

# **Bethel Missionary Baptist Association**

65<sup>th</sup> Annual Session



Meeting Held With:  
**Faith Missionary Baptist Church**  
Harrison Township, Michigan

Friday, September 15th and Saturday, September 16th, 2023

# 65<sup>th</sup> Annual Session

*of the*

## Bethel Missionary Baptist Association

*held with*

## Faith Missionary Baptist Church

2023 Association Officers

Moderator: Elder Jeff Moran

Clerk: Brother Chris Harper

Treasurer: Brother Cory Houchens

*In 2024 the Association will be held at*

*Freedom Missionary Baptist Church*

*beginning on*

*Friday, September 13<sup>th</sup>, 2022 at 10 AM,*

*Friday, September 13<sup>th</sup>, 2022 at 7 PM,*

*and*

*Saturday, September 14<sup>th</sup>, 2022 at 10 AM.*

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# Articles of Faith

## ***I. Of the Scriptures:***

<sup>1</sup>We believe that the Holy Bible was written by men divinely inspired, and it is a perfect treasure of heavenly instruction; <sup>2</sup>that it has God for its author, salvation for its end, <sup>3</sup>and truth without any mixture of error for its matter; <sup>4</sup>that it reveals the principles by which God will judge us; <sup>5</sup>and therefore is, and shall remain to the end of the world, the true center of Christian union, <sup>6</sup>and the supreme standard by which all human conduct, creeds, and opinions should be tried.

**Scriptures:** <sup>1</sup>*II Timothy 3:16-17, II Peter 1:21; 2II Timothy 3:15, I Thessalonians 2:13, I Peter 1:9-12; 3Proverbs 30:5-6, II Peter 1:20; 4Romans 2:12, Romans 2:16, John 12:48; 5Philippians 3:16, Matthew 24:35, Amos 3:3; 6I John 4:1*

## ***II. Of the True God:***

<sup>1</sup>We believe that there is one, and only one, living and true God, <sup>2</sup>an infinite, intelligent Spirit, whose name is JEHOVAH, <sup>3</sup>the Maker and Supreme Ruler of Heaven and earth; <sup>4</sup>inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; <sup>5</sup>that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, <sup>6</sup>and executing distinct and harmonious offices in the great work of redemption.

**Scriptures:** <sup>1</sup>*Isaiah 45:5, Deuteronomy 4:35, Jeremiah 10:10, I Corinthians 8:4-6; 2Psalm 147:5, John 4:24, Psalms 83:18; 3Romans 1:20, Hebrews 3:4; 4Exodus15:11, Isaiah 6:3, I Peter1:15-16, Revelation 4:6-8, Mark12:30, Revelation 4:11, Matthew10:37, Jeremiah 2:12-13; 5Matthew 28:19, I John 5:7; 6I Corinthians12:4-6, John10:30, Philippians 2:5-6, John 5:17-18, John 15:26, Acts 5:3-4, I Corinthians 2:10-11, Ephesians 2:18, Revelation 1:4-5, II Corinthians 13:14*

## ***III. Of the Fall of Man:***

<sup>1</sup>We believe that man was created in holiness, under the law of his Maker, <sup>2</sup>but by voluntary transgression fell from that holy and happy state; <sup>3</sup>in consequence of which all mankind are now sinners, not by constraint but choice; <sup>4</sup>being by nature utterly void of that holiness required by the law of God, positively inclined to evil; <sup>5</sup>and therefore under just condemnation to eternal ruin, without defense or excuse.

**Scriptures:** <sup>1</sup>*Genesis 1:27, Genesis 1:31, Ecclesiastes 7:29, Acts 17:26-29, Genesis 2:16-17, Galatians 3:10, Romans 3:19; 2Genesis 3:6-24; 3Romans 5:12, Romans 5:15-19, Galatians 3:22, Ezekiel 18:19-20; 4Psalms 51:5, Romans 8:7, Isaiah 53:6, Genesis 6:12, Romans 3:9-18, Ephesians 2:1-3, Galatians 3:10; 5Romans 1:18-32, Romans 2:1-16, Romans.1:20*

## ***IV. Of the Way of Salvation:***

<sup>1</sup>We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; <sup>2</sup>who by the appointment of the Father freely took upon Him our nature, yet without sin; <sup>3</sup>honored the divine law by His personal obedience, and by His death made a full atonement for our sins; <sup>4</sup>that having risen from the dead, He is now enthroned in heaven; <sup>5</sup>and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a compassionate, and an all sufficient Saviour.



**Scriptures:** <sup>1</sup>*Ephesians 2:8-9, Matthew 18:11, Acts 15:11, Hebrews 12:24;* <sup>2</sup>*I John 4:10, John 3:16, John 1:1-14, Hebrews 4:14, Philippians 2:5-7, II Corinthians 5:21, Psalms 89:19;* <sup>3</sup>*Isaiah 42:21, Galatians 4:4-5, Philippians 2:8, Romans 3:21, Isaiah 53:4-5, Matthew 20:28, Hebrews 2:9&14;* <sup>4</sup>*Romans 4:25, Colossians 3:1-4, Hebrews 1:3, I Corinthians 15:3-4;* <sup>5</sup>*Hebrews 7:25-26, Romans 3:21-26, Hebrews 2:18, Colossians 2:9, Hebrews 1:8, Hebrews 9:13-15*

### ***V. Of Justification:***

<sup>1</sup>We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; <sup>2</sup>that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; <sup>3</sup>that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; <sup>4</sup>by virtue of which faith His perfect righteousness is freely imputed to us of God; <sup>5</sup>that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

**Scriptures:** <sup>1</sup>*Acts 13:39, Isaiah 53:11-12;* <sup>2</sup>*Romans 5:1-2, Romans 5:9, Zechariah 13:1, Matthew 9:6, Acts 10:43, Romans 5:17, I John 2:25, Romans 6:23;* <sup>3</sup>*Titus 3:5-7, Romans 4:4-5, Romans 3:24-26, John 1:16;* <sup>4</sup>*Romans 5:21, Philippians 3:7-9, Romans 5:19, Romans 4:23-25, Romans 8:1;* <sup>5</sup>*Romans 4:4-5, Romans 5:11, I Corinthians 1:30-31, Matthew 6:33*

### ***VI. Of the Freeness of Salvation:***

<sup>1</sup>We believe that the blessings of salvation are made free to all by the gospel; <sup>2</sup>that it is the immediate duty of all to accept them by a cordial penitent, and obedient faith; <sup>3</sup>and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; <sup>4</sup>which rejection involves him in an aggravated condemnation.

**Scriptures:** <sup>1</sup>*Isaiah 55:1, Revelations 22:17;* <sup>2</sup>*Romans 16:25-26, Mark 1:15, Romans 1:15-17, Luke 14:17;* <sup>3</sup>*John 5:39-40, Romans 9:30-32, Matthew 23:37, Proverbs 1:24, Acts 13:46;* <sup>4</sup>*John 3:19, Matthew 11:20, II Thessalonians 1:7-8*

### ***VII. Of Grace in Regeneration:***

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that it's proper evidence appears in the holy fruits of repentance, and faith and newness of life.

**Scriptures:** *John 3:3; John 3:6-7; I Corinthians 1:14; Revelations 8:7-9; Revelations 21:27; II Corinthians 5: 17; Ezekiel 36:26; Deuteronomy 30:6; Romans 2:28-29; Romans 5:5; I John 4:7; John 3:8; John 1:13; James 1:16-18; I Corinthians 1:30; Philippians 2:13; I Peter 1:22-25; I John 5:1; Ephesians 4:20-24; Colossians 3:9-11; Ephesians 5:9; Romans 8:9; Galatians 5:15-23; Ephesians 3:14-21; Matthew 3:8-10; Matthew 7:20; I John 5:4 & 18*

### **VIII. Of Repentance And Faith:**

We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all-sufficient Saviour.

**Scriptures:** *Mark 1:15; Acts 11:18; Ephesians 2:8; I John 5:1; John 16:8; Acts 2:37-38; Acts 16:30-31; Luke 18:13; Luke 15:18-21; James 4:7-10; II Corinthians 7:11; Romans 10:12-13; Psalms 51; Romans 10:9-11; Acts 3:22-23; Hebrews 4:14; Psalms 2-6; Hebrews 1:8; Hebrews 8:5; II Timothy 1:12*

### **IX. Of God's Purpose Of Grace:**

We believe that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and desires the utmost diligence.

**Scriptures:** *II Timothy 1:8-9; Ephesians 1:3-14; I Peter 1:1-2; Romans 11:5-6; John 15:16; I John 4:19; Hosea 12:9; II Thessalonians 2:13-14; Acts 13:48; John 10:16; Matthew 20:16; Acts 15:14; Exodus 33:19; II Timothy 1:9; Romans 11:32-36; I Corinthians 4:7; I Corinthians 1:26-31; Romans 3:27; Romans 4:16; Colossians 3:12; I Corinthians 3:5-7; I Corinthians 15:10; I Peter 5:10; Acts 1:24; I Thessalonians 2:13; I Peter 2:9; Luke 18:7; John 15:16; Ephesians 1:16; I Thessalonians 2:12; I Timothy 2:10; I Corinthians 9:22; Romans 8:28-30; John 6:37-40; II Peter 1:10; I Thessalonians 1:4-10; Isaiah 42:16; Romans 11:29; II Peter 1:10-11; Philippians 3:12; Hebrews 6:11*

### **X. Of Sanctification:**

<sup>1</sup>We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; <sup>2</sup>that it is a progressive work; <sup>3</sup>that it is begun in regeneration; <sup>4</sup>and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means – especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

**Scriptures:** <sup>1</sup>*II Corinthians 7:1, II Corinthians 13:9, Ephesians 1:4, I Thessalonians 4:3-4, I Thessalonians 5:23-24, I Peter 1:14-16;* <sup>2</sup>*Proverbs 4:18, II Corinthians 3:18, Philippians 3:12-16, Heb 6:1; II Peter 1:5-8;* <sup>3</sup>*Romans 8:5, Philippians 1:6, I John 2:29;* <sup>4</sup>*Matthew 26:41, Luke 9:23, Luke 11:34-36, II Corinthians 3:18, II Corinthians 13:5, Ephesians 4:11-12, Ephesians 6:17-18, Philippians 1:9-11, Philippians 2:12-13; I Thessalonians 4:3-4, I Peter 2:2, II Peter 3:18*

### ***XI. Of The Perseverance Of Saints:***

<sup>1</sup>We believe that such only are real believers as endure unto the end; <sup>2</sup>that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; <sup>3</sup>that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

**Scriptures:** <sup>1</sup>*Job 17:9, John 5:24, John 8:31, Philippians 1:6, I Peter 1:22-23; <sup>2</sup>John 6:35-40, John 10:27-30, Romans 8:1, I Corinthians 1:4-8; Ephesians 4:30, I John 2:19, I John 2:27-29, I John 4:4; <sup>2</sup>John 6:35-40, John 10:27-30, Romans 8:1, I Corinthians 1:4-8, Ephesians 4:30, I John 2:19, I John 2:27-29, I John 4:4; <sup>3</sup>Psalms 121:3, Jeremiah 32:40, Lamentations 3:22-23, Matthew 6:30-33, Romans 5:1-2, Romans 8:28, Philippians 2:12-13, Hebrews 1:13-14, Hebrews 13:5, I Peter 1:3-6, Jude 24-25*

### ***XII. Of the Harmony of the Law and the Gospel:***

<sup>1</sup>We believe that the law of God is the eternal and unchangeable rule of His moral government; <sup>2</sup>that it is holy, just, and good; <sup>3</sup>and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; <sup>4</sup>to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law is one great end of the gospel and of the means of grace connected with the establishment of the visible church.

