make this decision. If you have come to this decision through prayer and reflection, we would invite you to join. At the close of each worship service, there is a response time during the hymn of commitment. At this time we look expectantly for people who may come forward to one of the ministers to indicate their desire to join the church family.

New members may join in any of the following ways:

1. By profession of faith in Jesus Christ as Savior and Lord, and subsequent baptism by immersion.
2. By transfer of letter from another Baptist church.
3. By transfer of membership from a non-Baptist church. If you have previously professed your faith in Christ, have been baptized,* and currently have membership in a Christian church of a denomination other than Baptist, we will notify the church of your decision to transfer your membership to HBBC.
4. By statement of faith and previous baptism. If you have previously professed your faith in Christ and have been baptized,* but cannot identify the place of your church membership (for example, in some cases the church no longer exists), then you may join by statement of faith.

*Although we practice baptism by immersion, HBBC honors the baptismal practices of other denominations. Therefore, we do not require for membership the re-baptism of those who have been baptized by a mode other than immersion. We do, however, encourage all of our members who have not been immersed to prayerfully consider what this experience might mean for them. If at any time a member should desire to be baptized by immersion, we will gladly make the arrangements.

Session Five: Meet the Ministers, Wrap Up, Questions, and Tour

Frequently Asked Questions:

1. How do I make an appointment to talk with a minister?

The ministers would love to talk with you throughout the week. You are always free to call the church office and ask for the minister you would like to talk to. You can also send them an email and set up a time to talk in person. They will get back in touch with you as soon as possible to set up a time to meet. Carla Murray, in the church office, can help you set up an appointment with Dr. Hailey.

2. How do I Give?

There are 3 ways to give at Hayes Barton Baptist Church.

1. Giving by cash or check. During Sunday morning worship you may place cash or a check in the offering plate. Or you may bring your offering to the church office during the week.
2. Giving by electronic funds transfer. This method of giving drafts the checking or savings account designated by you on a monthly basis. Simply email the finance office and we will forward a one page authorization form for your signature(s).
3. Giving by debit or credit card or ACH transaction. Simply go to our website and click "give" and you will be taken to a secure online forum that will identify you by email address as a Hayes Barton member or guest. Gifts by this method may be one-time or recurring.

All charitable contributions to the church will be recorded on your statement of contributions. When giving cash to the church, please remember to place it in an envelope with your name on it.

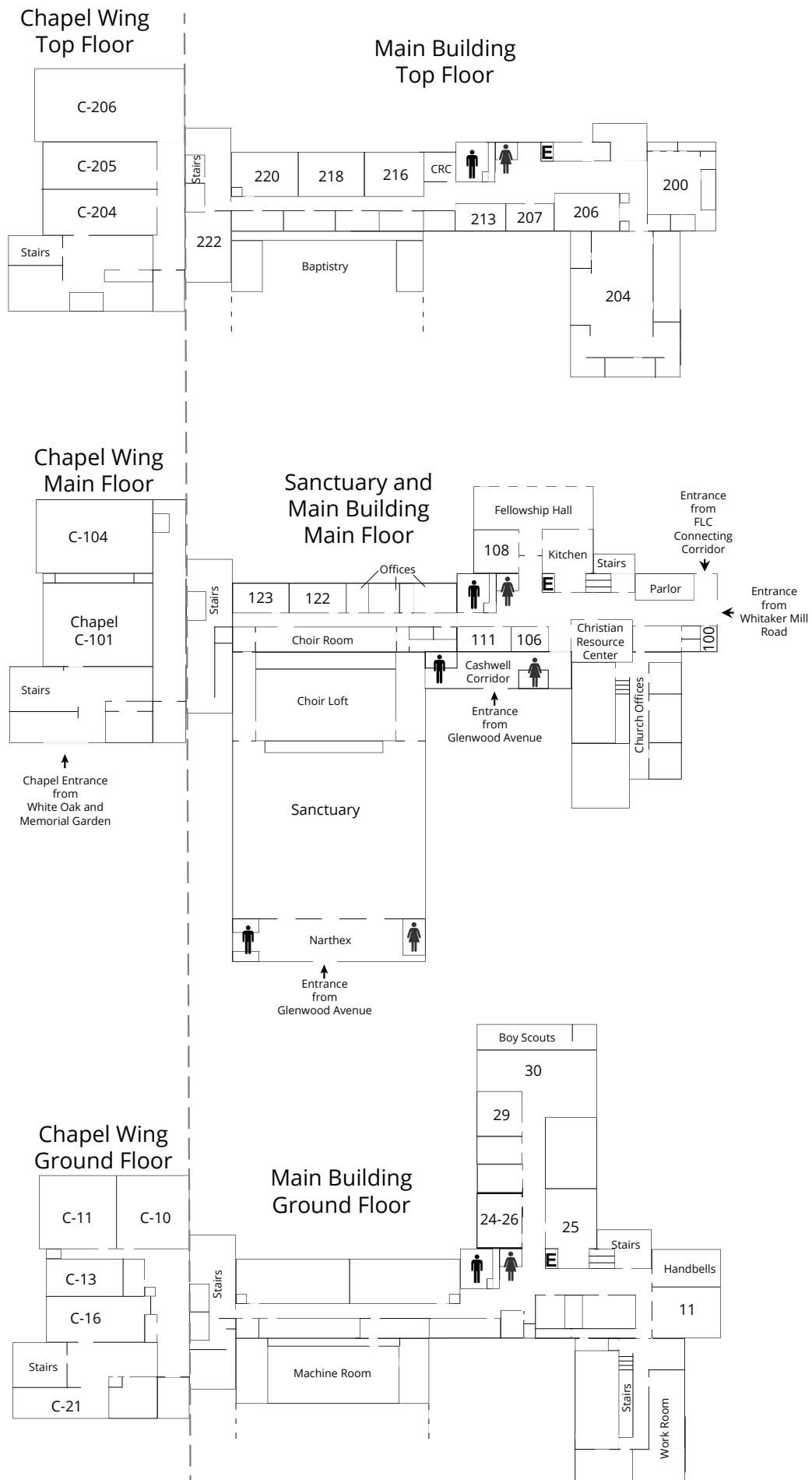
3. What are Estimate of Giving Cards?