**Scriptures:** <sup>1</sup>*Matthew 5:17-18, Luke 16:17, Romans 3:19-20; <sup>2</sup>Psalms 119:137-142, Romans 7:7, Romans 7:12,14,22, Galatians 3:21; <sup>3</sup>Joshua 24:19, Jeremiah 13:23, Romans 8:7-8; <sup>4</sup>John 6:44, Romans 3:31, Romans 8:2-4, Romans 10:4, II Corinthians 5:18-21, I Timothy 1:5, Hebrews 8:10, Hebrews 12:14*

### ***XIII. Of a Gospel Church:***

<sup>1</sup>We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; <sup>2</sup>observing the ordinances of Christ; <sup>3</sup>governed by His laws; and exercising the gifts, rights, and privileges invested in them by His word; <sup>4</sup>that its only scriptural officers are bishops or pastors and deacons, whose qualifications, claims, and duties are defined in the Epistle to Timothy and Titus.

**Scriptures:** <sup>1</sup>*Corinthians 1:1-13, Matthew 18:17, Acts 5:11, Acts 8:1, Acts 11:22, I Corinthians 4:17, I Corinthians 14:23, III John 9, I Timothy 3:5, II Corinthians 8:5, Acts 2:47, I Corinthians 5:12-13, I Corinthians 12:14; <sup>2</sup>Acts 2:41-42, I Corinthians 11:2, I Corinthians 11:23-34, Matthew 28:20; <sup>3</sup>II Thessalonians 3:6, Romans 16:17-20, Matthew 18:15-20, I Corinthians 5:5-13, II Corinthians 2:5-8, John 14:15, John 15:12, I John 4:21, John 14:21, I Thessalonians 4:2-12, II John 6, Galatians 6:2, Ephesians 4:7, I Corinthians 14:12, Philippians 1:27; <sup>4</sup>Philippians 1:1, Acts 14:23, Acts 15:22, I Timothy 3, Titus 1, Acts 6*

### ***XIV. Of Baptism and the Lord's Supper:***

<sup>1</sup>We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, and Son, and Holy Ghost; <sup>2</sup>to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; <sup>3</sup>that it is prerequisite to the privileges of a church relation; <sup>4</sup>and to the Lords Supper in which the members of the

church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

**Scriptures:** <sup>1</sup>Acts 8:36-39, Matthew 3:5-6, John 3:22-23, John 4:1-2, Matthew 28:19-20, Mark 16:16, Acts 2:38, Acts 8:12, Acts 16:32-34, Acts 18:8, Acts 10:47, Galatians 3:26-28; <sup>2</sup>Colossians 2:12, I Peter 3:20-21, Acts 22:16; <sup>3</sup>Acts 2:41-42, Acts 8:12-13, Acts 9:1-31; <sup>4</sup>Matthew 26:26-28, Mark 14:22-25, Luke 22:14-20, I Corinthians 11:17-30, I Corinthians 5:1-8, I Corinthians 10:3-32, John 6:26-71

#### ***XV. Of the Christian Sabbath:***

<sup>1</sup>We believe that the first day of the week is the Lord's Day or Christian Sabbath; <sup>2</sup>and it is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; <sup>3</sup>and by preparation for that rest that remaineth for the people of God.

**Scriptures:** <sup>1</sup>Acts 20:7, Genesis 2:2-3, John 20:19, I Corinthians 16:1-2; <sup>2</sup>Colossians 2:16-17, Mark 2:27, Exodus 20:8, Revelation 1:10, Isaiah 58:13-14, Isaiah 56:2-8, Hebrews 10:24-25, Acts 11:26, Acts 13:44, Leviticus 19:30, Luke 4:16, Acts 17:2-3, Psalm 26:8; <sup>3</sup>Hebrews 4:3-11

#### ***XVI. Of Civil Government:***

<sup>1</sup>We believe that civil government is of divine appointment, for the interests and good order of human society; <sup>2</sup>and that magistrates are to be prayed for, conscientiously honored, and obeyed; <sup>3</sup>except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

**Scriptures:** <sup>1</sup>Romans 13:1-7, Deuteronomy 16:18, II Samuel 23:3, Exodus 18:19-23, Jeremiah 30:21, Matthew 22:21, Titus 3:1, I Peter 2:13; <sup>2</sup>I Timothy 2:1-8; <sup>3</sup>Acts 5:29, Matthew 10:28, Daniel 3:15-18, Daniel 6:7-10, Acts 4:18-20, Matthew 23:10, Romans 14:4, Revelation 19:16, Psalm 72:11, Psalm 2, Romans 14:9-13

#### ***XVII. Of the Righteous and the Wicked:***

<sup>1</sup>We believe that there is a radical and essential difference between the righteous and the wicked; <sup>2</sup>that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; <sup>3</sup>while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death.

**Scriptures:** <sup>1</sup>Malachi 3:18, Proverbs 12:26, Isaiah 5:20, Genesis 18:23, Jeremiah 15:19, Acts 10:34-35, Romans 6:16, Ecclesiastes 3:17; <sup>2</sup>Romans 1:17, Romans 7:6, I John 2:29, I John 3:7, Romans 6:18-22, I Corinthians 11:32, Proverbs 11:31, I Peter 4:17-18, I John 5:19; <sup>3</sup>Galatians 3:10, John 3:36, Isaiah 57:21, Psalm 10:4, Isaiah 55:6-7, Proverbs 14:32, Luke 16:19-31, John 8:21-24, John 12:25-26

#### ***XVIII. Of the World to Come:***

<sup>1</sup>We believe that the end of this world is approaching; <sup>2</sup>that at the last day Christ will descend from heaven, and raise the dead from the grave to the final retribution; <sup>3</sup>that a solemn separation will then take place; that the wicked will be ad-

judged to endless punishment, and the righteous to endless joy; <sup>4</sup>and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

**Scriptures:** <sup>1</sup>*I Peter 4:7, I Corinthians 7:29-31, Hebrews 1:10-12, Matthew 24:35, I John 2:17, Matthew 28:20, Matthew 13:39-40, II Peter 3:3-13;* <sup>2</sup>*Acts 1:11, Revelation 1:7, Hebrews 9:28, Acts 3:21, I Thessalonians 4:13-18, Matthew 24:30-31, I John 2:28;* <sup>3</sup>*I Thessalonians 5:1-11, Acts 4:15, I Corinthians 15:12-58, Luke 14:14, Daniel 12:2, John 5:28-29, John 6:40, John 11:25-26, Acts 10:42, Matthew 13:49, Matthew 13:37-43, Matthew 25:31-46, Revelation 22:11;*<sup>4</sup>*Mark 9:43-48, II Peter 2:9, Jude 7, Philippians 3:19, Romans 6:22, II Corinthians 5:10-11, John 4:36, Romans 3:5-6, II Thessalonians 1:6-12, Hebrews 6:1-2, I Corinthians 4:5, Acts 17:31, Romans 2:2-16, I John 4:17*

### ***XIX. Of Marriage:***

<sup>1</sup>We believe that marriage is a divinely established union. That it is defined in the Holy Scriptures as being between one natural born man and one natural born woman. <sup>2</sup>Marriage is the foundational relationship of the natural family. The Scriptures teach that it was instituted to combat loneliness through companionship, to prevent sexual immorality and to populate the earth. <sup>3</sup>That it is for the mutual benefit of the man and the woman and is intended to give glory to God. <sup>4</sup>We believe that it is a lifelong union. <sup>5</sup>That the ultimate purpose of marriage is to reflect the relationship that Christ has with His bride, the church and to pervert this relationship is to distort the gospel message.

**Scriptures:** <sup>1</sup>*Genesis 2:23-24, Mark 10:6-8;* <sup>2</sup>*Genesis 1:27-28, Genesis 2:18 & 21-22, Psalms 127:3-5, I Corinthians 7:2, Hebrews 13:4;* <sup>3</sup>*Ecclesiastes 4:9-10, Ephesians 5:28-29, Revelation 4:11;* <sup>4</sup>*Matthew 19:6-8, Romans 7:2-3, I Corinthians 7:39;* <sup>5</sup>*Ephesians 5:22-32*

### ***XX. Of The Sanctity of Human Life:***

<sup>1</sup>We believe that mankind was made in the image and likeness of God and that human life is sacred and holy. <sup>2</sup>In the creation, mankind was given dominion and priority over the animal kingdom. <sup>3</sup>Human life is highly valued by God and should therefore be protected in every stage. <sup>4</sup>We believe that life begins at conception and ends at a time appointed by God. <sup>5</sup>We believe that mankind was created with the purpose of glorifying God and that innocent human life should not be devalued or destroyed. In every stage it should be protected and nurtured to fulfill the purpose for which it was originally created.

**Scriptures:** <sup>1</sup>*Genesis 1:27, Genesis 9:5-6;* <sup>2</sup>*Genesis 1:28-29, Genesis 2:19;* <sup>3</sup>*Exodus 21:22-25, Psalms 106:37-40, Matthew 10:29-31, Matthew 12:11-12. John 3:16;* <sup>4</sup>*Job 14:5, Psalms 139:13-16, Jeremiah 1:5, Acts 17:26;* <sup>5</sup>*Deuteronomy 27:25, Proverbs 6:16-17, John 9:1-3, I Corinthians 6:19-20, Revelation 4:11*

## **Constitution**

**Article I:** This body shall be known as the Bethel Missionary Baptist Association.

**Article II:** These Associations shall be composed of members duly chosen by regular and orderly Missionary Baptist Churches.

**Article III:** The letters from the Churches to the Association shall give the number of members in fellowship, received by experience and baptism, received by letter, restored, excommunicated, and dead, since last annual meeting and mission work supported with financial information. (Amended in 2011)

**Article IV:** Each Church shall be entitled to six messengers or alternates who shall serve in the absence of messengers. (Amended in 1984)

**Article V:** These Associations shall elect annually as officers, a Moderator, Clerk and Treasurer, chosen from their memberships, whose duties shall be to serve their brethren in their several capacities.

**Article VI:** These Associations shall never interfere with the independence of any Church, or claim any ecclesiastical power or rights of supervision over any of the Churches.

**Article VII:** It shall be the object of these Associations to promote the union of the faith of the gospel with our educational and mission interest.

**Article VIII:** These Associations shall meet annually on the Friday before the third Sunday at 10 a.m., Friday evening at 7 p.m. and Saturday morning at 10 a.m. at a location agreed upon by the Association.

**Article IX:** Messengers from one third of the Churches shall constitute a quorum for transaction of business at any regular meeting.

**Article X:** These meetings shall be missionary.

**Article XI:** New Churches shall be admitted into this Association, who shall petition by letter and messengers, and on examination, if found orthodox and orderly, may be received and made known by the Moderator giving the right hand of fellowship to the messenger or messengers present.

**Article XII:** The Association may exclude from the union any Church or Churches that are heterodox in principle or disorderly in practice.

**Article XIII:** The Association at its sitting may admit any visiting brethren and sister, from sister churches present, to sit with them, who shall have liberty to discuss any question and give their views, but not to vote except upon subjects of general union.

**Article XIV:** Any alteration may be made to the constitution at any regular meeting by a two thirds majority vote of members present.

**Article XV:** That all questions arising before this Association be decided by a greater number of the vote of the messengers present, including the reception of Churches into our Fellowship. (Amended in 1963)

### **Motions Passed at Previous Sessions That are Still in Effect**

#### **Fifth Session**

-Petitionary Letters from sister churches should be presented after the seating of messengers.

#### **Ninth Session**

-Be it resolved that any Church having been admitted into the membership of the Association, if said Church fails to present a letter to the Association for three consecutive years, that said church shall be removed from the membership of the Association.

#### **Tenth Session**

-Those assigned to a subject will prepare it, or the Moderator be allowed to appoint a committee to write one to read before the Association.

#### **Eleventh Session**

-In the electing of officers, if anyone elected to an office or to preach a sermon does not have an assistant or alternate, one shall be appointed by the Moderator.

#### **Twelfth Session**

-That the Clerk have the authority to print the obituary and picture, if the family so desires, of deceased members in the fellowship of the Association in the minutes from this time on.

-In the seating of visitors, the Moderator has the right to question them as to their acceptance of alien immersion, and to deny them the privilege of being seated if they do accept or fellowship alien immersion.

#### **Eighteenth Session**

-The Clerk has the authority to dispose of the handwritten copies of our minutes after being kept a minimum of two years.

#### **Nineteenth Session**

-The time spent reading associational letters be shortened by reading the greeting from the first letter and omitting all addresses and the list of ordained and licensed preachers.

#### **Thirty-Fourth Session**

-Messengers voted to reduce the number of subjects from six to five.

-Messengers voted to discontinue reading the financial information from each churches letter

#### **Thirty-Seventh Session**

-That a report, presented in writing, concerning the status of missions, missionaries, their addresses, their financial needs and progress of their work be always included in the list of subjects for discussion.

**Thirty-Ninth Session**

-Association recommends to the churches that they send male messengers only.

**Forty-Third Session**

-Churches shall write information about missions from their churches to be read during the mission report.

**Forty-Sixth Session**

-Word limit for subject reports shall be increased from 1,200 to 2,500 words.

**Forty-Seventh Session**

-No proceedings shall be had against any Church, except of charges preferred by a sister church, which shall first have attempted reconciliation before bringing the issue before the Association.

**Fifty-Fourth Session**

-The letters from the Churches to the Association shall give the number of members in fellowship, received by experience and baptism, received by letter, restored, excommunicated, and dead, since last annual meeting, and mission work supported with financial information

**Fifty-Sixth Session**

-Word limit for subject reports shall be increased from 1,200 to 2,500 words

**Fifty-Seventh Session**

-No preacher shall preach two years in a row.

**Fifty-Ninth Session**

-New American Standard version of the Bible be recommended as an alternate version for study/reference

**Sixtieth Session**

-The Associational Clerk's contact info to be included in the minutes.

-The pastor of the host church shall not be named as the chairman of a subject committee.

-In the Order of Business, the item of prayer shall always be listed as the first item for each service

- Doctrinal Sermon shall be given immediately after the Missionary Collections that is split between the mission efforts of the Association

-Website budget be increased from \$50 to \$200 a year.

**Sixty-Second Session**

-Subject committeemen will submit their report to the clerk in an electronic format within one month of the Association, and the minutes will be printed and distributed within six months of the Association.



## **Rules of Decorum**

**I:** The Association shall be opened and closed in prayer.

**II:** Only one person shall speak at a time, who shall arise and address the Moderator by the appellation of Brother Moderator, and shall, while speaking, confine himself to the subject under discussion and shall not be interrupted unless he digresses from the subjects, and shall in no wise reflect on any other speaker, so as to make remarks on his slips, failings or imperfections, but shall fairly state his views without sophistry or criticism.

**III:** No member shall absent himself from the Association without leave of the Moderator.

**IV:** No member shall speak more than three times on the same subject without leave of the body. The chairman of each subject shall have an opening speech of ten minutes and two other speeches of five minutes each.

**V:** Each motion and second shall come under the immediate consideration of the Association, unless withdrawn by the one who made it.

**VI:** All members shall conduct themselves in these sessions in a manner conducive to Godliness.

**VII:** No member shall address another by an appellation other than that of Brother.

**VIII:** On the first day it shall be the duty of the clerk to read the Rules of Decorum and call the roll of messengers.

**IX:** The Moderator shall be entitled to the same privileges of speaking as any other member, provided the chair be filled, but shall have no vote unless the Association is equally divided.

**X:** Any member violating these rules, or any time manifesting a spirit contrary to the gospel, shall be reproved or such other course taken with him as the Moderator may think proper, either of his own option or the initiation of any other member.

# Order of Business

## Friday Morning

- \_\_\_\_\_ Prayer
- \_\_\_\_\_ Moderator calls Association to order
- \_\_\_\_\_ Introductory Sermon
- \_\_\_\_\_ Clerk reads the Rules of Decorum
- \_\_\_\_\_ Clerk reads Associations Letters and Messengers are seated
- \_\_\_\_\_ Moderator declares quorum for transaction of business
- \_\_\_\_\_ Association elects Moderator, Clerk and Treasurer
- \_\_\_\_\_ Moderator calls for Petitionary Letters
- \_\_\_\_\_ Association elects preachers for next year's sermons
- \_\_\_\_\_ Association elects host church for next year
- \_\_\_\_\_ Moderator recognizes visitors
- \_\_\_\_\_ Moderator appoints Subject Selection Committee
- \_\_\_\_\_ Association adjourns for lunch

## Friday Afternoon

- \_\_\_\_\_ Prayer
- \_\_\_\_\_ Moderator calls Association to order
- \_\_\_\_\_ Discussion on subjects begin
- \_\_\_\_\_ Clerk reads minutes of the day
- \_\_\_\_\_ Association adjourns until 7:00 PM.

## Friday Evening

- \_\_\_\_\_ Prayer
- \_\_\_\_\_ Moderator calls Association to order
- \_\_\_\_\_ Clerk calls Roll of Messengers
- \_\_\_\_\_ Obituary Report and Adoption
- \_\_\_\_\_ Memorial Sermon
- \_\_\_\_\_ Association adjourns until Saturday Morning at 10:00 AM.

## Saturday Morning

- \_\_\_\_\_ Prayer
- \_\_\_\_\_ Moderator calls Association to order
- \_\_\_\_\_ Clerk calls Roll of Messengers
- \_\_\_\_\_ Moderator declares quorum for transaction of business
- \_\_\_\_\_ Moderator recognizes any additional visitors
- \_\_\_\_\_ Missionary Collection
- \_\_\_\_\_ Doctrinal Sermon
- \_\_\_\_\_ Unfinished subjects are presented
- \_\_\_\_\_ Association adjourns for lunch

## Saturday Afternoon

- \_\_\_\_\_ Prayer
- \_\_\_\_\_ Moderator calls Association to order
- \_\_\_\_\_ Mission Report
- \_\_\_\_\_ Correspondence
- \_\_\_\_\_ Financial Report
- \_\_\_\_\_ Old Business
- \_\_\_\_\_ New Business
- \_\_\_\_\_ Appointment of subjects and respective committees

# Roll of Messengers

## **Amana**

Elder Ryan Morgan

## **Bethel**

Elder Jeff Moran, Brother Ron Stewart, Brother Barry Hagan, Brother John Hale, Brother Bob Carey, Brother Todd Wix

## **Faith (IN)**

Elder Dereck Mobley, Elder Gary Smith, Brother Jacob Brown, Deacon Cory Houchens, Deacon Chris Harper, Deacon Jeff Brown, Brother Rex Grey, Brother Michael Hudec

## **Faith (MI)**

Elder Jason Stotler, Deacon Mike Baker, Deacon Eric Hohf, Deacon Don St. Clair, Brother Larry Fleming, Brother Steve Peters, Brother Bryson Stotler

## **Fellowship**

Elder Stephen Thompson, Elder Jeremy Collins, Deacon Dean Hauskins, Deacon Don Binion, Brother Scott Hauskins

## **Freedom**

Elder Harold Nolan, Deacon Tim Shoulders, Elder Terry Foster, Elder William Shoulders

## **Friendship**

Elder Micah Barber, Elder Delbert Compton, Brother Scott Newman, Deacon Mark Coomer, Deacon Jeff Thompson, Brother Danny Edwards, Brother Alex Thompson, Brother Greg Edwards

## **Harvest**

Elder Nick Reuter, Deacon Brett Jones, Brother Stephen Jones, Brother Jeff Groover, Brother John Groover, Elder Stephen York

## **Kokomo**

Brother Kenneth Roe

## **Macedonia**

Elder Jeremy Jenkins, Elder Melvin Jones, Brother Ray Sexton, Brother Jim Sexton

## **Outreach**

Elder Jeremy Miller, Brother Monte Botkin

## **Pleasant Valley**

Deacon Steve Woody

## **Salem**

Elder Rich Jenkins, Deacon Darrell Cochran, Deacon Tim Spurgeon, Brother Gary Phillips, Brother Mike Hooten, Brother Thomas Cabbell

## **Southside**

Elder Andrew Horton, Deacon Jason Elliott, Brother Tim Spurgeon

## **Whiteland**

Elder James Whitney

## Meeting Minutes

**Friday, September 15<sup>th</sup>, 2023**

### **Morning Session**

The 65<sup>th</sup> annual session of the Bethel Missionary Baptist Association began with Brother Bryson Stotler opened the 65<sup>th</sup> session of the Bethel Missionary Baptist Association by singing *I want to Know More about My Lord and He is Mine and I am His* with Sister Tiffany Mobley accompanying on the piano. Following the beautiful singing, Elder Jason Stotler, pastor of Faith MBC welcomed the association and advised on accommodations at the church. Brother Jason then turned the service over to Elder Jeff Moran, 2022 moderator, to open the association.

Moderator Moran opened with remarks of thanks to the Lord for the beautiful day and the blessings of being able to be gathered together as an Association at Faith MBC in Michigan. Brother Moran spoke to the good number of Brothers and Sisters had gathered to serve the Lord through the work of the association. "We have a spiritual work to do today that is for the advancement in the gospel to this lost and dying world." Brother Moran remarked of different thoughts towards the work of the association and its relevancy, but affirmed the needed of this work as a group of churches with many amens from the congregation. Brother Moran spoke to many requests and needs for prayer throughout our people and we heard from several in the crowd requesting prayers for different individuals and situations in lives. Elder Monty Shoulders then led us to the throne of mercy.