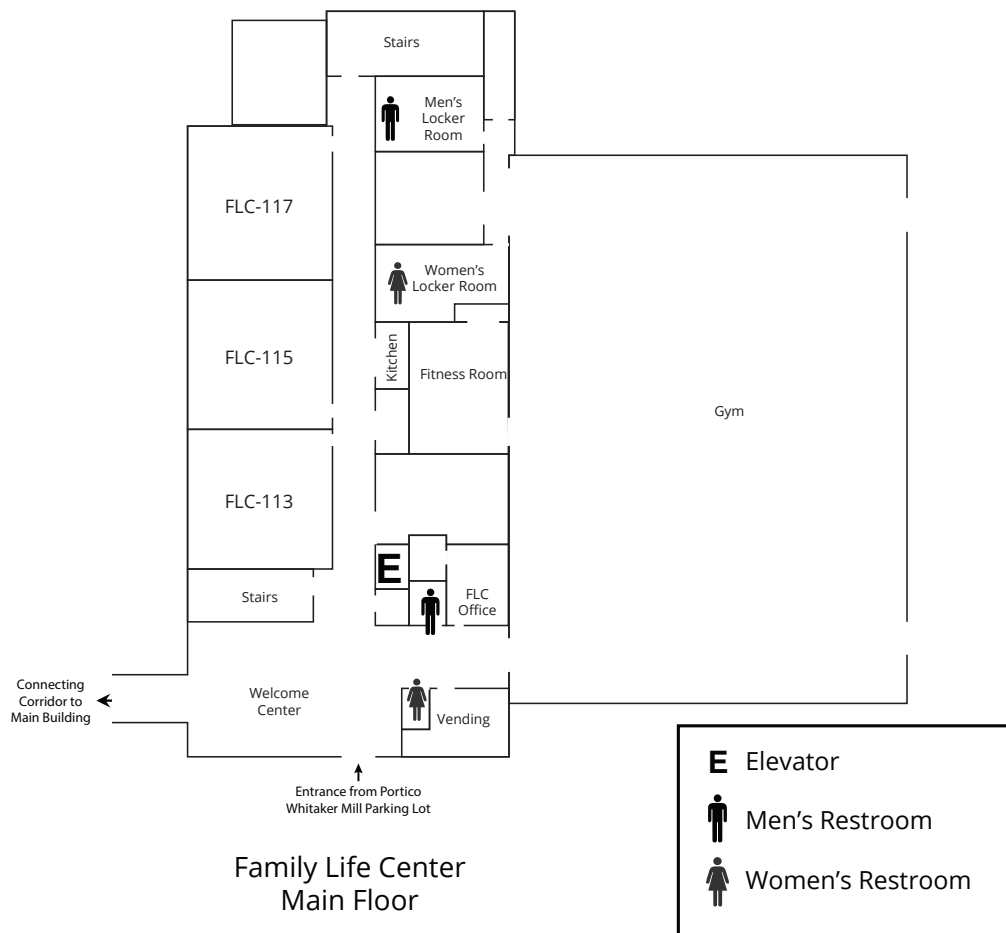
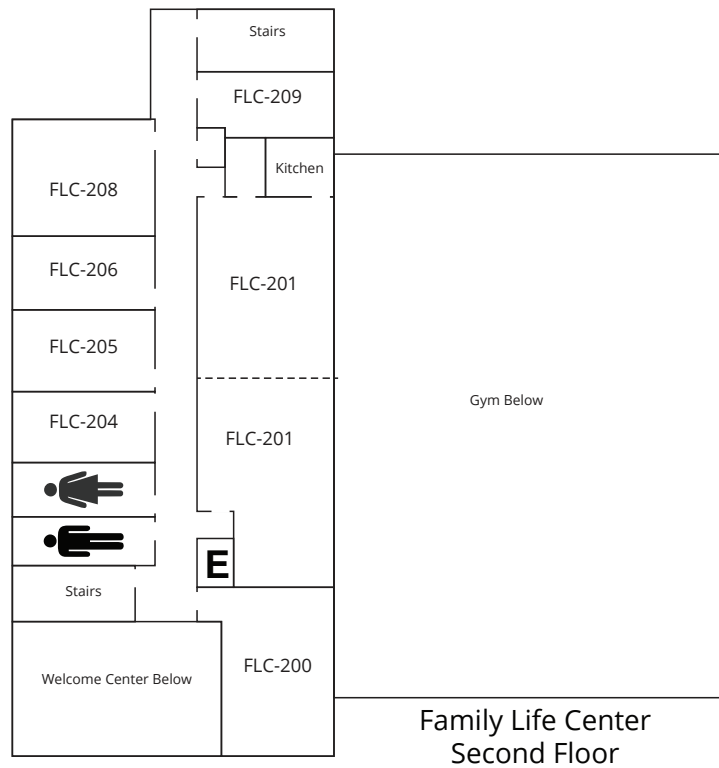
Each year, Hayes Barton explores our stewardship of all the resources God provides. The culmination of this campaign is your opportunity to return an estimate of giving card to the general operating budget of the church. In this way, you are helping us to estimate the contributions we will receive in order for us to be prudent about the budget we set.