Following prayer, Moderator Elder Jeff Moran then introduced Elder Jeremy Jenkins as the one who would bring the Introductory Sermon.

### **Introductory Sermon**

#### **Elder Jeremy Jenkins**

Elder Jenkins opened the message by telling the congregation how good it was to be at the Lord's house and in the presence of Gods people. He praised the association for being able to come together and worship with one another while supporting the cause of Christ and serving in this special capacity. Elder Jenkins admonished the congregation to be prepared to go out into the world and share the gospel. He related his recent experiences of traveling abroad and how he was able to witness the eagerness of the local church to worship and serve the Lord. He related how the spirit of God was manifest because of the desire of the people to be used in the Lord's worship service. Elder Jenkins also related how the world is so eager to find something but that the world doesn't understand what they are looking for.

He opened the lesson text from **Matt 9:10-13** *And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down*

*with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.* He related how the church has become too comfortable with sitting with each other within the four walls of our buildings and how we are not called to share the light with light, but to share the light with darkness. We are called to preach to those who are sick, hungry, and angry. We should be the first to present the gospel which has the living water. He related how we should be careful to listen to the Lord and His direction for our lives. Elder Jenkins related how the Lord has blessed him and his family's life and how God has put people in his life to support him and his ministry.

Elder Jenkins related how faith can move mountains if we have just enough like a grain of a mustard seed. He read from **Ruth 1:16** *And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.* The meaning of Ruth means "friend". The world needs a friend. We cannot save the world, but we can be a friend. We should point the lost to the best friend we will ever have and that is Jesus. It is great to imagine all who will be in Heaven once we arrive! We will be able to worship our King and yet this King doesn't want our riches, but he desires our faith, love, humbleness, repentance, and a desire to seek Him. God is a perfect, just judge. It is our job to prepare the lost to meet the judge who is God. We need to take the gospel to those who don't know Him. The world tries to find comfort in doctors and medicine, but Jesus is the best medicine anyone will ever find. Salvation from the Lord is a one dose cure that will last through eternity. The Son has already risen and he is in heaven awaiting for us.

**John 20: 24-25** *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.* The world is looking for physical evidence of God but don't let that discourage us from talking to others about their soul. We have the Holy Spirit with us that will help us to encourage and warn others about their soul's condition. The church has a large wall of deceit to overcome that relates to those who think they have salvation but really don't have a born-again experience. The Holy Spirit will convict those who will hear the true gospel message. When you mix the zeal for Christ with the knowledge of salvation, you have a powerful message of Christ. Elder Jenkins related how he has personally seen a worldly shift in our country in the last ten to twenty years and that shift is very concerning to him. He related how fearful we should be unless the church is in a more Christlike state to overcome the worldly pressures.

**Romans 8:14-18** *For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Bro. Jenkins related how he used to get pleasure from traveling to other places but as he has aged the more he desires to be at home doing Gods work. He related his desire for the Lord to push harder on his people to do his bidding and that we will listen to the Lords calling for us. He encouraged us to work for the Lord and to study his word; attend Sunday school and bible study. One and half hours per week is not enough spiritual food to sustain us. He mentioned that we don't have to be in the church house to be spiritually fed. We should continually seek the Lord whether we are saved or lost.

**Isaiah 55:1-2** *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.* The lord has an endless supply of spiritual food. He sustains us and overfills our cup. His desire for our churches would be that we are saturated with members that are filled with His spirit. Worship of the Lord is about what's in our hearts and not who is sitting in the pews. May we be recharged and take the Gospel message out into the world. *(find the entirety of the sermon posted on our Facebook page at Bethel Missionary Baptist Association)*

Following the wonderful, spirit filled, sermon, Brother Moran endorsed the word that was brought forth and the spirit of the Lord that it was brought with. Clerk pro-temp Brother Chris Harper was called upon to read the Rules of Decorum as well as the Associational letters and statistics from the 15 churches present.

Following the reading of the associational letter, Brother Moran declared quorum for transacting business with 42 messengers from all 15 churches were present in service.

Brother Moran then opened the floor for this year's nominations:

Moderator 2023 Elder Jeff Moran, Elected Elder Bruce Adamson, Assistant	Introductory Sermon 2024 Elder Harold Nolan, Elected Elder Ryan Morgan, Alternate
Clerk 2023 Brother Chris Harper, Elected Brother Jeff Brown, Assistant	Memorial Sermon 2024 Elder Ryan Morgan, Elected Elder Stephen Thompson, Alternate
Treasurer 2023 Brother Cory Houchens, Elected Brother Jason Elliott, Assistant	Doctrinal Sermon 2024 Elder Jason Stotler, Elected Elder Dereck Mobley, Alternate
Host Church 2024 Freedom Missionary Baptist Church Southside Missionary Baptist Church	

Brother Moran then called for any petitionary letters to present themselves before the association. None came forward.

Our moderator then recognized the visitors that were present to the association meeting. The visitors were:

- Elder Monty Shoulders, Buffalo Springs MBC
- Elder Jeff Elliott, Rio Blanco MBC
- Brother James Zurlof, Liberty MBC, Siloam Association
- Brother Brian Stotler, Liberty MBC, Siloam Association

Moderator Moran then appointed Brother Scott Hauskins (chairman), Brother Rich Jenkins, and Brother James Whitney as the subject selection committee for subjects to be presented in 2025.

Elder Jeff Moran then asked Brother Bryson Stotler to lead the congregation in a round of songs to allow for us to shake hands with Elder Jeremy Jenkins and admonish the good message. Brother Bryson led us in *I'll Fly Away* and *Living by Faith*.

Following the good fellowship, Brother Moran then called upon the congregation to make known anything on their heart. After the testimonies and prayer requests, a motion and 2<sup>nd</sup> were made to adjourn for lunch. Motion carried. Brother Moran then called upon Brother Steve Woody to dismiss us in prayer and pray a blessing over the lunch.

**Friday Afternoon Session**

The Friday afternoon session of the 65<sup>th</sup> annual Bethel Association reconvened and sang *Emmanuel, God with Us* and *I Will Rise* lead by Brother Steve Peters on the guitar. Following the songs, Brother Moran gave thanks to the Lord for his resurrection and plan for salvation. He remarked and thanked Faith Church

for their efforts in providing the provisions of lunch. Brother Moran called us to remember the multiple requests that were made earlier in the day, asking Elder Jeff Elliott to lead us in prayer.

Following prayer Moderator Moran called the Association back to order to conduct business as a body. Brother Jeff introduced Elder Stephen Thompson, as the chairman of the first subject, and requested he come forward to present the first subject.

### Gender

*Given the major cultural shift we are experiencing away from the biblical definition of manhood and womanhood, please define what the scriptures teach regarding gender as well as gender roles within the home and within the church. How can we prepare our people for the effect this cultural shift will have on our churches, especially on the younger generation? How can we minister to those who have suffered under this cloud of confusion?*

We have reached a dramatic shift in the way society views not only the gender roles, but gender itself and the very basis of human biology. As we examine the history of such changes, this was just the next door to be unlocked. Purity was attacked during the sexual revolution and premarital sex was glorified; the home was ravished by the growing rates of divorce, creating a void filled by “Non-traditional marriages” becoming allowed, accepted, and normalized. Recently, the sanctity of life is up for debate and a woman has a natural right to abort the unborn child. Now, the most fundamental truth in humanity is being destroyed, the biological truth of male and female. The gender roles of men and women have been blended and changed, and now the basis of gender is no longer objective truth but has been replaced with a spectrum subject to the carnal mind and the appetites of the flesh to decide. If gender is allowed to be “fluid” in society, then there can be no objective truth; and if no objective truth exists there is only chaos. It is a critical time in our history where the church must be willing to stand strong on the biblical definitions of men and women as created and their roles within the home and church to insure the stability of our society.

*“We must not abandon the biblical concept of masculinity and femininity at this delicate stage of our natural history... There must be a clear delineation between maleness and femaleness, exemplified by clothing, customs, and function. Men should be encouraged to provide for and protect their families, even lay down their lives for them if necessary...Boys and girls should be taught that the sexes are equal in worth but very different from one another. Girls should know they are girls, and boys should know they are boys,”* (Dobson, James C. Straight Talk. Dallas, Word Pub, 1995.)

Our foundation of truth starts from the beginning with the Creation as recorded in the scriptures. In Genesis 1:26-28, God declares, “Let us make man in our image, after our likeness...” He proceeded to form mankind from the dust of the



earth and breathe into his nostrils the breath of life and he was made a living soul (Gen. 2:7). Man encompassed the image of God with the intangible qualities of God himself: wisdom, reason, spirit, emotions, etc. He then created mankind with biological differences as male and female. This created a separation based on biology and not inequality. In Gen. 2:18-25, On the sixth day Adam is made from the dust of the earth and given breath. We find recorded in these verses the only "Not good" in the creation; it is not good for man to be alone. God says, "I will make a help meet for him" (V18). God does not supply Adam with another creature and V20 says there was not one found to be the help meet for him. God took a rib from Adam, which was formed from the dust, and formed woman. After Eve was formed by God, He presented her to Adam, and as he named all the other living things, he named her Woman. Woman was the same as Adam in a modified form: she is of the same kind, nature, and being, yet different, and he declared, "This is now bone of my bones, and flesh of my flesh..." (V23). She was not as the animals he was given dominion over, but as he was. She is of the same nature and make-up as he was. The same living soul as he was formed by the Creator, not by the dust as him, but from him. Upon this final part of the creation, it was ordained by God that man and woman would each leave their parents and join to be one flesh again, and they were given the command to go forward and be plentiful and multiply, to replenish the earth (Gen. 1:28). These two together in one union were the first of mankind and the foundation of civilization, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:" (Acts 17:26). In creation, Adam was designated as the head of the family, and he holds the headship of the created man and dominion over all creation. Eve is declared the mother of all things and was to be his help. She holds no less value than Adam, rather she holds the highest value of all other living things to him. The curse of sin changed all things, including the relationship between the man and the woman. The complimentary nature of the two is now shifted into a struggle between them. Men feel the need to hold on to their perceived authority and women have been fighting to loosen the perceived restraints of this authority. In both cases, it is sin which pushes both men and women to the far extremes of this curse. Sin moves the woman to rebellion and independence of the husband and creates a gross abuse of power by the man, or to relinquish all together. Because of this struggle, the role of leadership in our homes and in our culture has been transitioned to the woman, while men have been taught to lose the attributes of leadership and strength they have been created with rather than embracing them and displaying them for the betterment of those around them in a godly manner. The new leadership roles women have taken on, creates a natural gap in fulfilling the role described in the scriptures because they have taken on additional duties. Rather than seeking to expand or restrain the roles of husbands and wives, of mothers and fathers, men and women in the church, let us understand how the roles are defined and perform them to

the best of our ability with the help of the Lord. The Bible has given clearly defined responsibilities and characteristics of men and women. The roles are not designed or intended to oppress or limit, but meant to compliment, support, and complete the family unit which provides a stable groundwork for a healthy society.

When society begins to separate the person from what it means to be a man or a woman, they have created a society where you can separate the person from the gender and allow them to be whatever they want. A person's gender is now a spectrum left to the person's emotions and feelings rather than biology. However, we would fail if we did not recognize the cases of transgenderism, where the individual suffers medical and psychological issues, such as gender dysphoria and other mental health conditions which will cause a person to need true medical or psychological help and require a different approach in our relationships with them and our approach to the gospel. As we examine this topic, we must recognize the different parties, (1) as mentioned, those who suffer from true mental health disorders and are being treated as such by professionals, (2) those impressionable minds who are confused and searching, (3) those who seek to prey on the other two parties, exploiting them for their own agenda. In this approach we must be willing to understand the complexities of each situation and see the person and their need and not just dismiss this as a hopeless fad.

For most of the last 100 years, this idea of transgenderism has been classified as a mental and psychological diagnosis. In 2013, in the Diagnostic and Statistical Manual of Mental Disorders stated that the gender dysphoria and cross-gender identities were not the disorder but the circumstances surrounding the individual were the disorder. This opened the door for individuals to identify as non-binary genders which were outside the "male/female binary" without being called mentally ill. This created a group of people who were not under a mental health diagnosis but rather another minority that are oppressed and created a political identity.

This shift has become not only a way of thinking about this type of behavior, but the people also involved to be viewed as an independent group and culture itself which is to be tolerated, accepted, and celebrated. Along with this shift, the idea that the wide spectrum of gender has become essential to the foundation of society.

As the "gender spectrum" widens it allows more and more people to find a classification that fits them or even create a new classification that is all their own. As more and more atypical genders become acceptable and visible the more it expands, and it will make room for others who may have questions and we see a rise in people identifying with the very thing being invented. The wide range of genders which people can claim has created a normalization within society and has created a desire to destroy Cisgender norms. Cisgender is defined as people who identify as the same gender in which they were born as.

The attempt to destroy the cisgender norms is to tear down all parts of society that are seen as favoring cisgender or cause us to assume that everyone is cisgender, without giving them the opportunity to identify to us before we label them male or female. The more normalized this becomes the more they seek to embed themselves into traditional institutions and require those institutions to change according to their fluidity or be labeled as “trans-phobic”.

**Question: *How can we prepare our people for the effect this cultural shift will have on our churches, especially on the younger generation?***

**1. AIM FOR THE MARK Philippians 3:10 - 14**

Coming days will present challenges few of us may understand or feel capable of dealing with in the deluge of affront to God’s Word regarding Gender or Sexuality. This is a Spiritual Battle against the Kingdom of Heaven that will not be resolved with carnal weapons of warfare. Our homes, children, congregations and even our society and nation are threatened. Therefore, let us seek Christlikeness that we may be witnesses of Spiritual Resurrection to those struggling in darkness and confusion. Within our own lives, our mature relationship in Christ, produces in other lives a longing after God. Let God use us, let Him do what He likes with us!

**2. AFFIRM THE TRUTH Deuteronomy 32:1-4, Proverbs 22:23**

Do we know the Power of God’s Promises and Truth? To all those that have experienced God’s Great Redemption we truly know the Power of His Word. It is not by excellency of our speech that God reveals Himself but by the Power of His Might! I Corinthians 2:1-5 Much of the time the subtleness of Satan’s lie spoken in the world can make His Children doubt the accuracy of His Word. We begin to doubt the ability of His Word to affect the conscience of those who say they know the Lord let alone unbelievers. Let us declare His Truth as faithful Sowers believing it is the Sowers job to Sow, not to worry about the quality of the ground we sow in. Our work is not to persuade but to present the truth clearly, lovingly, and responsibly. Matthew 13:4-8 When standing before God in Judgement we will not be asked how many we persuaded but surely how faithfully we stewarded the truth we have been given in love and boldness.

Let us Define the Role of Male and Female by Gods word realizing that because of the Fall of Man, that all creation fell by disobedience. Thus, our fall is defined by our respective creation as Male and Female. Our Roles as young Males and Females are to be guided by Faithful Mature Men and Women in the Church. Titus 2:1-6 This may afford more importance today than and at any given moment for many centuries. The role of not only parents but our whole church by praying, teaching, admonishing, and guarding our young people from the worldly influences that desire to destroy our youth and weak members.

Let us be Faithful to love all humanity as “God created man in his own image, in the image of God created he him; male and female created he them.” Genesis 1:27 As the Apostle Peter instructed, “Sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” 1 Peter 3:15. Finally, truly love them, never fail to tell them that God desires to save them personally and He gave His Son that they might have Eternal Life to all who would truly repent and trust in Him. John 3:16

### 3. RECOGNIZE CULTURE AND OPPORTUNITY

Jesus never addressed a person or group of people without knowing the person or people He was addressing. Not only did He understand the Cultural Identity of those he spoke to, but He also knew them. He spoke to Sinners, Publicans and handled the Unclean as well went unto a Samaritan Woman and asked her to draw Him water which was ceremonially forbidden. He changed lives by looking past their sin and cultural identity to see the souls of a lost humanity. Mark 2:15, Luke 5:29-32, John 4:5-30 We may not have the power to know all things as Christ, but we can pray for discernment. Identifying the Culture by being respectful, interested and loving. This can open many doors to share and learn from others. By speaking and engaging with those the Lord has placed us among or called us to, no matter how foreign to our own culture or moral sensibilities, God’s witness may afford much influence on the community around us. Matthew 5:13-20 Paul was observant of the Gentiles he was called to preach the Gospel to. He “looked carefully” at the Temple at Mars Hill in Athens and saw the many items of worship there Acts 17:22. He even quotes their literature and used it in His sermon saying, “As even some of your own poets have said, ‘For we too are his offspring’”. Acts 17:28 He used the good he saw in society to create a bridge for relationship to those he came to share the Good News,

***Question: How can we minister to those who have suffered under this cloud of confusion?***

Gender confusion, often referred to as gender dysphoria, is a condition in which individuals experience distress or discomfort due to a misalignment between their gender identity and their biological sex. In recent years, this issue has gained significant attention in both secular and religious contexts, challenging traditional beliefs and values. Ministering to individuals who have suffered under this cloud of gender confusion requires a compassionate and biblical approach. Christians are called to minister to those who are struggling with gender confusion while remaining faithful to their doctrinal convictions. Let us explore the doctrinal foundations, pastoral care, and community support that can guide in effectively ministering to those affected by gender confusion, while upholding the values of love, grace, and biblical truth.

### I. Doctrinal foundations

As previously mentioned, the Genesis account affirms that God created humanity in His image, male and female (Genesis 1:27). God distinctly emphasizes the significance of male and female as part of His design. Sin has separated us from God's perfect design, leading to various forms of brokenness, including gender confusion. The transformative power of Christ's redemption gives individuals struggling with gender confusion healing and restoration through faith in Christ. May we encourage individuals to seek God's guidance and grace as they navigate their gender identity.

### II. Pastoral Care

Ministers must approach individuals with gender confusion with compassion, empathy, and non-judgmental attitudes. Listening attentively to their stories and struggles is essential to building trust and offering support. Provide biblical counseling and guidance rooted in the truth of God's Word. Encourage individuals to study relevant passages (e.g., Genesis 1:27, Psalm 139:13-16) to gain a deeper understanding of God's design. Engage in fervent prayer for individuals dealing with gender confusion. Promote discipleship and spiritual growth, emphasizing that God's love and grace are transformative.

### III. Community Support

Create a church atmosphere where all individuals feel safe, loved, and welcomed. Educate the congregation about gender confusion to reduce stigma and promote empathy. Establish support groups for individuals and families affected by gender confusion. These groups can offer a space for sharing experiences, providing emotional support, and praying together. Recognize the importance of professional counseling and medical expertise in addressing gender dysphoria. Encourage individuals to seek qualified professionals who can help them make informed decisions.

### Conclusion:

Ministering to those who have suffered under the cloud of gender confusion requires a delicate balance between upholding biblical truth and demonstrating God's love and compassion. By grounding their ministry in creation and redemption, providing compassionate pastoral care, and fostering supportive communities, Christians can extend Christ's love to individuals affected by gender dysphoria, offering hope, healing, and reconciliation with their Creator.

Chairman - Elder Stephen Thompson, Elder Jeremy Collins, Dec. Cory Houchens

After the presentation of the subject, a motion and 2<sup>nd</sup> were made to adopt. Speaking to the subject were Elder Andrew Horton, Brother Jeff Brown, Elder Dereck Mobley, Elder Stephen Thompson, Elder Tim Binion, Elder Ryan Morgan, Elder Jeff Elliott, Elder Rich Jenkins, and Elder Bruce Adamson. Question called; Vote taken. Motion carried.

After hearing the subject, a motion and 2<sup>nd</sup> were made to adopt. Speaking to the subject were Brother Jeremy Collins, Brother Stephen Thompson, Brother

Cory Houchens, Brother Gary Smith, Brother Dereck Mobley, Brother Jason Stotler, and Brother Scott Hauskins. Question called and vote Taken. Motion carried.

Brother Moran called upon Brother Jeremy Miller, assistant moderator, to come forward and assume the moderator role as he was chairing our next topic. Brother Miller then introduced the next subject, Traditions, and then called upon committee member Brother Mike Baker to present the next subject.

### TRADITIONS

What is the line between man-made tradition and biblical commandments? Which traditions have benefited our churches? How can we preserve them?

Have traditions harmed the church's effectiveness to fulfill the Great

Commission? If so, what can be done to repair the damage? Please provide biblical based answers that will help guide the churches in consideration of the above questions.

To begin, the word tradition comes from a Latin word that means "to deliver," as in "to deliver doctrines, practices, rites and customs from father to son, or from generation to generation." This delivery can be done verbally or in writing. It is important to note that tradition is not inherently good or bad: it depends on the custom, and upon its basis and origin.

For example, the Apostle Paul wrote in II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." This exhortation was being given because of the threat of false doctrine. Paul wanted his readers to tighten their grip on the fundamental doctrines and truths that were first taught by Jesus, and which had, in turn, been passed down by the apostles. This kind of person-to-person conveyance of the truth was also endorsed in II Tim. 2:2, where Paul told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." So the traditions that Paul spoke of were both good and necessary.

However, we also find in God's word, examples of traditions that were not good. One example is found in Mt. 15:1-9, where the scribes and Pharisees were critical of Jesus and His disciples because they did not observe the "tradition of the elders" concerning the washing of their hands prior to eating. Jesus' response exposed the hypocrisy in their hearts, and their "tradition" as merely the "commandments of men." In reality, their worship had been hijacked by tradition to the point that Jesus said it was "in vain." So, in answer to the first question of our subject, whenever the authority of the Word of God and the leadership of the Holy Spirit are displaced by the teachings and practices of men, the line has been crossed.