Estimate of Giving cards are available throughout the year. All giving information is held in strictest confidence within our finance office.

Sunday School Classes

Name	Location	Age Profile	Teaching Style
Beatitudes	Chapel Wing Second Floor Room C-206	Young Adults, 30+	Facilitated Discussion
Cashwell Class	Main Building Second Floor Room 207 and Zoom	Co-ed, 60+	Facilitated Discussion
Cornerstone	Main Building Second Floor Room 213	Young Adults, 23+	Facilitated Discussion
Danielson Class	Main Building Ground Floor Room 30 and Zoom	Co-ed, 70+ Married & Single	Facilitated Discussion
Fellowship Class	Main Building Main Floor Room 111	Co-ed, 80+ Married & Single	Lecture & Discussion
Genesis Class	Chapel Wing Second Floor Room C-204	Couples with College & Adult Children, 45+	Facilitated Discussion
Hailey Class	Main Building Second Floor Room 204	Couples with Children & Youth, 40+	Facilitated Discussion
Koinonia Class	Main Building Second Floor Room 200 and Zoom	Co-ed, 70+ Married & Single	Facilitated Discussion
Reflections	Chapel Wing First Floor Room 104 and Zoom	Intergenerational	Lectionary Based Discussion
Unity Class	Chapel Wing Second Floor Room C-205 and Zoom	Singles/Couples Young Families, 30+	Facilitated Discussion
The Well Class	Main Building Second Floor Room 206 and zoom	Intergenerational	Facilitated Discussion





Ways to Get Involved

Join

- A Bible Study
- A Sunday School Class
- The Choir
- The Security Team
- The Prayer Shawl Ministry
- A Ministry Committee
- A Prayer Team

Attend

- Sunday Worship
- Women's Ministry
- A Fitness Class
- An Adult Ministries Event
- Family Night Events and Dinner Activities

Serve

- As an Usher
- During Extended Session
- On the Broadcast Team
- At KidzStuff Consignment Sale
- On A Mission Trip
- With a Mission Project or Organization
- In our church office answering the phone or helping with a mailing

To learn more about getting involved, contact Sandee Harris, Director of Assimilation (sharris@hbbsc.org or 919-645-6742).



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