### Beneficial Traditions

There are many traditions among our churches that have proven to be valuable. Here are a few noteworthy ones:

1. *The use of a mourner's bench or altar.* Having a designated place for people to pray has been useful, as evidenced by the number of people who have been saved at such a place. But we must be watchful against deception and remember that it is not the only place where a person can be saved. We must also guard against the idea that the altar is just for lost people. God's people can also find the old altar to be a blessed place to find forgiveness, restoration, strength and help from above.
2. *The use of revival services.* Although not practiced in the New Testament, thousands can testify to the effectiveness of scheduled and impromptu revival effort meetings, in helping people to draw closer to God, and the lost to find salvation.
3. *The use of Sunday School.* The custom of devoting a service to the study of God's word has helped carry out the order to "teach them to observe all things whatsoever I have commanded you." Like Timothy, many young people have learned the scriptures which were "able to make them wise unto salvation," and many adults have become more grounded in the faith because they attended Sunday School.
4. *Style & Type of Music.* It is common for our singing to have piano accompaniment, but accompaniment by other instruments, and a cappella music can be uplifting as well. The main goal in singing is to praise God from the heart. Music is a very subjective thing and various preferences can exist among us, but traditional hymns with four-part harmony have been a staple in our churches for decades because of their wonderfully rich theology and harmonies. Certain contemporary songs have good messages as well and can appeal to younger individuals.

#### Some Traditions to Think/Pray About

1. *Service Schedules.* It has become common for churches to have at least three services per week: Sunday morning, Sunday evening and a mid-week evening service, but it has not always been so. Consider that Acts 2:46-47 seems to indicate daily services were held, and in the early part of the 20th century, rural churches sometimes only had preaching services once a month, to accommodate the schedules of itinerant preachers. Today, some churches incorporate meals after worship, after which Bible study/Sunday School is held. Among our African brethren, it is not uncommon for all-night services to be held on Friday or Saturday nights.
2. *Weekly Passing of the Collection Plate.* The giving of tithes and offerings is supported in Mal. 3:8-12 and II Cor. 9:6-7, but the method of collection is not dictated. Passing the collection plate each Sunday while a song is sung or played has been a common practice, but this

method may inadvertently put undue pressure on visitors, who may feel they are expected to contribute. Retirees, and those on a bi-weekly pay schedule, may also find weekly collections uncomfortable. One possible alternative would be to place a collection plate or secured box in a designated location that is easily accessible.

3. *Business Meetings*. While we have rules of order that help ensure “all things are done decently and in order,” it is important for us to allow the Holy Spirit to guide us during these services too. It is common for business to be conducted on a monthly basis, but this frequency may not be necessary for all churches. Also, some churches have found it helpful to have a pre-business meeting in which new business items may be presented for discussion. This allows for details to be hashed out and the wording of motions to be clarified before the official business meeting occurs, improving efficiency and minimizing confusion.
4. *Order of Service*. Our worship services often follow a routine pattern of music, announcements, prayer, preaching, testimonies, dismissal. This is not necessarily a bad thing, unless it gets in the way of the Holy Spirit. We need to acknowledge that services may actually be more spiritual when they deviate from the normal pattern. Ultimately, the goal must be for God to receive all the honor and glory, and be pleased with our efforts.
5. *Method of Prayer*. It is customary for us to have a time in our service when we have congregational prayer. Some pray aloud while others pray silently - both methods can be effective. Sometimes a person is called upon to lead the prayer; at other times, everyone prays together, and sometimes it is a hybrid of the two. Our goal should be to pray earnestly from the heart, and not louder or longer than others, like those that Jesus denounced in Mt. 6:1-8. As mentioned earlier, we should also be open concerning the timing and location of prayer. A lost person should not feel inhibited about seeking the Lord at any time during the service, nor from any spot in the building or grounds.

**Conclusion** All things in the church should please and honor God. All of our traditions may not be found in scripture, but we should not have any that could be condemned by it. Provided our long-held customs do not hinder the Gospel, and are not given priority over the leadership of the Holy Spirit, they can be helpful in advancing the Lord’s work. We should, however, remain flexible and open to new approaches, such as when many churches chose to stream services during the pandemic. May we never allow



customs to take us captive, but may we always enjoy the liberty found in the Lord. With proper caution, we can prevent worldly practices and beliefs from getting a foothold in our churches. The best safeguard is a strong indoctrination of our members in the Word of God and in Baptist principles, so their roots will run deep. As Jude wrote in verse 3 of his epistle, let us “earnestly contend for the faith which was once delivered unto the saints,” and let us stay laser-focused on the commission given to us by our Lord.

Chairman – Elder Jeff Moran, Elder Micah Barber, Deacon Mike Baker

Following the reading of the subject, a motion and 2nd were made to adopt. Speaking to the subject were Brother Mike Baker, Brother Jeff Moran, Brother Chris Harper, and Brother James Whitney. Question called and vote taken. Motion carried.

Brother Miller then relinquished moderator duties to Brother Moran to close out the service. Clerk, Brother Chris Harper was called upon to read the minutes up to this point. After reading, a motion and 2nd were made to adjourn until 7pm this evening. Motion carried.

Brother Jeremy Collins was called upon to dismiss us in prayer.

## **Friday, September 15<sup>th</sup>, 2021**

### **Evening Session**

The Friday evening service of the Association opened with Brother Bryson Stotler leading I’m Bound for that City and The Old Rugged Cross. Sister Tiffany Mobley accompanied on the piano. We were blessed by the good number that came back to worship the Lord and sing his praises.

Brother Moran opened the service by remarking at the opportunity we have in the service to both remember those who have gone on from our association in the past year, and the blessing we have to continue to lift up the Lord and his work. He remarked that while the burden of responsibility continues to grow among our people, we must continue to press on. Opportunity was given for prayer requests. Brother Moran requested Brother Brian Stotler to lead us in prayer.

Following prayer, Brother Moran called the Association back to order and requested Brother Jeff Brown, assistant clerk, to come forward and read the role of messengers. With a total of 40 messengers from 15 churches, he declared a quorum to transact business.

Our moderator called upon Brother Melvin Jones to present the Obituary Report. Following the report, a motion and 2<sup>nd</sup> were made to adopt the report. Motion carried. Brother Ryan Morgan came forward and sang *Thank God for*

*the Little Things* Afterwards, Elder Melvin Jones came forward to bring the Memorial sermon.

## **Memorial Sermon**

### **Elder Melvin Jones**

Eld. Jones began by reading the bible from Ecclesiastes 12: 1-7 and Hebrews 11:13-16. He shared how reading the scriptures is such a blessing. He reminded us that eleven of our brothers and sisters have left us to be with the Lord. He reminded us that the Lord is ready to save those that have a desire. Bro. Jones related his salvation experience to the congregation. Bro. Jones related that the topic would be broken into four factors of why the departed saints had their names written in the Lambs Book of Life.

There are things we have no control over:

Our birth. Solomon mentioned in the book of Ecclesiastes that we have a natural birth into this life of which we do not have any control. If we are born as a US citizen, we are born into a state and a county and there is a record of that birth. God allowed, through his purpose, each one of us to be born and to exist in this world. Not every woman can have children but we read of instances like Hannah and Sarah who could not have children but God made a way for them to give birth. We should be thankful that God allows us to have life. Eld. Jones relayed of a family who lost a young man who died in a car accident at twenty-four years of age. He relayed that the Lord's message to them was to be thankful for the twenty-four years that God allowed them to have their son in their lives. The book of Revelations mentions that "all things are created for God and his pleasure".

Our death. Each of the names that were read in the obituary had a name, place, a date of their birth and death. Each of them at the time of death were called home by God. While in this life we have work to do for God. God didn't give us life to be temporary but intended it to be eternal. We are a two-fold person. When we die the body returns to the dust of the earth and the soul returns to God. Eld. Jones quoted Heb 9:27 *"And it is appointed unto men once to die, but after this the judgement"* Eld. Jones emphasized the context of this scripture that after death there will be a judgement from God. God chooses the time when we will be with him. There are instances such as Hezekiah, where God extended his days and perhaps Moses' life on earth was shortened. The saints we lost in the past year had no control of when their life ended. Eld. Jones related that sometimes he feels like Hezekiah and desires to get his house in order before the Lord takes him home. He desires to see all of his grandchildren saved before his time on earth ends. He related that the eleven saints certainly were weary of this life and desired to be in Glory with the Lord. God has foreknowledge of mankind and had developed a path before the beginning of creation. Just because Adam sinned, God didn't have to develop an alternate plan.

There are two things we have control over:

Our spiritual birth. There were other people that died in the past year that were not read in the obituary report. This is because they didn't have a spiritual birth. Those eleven departed saints had their names read because they yielded to the Lord. We are all given a space of time on this earth and these departed saints took advantage of this time and "had a talk with Jesus" and according to their testimony were saved by the grace of God. Salvation is something that no one can take away from us. Unlike tickets we may purchase on this earth, this spiritual ticket is something that cannot be revoked. Eld. Jones related the title of this message of Pilgrims and Strangers. After our spiritual birth we are all just pilgrims and strangers waiting to go home. It should be something we look forward to seeing our Savior who willingly spread out his hands and was crucified for our sins. Paul found salvation on the road to Damascus. If we are saved, we have a time and a place where the Lord saved us; like Jesus related to Nicodemus of the need to be born again. Jn 4:7-10 The Samaritan woman met Jesus at Jacobs well and asked about the living water that only Jesus could provide. Those who drink of the living water will never thirst again. We have a choice to follow the Lord or not, but those who don't follow the Lord's plan for them will have regrets. Gods people need to have a concern for the lost of this world. We need to be bold in our approach to people regardless of their circumstances. The lost people in this world need to hear the word. The Gospel seeds need to be planted and they also need to be watered by Gods people.

To unite with the Lord's church. After our spiritual birth, the Lord will lead us to unite with His bride which is the local church body. This is a commandment from the Lord just as Jesus was baptized in the Jordan river. The eleven deceased saints that were from the Bethel Association will be remembered by their willingness to follow the Lord's commandment of scriptural baptism. We have an opportunity to follow the Lords will or not. When Jesus was upon the earth, he established a spiritual kingdom which is his church. Heb 3:6 *"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."* We need to be remembered for our desire to follow the Lords will and the spiritual guidance that he gives to us. Be thankful for our life and Gods path that he has for us and the days he gives us on this earth. Don't be boastful and think that Satan cannot tempt us or try and destroy our testimony. Trust in the Lord and be strong in His will to the end.

In closing remember the words of Jesus in John: 14:1-3 *Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Elder Moran came forward and praised the Lord for the message and memories of those that have gone before us. Brother Bryson Stotler was welcomed back forward to lead us in congregational singing. He led *When I've Gone the Last Mile of the Way* and *I'll Meet You in the Morning*. The congregation passed by to shake hands with Brother Jones.

Testimonies and thanks were given among the congregation for the good singing and services we have been in throughout the day. We stood together and sang *I Have Been Redeemed* and *Heaven's Jubilee*. Continued praises took place to the Lord. We sang *Child of the King*, *One Day I Will*, *Goodness of God*, and *Family of God*. The Spirit moved throughout the congregation and a lost soul sought the Lord.

After the Lord was complete with those in the congregation, a motion and 2<sup>nd</sup> were made to say a prayer and depart without adjourning. Motion carried.

### **Saturday, September 16<sup>th</sup>, 2023**

#### **Morning Session**

The Saturday morning session of the Bethel Association opened with Brother Bryson Stotler leading the congregation in singing *It's a Grand and Glorious Feeling* and *I am Redeemed*. Sister Tiffany Mobley accompanied on the piano. Following the songs, Brother Jeff Moran opened the service by thanking the Lord for the sweet spirit which was present with us last evening and request of remembering those who were seeking salvation. After other requests, Brother Tim Shoulders was asked to lead our hearts in prayer.

At the conclusion of prayer, Moderator Moran called the association to order and asked Brother Jeff Brown, assistant clerk, to come forward and read the roll of messengers. With 42 messengers present from among all 15 churches, a quorum for transacting business was declared.

A call for any visitors not already recognized to stand and be recognized. No additional visitors were present.

Moderator Moran then requested Brother Bryson Stotler to come forward and lead us in singing to allow time to collect the missions offering. Brother Stotler came and sang *Come Unto Me* with Sister Tiffany Mobley assisting on the piano.

Brother Moran then made way for Elder Andrew Horton to come forward to bring the Doctrinal Sermon.

#### **Doctrinal Sermon**

##### **Elder Andrew Horton**

Elder Horton began his remarks by admonishing the Lord and his work through the Holy Spirit and related how the comments through the Friday and evening services have aligned with the message that the Lord has inspired him to preach. Bro. Andrew related how inspired he has become to listen, study, and

preach the doctrinal message. His prayer being what the Lord has prepared has a great impact on our lives.

Eld. Horton related how sometimes things are challenging within the scriptures and are hard to understand; we have a finite mind to understand those things. However, he related that there are some things within the scriptures that are crystal clear and there is no room for confusion. **Exo 20:13; Deu 31:6 and Heb 13:8** were given as examples. The immutability of God is unquestioned, it is not cloudy, it is not shaded, it is clear and it's direct.

**Jn 3:16-17** was quoted and you don't have to be a biblical scholar to understand the concept of what that means. **2 Peter 3:9** *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* **1 Tim 2:3** *For this is good and acceptable in the sight of God our Savior, Who will have all men to be saved, and to come unto the knowledge of the truth.* **Jn 1:29** *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* **1 Jn 2:2** *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* There is a heinous and despicable attack upon this truth today. We stand here today to affirm that God would have all men to be saved. Anyone that speaks to the contrary is clearly misaligned and misunderstands the scriptures. The entire gospel message is inclusionary, not exclusionary. We find it clear that God wants the whole world to be saved. God desires for us, His church, to reach the world with his gospel message. **Matt 28:19-20** *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.* The reality that God has chosen you and I to spread the gospel should not be self-inflating, but rather should be extremely humbling.

How do we reach a lost and dying world? As a church we stop saying that we are a barometer of what is right and wrong, that we should implement the things of God into our lives. The people of God need to hear the truth, they need to hear right from wrong, but they also need clear instruction on how to implement these things into their everyday life. God is faithful and has not left us without instruction. We have the scriptures for answers, and God has made it very apparent that He does not want us to be ignorant. **Acts 1: 1-11** were quoted with a context focus on vs 7-8 *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* In the context of scriptures God has a model of how he intends His message to be carried out. The scriptures relate how the disciples in His time and today's church are going to reach others; first by beginning with those who are very close and then we're going to reach out

to portions that are outside of our closest circle of influence. The scriptures also indicated that His church shall be endued with power as a witness. The “shall be” is not a measure of supposition, the church is commanded to be a witness. The witness in this context is a noun indicating that we are something, or we are a witness of Christ. A witness of our personal encounter of Christ. God told his Apostles, just like He is calling us today to bear our story. Every single person that has ever been saved has evidence of a goodness of God residing within them; and it is God's intent to use us as a witness to go and show and tell the world around us that we would testify of His mercy, His love and His grace. How do we start if we know that God wants us to reach the world? Sometimes when giving a directive, it can seem a little overwhelming when it's seemingly broad.

Unfortunately, we have depicted this, not intentionally, but we have just told our congregations to go and reach the world. How would God have us go about taking the proper steps? As we have read in **Acts 1:8**. That we are to be witnesses In Jerusalem and in all Judea, and then in Samaria. Where is Jerusalem relative to the teaching context to his disciples? Jerusalem is the closest area within Judea and Judea is a region within Samaria. The expectation from God is for us to share the gospel with those who are closest to us first. God intends for us to reach our immediate family first and to share the gospel with them. It is not the pastors' job to evangelize your family. Our children need the gospel, and they need to see that the gospel is not just an affirmation one day a week. They need to see that the gospel is real within us. The responsibility of sharing the gospel starts with the man of the house. It is imperative that the husband of the house live holy and acceptable before our spouses and our children. It is the responsibility of the father to lead and to provide for the family and to protect the household. It does not mean to just give out instructions, fathers are to lead by an example and show their wife and children what a joy it is to serve God. There has been a lack of family discipleship in our church families that has caused a decline of spiritual worship and evangelism within our churches. Let your discipleship begin at home; begin in your Jerusalem.

**Ps 145:4** *One generation shall praise thy works to another and shall declare thy mighty acts.* Think about a time where you have been going through a valley and God has delivered you through it. Not just a little something, but a deep valley where you were so low. Did you think you were ever going to come out of it? Have you ever been so compressed under the weight of something, some stress or anxiety where you got to the lowest low. A situation that keeps you up at night and it is affecting your appetite, and you find yourself consumed. God then delivers you through that valley and gives you peace and brings you through the circumstances. How many times do we tell our wife and children about the valley that God has brought us through? To not share the valley and the circumstance with our families, robs God of his glory. There appears to be a

lack of transparency within the home on what serving God really looks like, and that needs to change.

After we start in our own Jerusalem, we are to go out to our own Judea and reach the next level of people that you are around. Those people that you see but maybe not daily. Those people that you are close to and friendly with. These individuals are that next level of influence. I am convinced that every single one of us has people in our lives that God intends for us to reach. Not specifically in your home church, not your pastor or some pastor of an association, and not some random person within your church. God wants to use you to reach those within your influence. There is absolutely nothing wrong with inviting people to church, but we should take the gospel out of the church and to disciple and be a witness to others. Our witness should transcend beyond inviting people to church and tell them they need Jesus; they need salvation and need a supernatural change in their life. God has called each of us and placed people in our lives that we can reach. Backing out of our driveway to go to church on Sundays is not enough to tell people about salvation. We need to have intent and purpose with leadership through the Holy Spirit to share the gospel with our circles of influence. **Matt 5:16** *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* We do not live a life where we portray that we are better than others. We live a high character Christian life so that other people can see that there is something different about us. Even people that do not know God recognize the darkness and the absence of light in their life. While they can't articulate it and can't fully describe it, they know that they are affected by the reality that sin and its broken nature it brings into their life. They are coached to run away from it and are coached to overcome the symptoms. God has called his people not to coach against the symptoms but to tell them that there is a remedy for this disease.

Now as we enter into our own Samaria the border country. **John 4** illustrates what happened when Jesus came to the town of Samaria to drink from Jacobs well. He encountered a woman with many sins but Jesus asked her for a drink of water. This woman was overwhelmed with shame and regret and was aghast that Jesus a Jew would ask her for a drink. Why? Because she was a Samaritan and the Jews had a long running history of not being associated with the Jews. The people we don't always want to be around are those in our Samaria today. God has called us to be compassionate to people we don't like and to share the gospel with those who don't believe like us. It is critical that we do not lose sight of the fact that God has a desire for people who are immersed in sin to repent and turn to him. All people need the gospel irrelevant of their likes, social status or political affiliation. At times we don't mind going to people that we don't see eye to eye with and telling them about Jesus but in reality, we don't really tell them about Him but desire to tell them how wrong they are. What good is it to tell others that they are going to hell if we don't tell them

how to escape it? There is a place for foreign missionaries and a foreign work. The men who have traveled to these mission fields were not novices with regards to evangelism. The evangelists did not fail to fertilize their own Jerusalem, Judea and Samaria before they moved to the other parts of the world. Let us not fail to fertilize our own family before exploring others.

**Ps 126:6** *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.* **John 4:35** *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.* **Gal 6:9** *And let us not be weary in well doing: for in due season we shall reap, if we faint not.* There is a world that needs Jesus. Your family, your children, your spouse, your neighbors, your coworkers and yes your enemies. The world needs to hear about Jesus and He wants to use you and I share this message. How do we accomplish this? We are to commission from the inside out. Start with those who are the closest to you and when you are faithful in small things God will allow you to be faithful in many things. When God puts people in our life, it is not by accident, we are to share the gospel with them. Many times, we hear from the pulpit to go out into the highways and hedges and preach the gospel but if you read the scriptures carefully you will understand that this area was the last place mentioned. The scriptures tell us to reach the world but don't attempt to influence the world and neglect your family, your church, and your circle of influence.

Following the word of the Lord being spoken, Brother Moran remarked at the great and needed word that was spoken in the sermon. Brother Moran allowed time for testimony and reflection on the message. Brother Bryson Stotler came forward and led *Rescue the Perishing*, *Love Lifted Me*, and *Victory in Jesus* to allow for fellowship and opportunity to shake hands with Brother Andrew.

Brother Moran then entertained a motion and 2<sup>nd</sup> were made to adjourn for lunch. Motion carried. Brother Moran called upon Brother Rich Jenkins to pray a dismissal prayer and blessings over the food.

### **Saturday Afternoon**

The Association resumed the Saturday afternoon session with singing *Overcome* and *There was Jesus* led by Brother Steve Peters on the guitar. After the songs, Brother Moran thanked Brother Steve for the good singing and talents in serving the Lord. We were called to prayer by our moderator with Brother Dean Hauskins leading us.

Messengers were called back to order and directed to the next subject chaired by Brother Scott Hauskins, *Social Media and the Church*.



### Subject 3: Social Media and the Church

In what ways can social media be used to advance the cause of Christ in our churches? Can it be used to better connect us with our local communities? Additionally, what are the dangers of social media use among our members?

What are the dangers for our children? How can we biblically guide our churches and members in the responsible use of social media?

#### Social Media

Social media is recognized today more as online social networking sites such as Facebook and Twitter. Let's take a moment to look into the definition of social media. Webster's 1828 dictionary defines social as: Pertaining to society; social benefits; social happiness; social duties. The Oxford dictionary defines media as: The main ways that large numbers of people receive information and entertainment, that is television, radio, newspapers, and internet.

**Christ gave his church a commission and social media can be used to help in this.**

**Commission:** The thing committed, entrusted or delivered; letters, or any writing from proper authority, given to a person as his warrant for exercising certain powers, or the performance of any duty, whether civil, ecclesiastical (pertaining to the church), or military. Hence, a Charge; order; mandate; authority given.

- **Matthew 28:18-20** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.
- **Luke 24:45-48** Then opened he their understanding, that they might understand the scriptures, (46) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: (47) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (48) And ye are witnesses of these things.

**In what ways can social media be used to advance the cause of Christ in our churches?**

- Social media used in the correct way is great in working in the commission giving to the church. Social media ministries are a **true mission work** that reach others that under normal circumstances would be almost impossible to reach. We must remember and be honest with ourselves **THIS IS NOT TO REPLACE THE CHURCH AND HER LOCAL WORK!** I can only speak through our own experience in this field of labor. Here are some statistics off the Facebook page that God has blessed us to be a part of each week our sermons that we post reach 293,146

people Mainly from six countries U.S, Africa, Haiti, Brazil, Philippines, and Jamaica. Out of these we are averaging 10-15 thousand that watch the video sermons from the beginning to the end and we have a total of 4,912 followers of the page. To reach these that are watching, we receive \$30 a week from our home church to boost these sermons. A boost is an ad that puts the video out to the different places by the locations and the tag words that you choose. Facebook has started to allow the use of “Reels” which is another form of advertising. The reel is a snippet of the video which has a link to the video for them to watch the whole video if they choose.

- In this work we must remember the majority of the ones watching are from the religious world of all denominations. These are the ones we are not going to get to leave their services to come be with us just because we ask them. This is a more informal way of them listening to the truth. In some of the places they are reached through Facebook you can be persecuted in many ways if you claim Christianity.
- During the covid pandemic we saw how things like social media were a big help when the church could not meet on Sunday morning. It is the opinion of this committee that the times for our use of social media for the entire Sunday morning services to be live on the social media channels are over.

**Advancing the cause. Let us look at the cause.**

- Cause: That which produces an effect; The reason or motive that urges, moves, or impels the mind to act or decide.
- **2 Corinthians 4:1-7** Therefore seeing we have this ministry, as we have received mercy, we faint not; (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (3) But if our gospel be hid, it is hid to them that are lost: (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- As we stated earlier, the social media outreach should be done as mission work and not as a pastoral work for the local flock.

### **Can it be used to better connect us with our local communities?**

Social media can be used by the church to reach our local communities in ways that person to person can't. Again, we want to stress the point that this **is not** to take the place of personal ministry in the communities. Unfortunately, we hear the excuse of there is not enough time.

- One way this can help with the local community is the quickness of getting the information to multiple people at one time.
- The local community should be able to access the things that we believe and practice or a link to them.

### **Additionally, what are the dangers of social media use among our members?**

- It can be used as a distraction or a replacement for the study of the word of God.
- We have seen and have heard of our members posting and sharing things linked to churches (or associations) of non-like faith. The public see this, and it is hard to explain how this is close to being right but not really correct. If they see these things that are attached to things that we truly don't believe it is hard in our personal ministry with them to convince them of the truth that we hold to.
- We have seen where the business of the church has leaked out on social media and accusations on a Brother or a Sister. Rather true or not, this needs to be handled in a private manner with each other or the church and not in a public forum.
- Once this is posted it is public and we are welcoming everyone into our life. Our life should reflect Christ and not this world.
- It is used as a shield to say and to do whatever you want no matter the cost. Rather it is in anger or in love.
- Members should be cautious with what reading material they are looking at. There are good Christian books for studying and reference but should not replace reading their bible daily. If the KJV is too difficult for them to understand we need to be able to recommend another translation, such as the NASB. The best knowledge is that which is given by Gods Holy Word. Being cautious in what we are reading or hearing should also include online social media, commentaries, and even the songs we sing. We ought to be able to back up all with scripture.

### **What are the dangers for our children? Where should we begin?**

- Cyber bullying from their peers.
- Predators not only seeking physical harm but also spiritual and mental harm to our children.
- The things that are an abomination to the Lord are promoted and pushed and are made to look normal and correct alternative lifestyles.

We are seeing more false teachers in this world today that can misguide our children. Not everyone on the internet has good intentions. Children may see conduct that is not Christ like. There is a saying “silence implies consent”. Let us not be silent on what is good and appropriate conduct, nor should we be silent on what is sinful conduct. Studies have shown that overuse or wrong motives in social media participation can breed narcissism. When we rely on social media sites primarily to promote ourselves or draw attention to ourselves it is time to take a step back. **1 Corinthians 8:9** – But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

### **How can we biblically guide our churches and members in the responsible use of social media?**

- We should use precautions by utilizing privacy settings and be selective as to who is accepted as a friend. Parents should interact with their children and be active participants in their child’s use of social networking sites. **1 Corinthians 10:31** – Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Encourage family members and Christian brothers and sisters to view our social networking activities and hold us accountable. **Hebrews 10:23-25** Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) (24) And let us consider one another to provoke unto love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.
- **1 Thessalonians 5:22** Abstain from all appearance of evil.

Humbly Submitted: Brother Scott Hauskins, Elder James Whitney, and Brother Scott Newman

Following the presentation of the subject, a motion and 2<sup>nd</sup> were made to adopt the subject. Speaking to the subject were Brother Scott Hauskins, Brother James Whitney, Brother Scott Newman, Brother Dereck Mobley, Brother Jeff Moran, Brother Monty Shoulders, Brother Mike Hooten, Brother Gary Smith, and Brother Jeremy Collins. Question called and vote taken. Motion carried.

Next, the moderator called upon Brother Harold Nolan to present the Missions report to the Association. A motion and 2<sup>nd</sup> were made to adopt the report. Speaking to the mission’s report were Brother Del Compton, Brother Monty Shoulders and Brother Jeff Elliott. Question called and vote taken. Motion carried.

Brother Eric Hohf was then welcomed to present the correspondence report. (See the correspondence in reports section)

After hearing the report, a motion and 2<sup>nd</sup> were made to approve the outgoing correspondence. Motion carried.

Our treasurer, Brother Cory Houchens, came forward to present the financial report. Following the reading, a motion and 2<sup>nd</sup> were made to approve the report. Motion carried.

### **Old/Unfinished Business**

Clerk Brother Chris Harper provided updates to printing issues incurred over the last year and work with the website committee. Recommendations were made in regards to options to reduce printing costs and increasing size of the minute.

### **New Business**

Brother Del Compton was asked to come forward and present the list of subjects for 2024. (see topics on next page)

Motion and 2<sup>nd</sup> to increase the pay for the clerk from \$300 to \$500. Motion carried.

Motion and 2<sup>nd</sup> to form a committee of clerk, asst clerk, Brother Dean Hauskins, and Brother Del Compton to come up with recommendations on how to streamline the capture and distribution of the minutes. Motion carried.

Motion and 2<sup>nd</sup> to remove rule number 3 of the rules of decorum. Motion defeated.

Motion and 2<sup>nd</sup> to endorse the Missionary Baptist Education series as the association. Motion carried.

Clerk Brother Chris Harper was welcomed to the front to read the remainder of the minutes not already approved.

Following the reading, a motion and 2<sup>nd</sup> were made to approve the minutes as read granting the clerk the liberty to make changes to the minutes as needed. Motion carried.

Motion and 2<sup>nd</sup> to adjourn until meeting with Freedom MBC in 2024. Motion carried.

Brother Bryson Stotler dismissed us in prayer.

## 2024 Bethel Missionary Baptist Association Subjects

### **SUBJECT: 1**

#### **The Need of Recording Local Church History including testimonies.**

- The value of recording our beliefs, practices and sharing where we have been to as a teaching tool.
- The need to encourage interaction between our young and aging memberships sharing experiences.
- The evangelistic and encouragement value of written testimonies for future generations.

Committee: Eld. Bruce Adamson [Chairman], Bro. Jeff Brown & Eld. Jeremy Jenkins

### **SUBJECT: 2**

#### **The Value of the Bethel Association to the churches that make up the association.**

- What is the role of the association in our churches.
- The value of members of our churches attending the association meeting.
- The goal of the association every year.

Committee: Elder Jeremy Collins [Chairman], Elder Jason Stotler & Elder Micah Barber

### **SUBJECT: 3**

#### **How do we prepare ourselves and church bodies for persecution of the church?**

- What we need to look for in our community, state and country.
- How to prepare our hearts, to be sound and grounded with attacks against the truth.
- How to stand on truth and share with love in the face of persecution.

Committee: Elder Andrew Horton [Chairman], Elder Derrick Mobley & Jason Elliott

### **SUBJECT: 4**

#### **Missions Committee**

- Purpose of Missions
- Mission Recommendations or Suggestions

Committee: Eld. Steve Thompson [Chairman], Bro. Cory Houchens & Eld. Stephen York

### **SUBJECT: 5**

#### **Correspondence Committee**

- **The Value and Purpose of Correspondence between the Association, Missionaries, churches and Associations**

Committee: Chris Harper [Chairman]

*Respectfully Submitted,*

Elder Del Compton, Brother Scott Hauskins, and Brother Ryan Morgan

Reports

Treasury Report

Ending Balance as of 2022		Contributions 2023		
*\$2,695.21			Printing Fund	General Fund
Disbursements		Amana	\$67.50	\$125.00
Clerk	\$300.00	Bethel	\$75.00	\$0.00
Printing	\$1,600.00	Faith (IN)	\$112.50	\$250.00
USPS Shipping	\$23.76	Faith (MI)	\$135.00	\$150.00
Beginning Balance for 2023		Fellowship	\$90.00	\$150.00
\$771.45		Freedom	\$90.00	\$60.00
Total Contributions for 2023 - General Fund		Friendship	\$90.00	\$200.00
\$2,450.00		Harvest	\$90.00	\$250.00
Total Contributions for 2023 - Printing Fund		Kokomo	\$135.00	\$115.00
\$1,350.00		Macedonia	\$90.00	\$150.00
New Balance		Outreach	\$45.00	\$150.00
\$4,571.45		Pleasant Valley	\$90.00	\$200.00
Missions Collection/Disbursement		Salem	\$135.00	\$250.00
\$1,288.00		Southside	\$67.50	\$200.00
Pleasant Valley Food Pantry		Whiteland	\$112.50	\$125.00
*\$50 Donation - Nathan York's Funeral		Total	\$1,425.00	\$2,375.00

Correspondence

Outgoing Correspondence to Our Sister Associations:

To the churches of our sister Associations:

Greetings from the churches of the Bethel Missionary Baptist Association. May our Lord richly bless you and increase His kingdom through the saving and baptizing of born-again believers. All praise to our God who is so ever present with us. As the Apostle Paul wrote in **Rom 11:36 *For of him, and through him, and to him, are all things: to whom be glory forever. Amen.***

The 65<sup>th</sup> annual meeting of the Bethel association was hosted by Faith Missionary Baptist located in Harrison, Township, Mi. Faith had not hosted the association since 1996, so it was good to see that the Lord has blessed the work in this area and the true gospel is still being spread throughout this community. There were 15 churches represented and a total of 29 were baptized into the Lord’s church with members totaling 1265. All were blessed by the services and fellowship among the saints.

We are grateful to have visitors to meet with us and encourage you to attend our 66<sup>th</sup> session to be held at Freedom MBC 350 N. Fuller Dr. Indianapolis, IN 46224 on September 13th and 14th, 2024. Each morning session will begin at 10:00 a.m. EDT with Elder Harold Nolan bringing the Introductory sermon. Elder Ryan Morgan will preach the Memorial message followed by Elder Jason Stotler bringing the Doctrinal sermon.

The subjects to be discussed are:

*The need for recording local church history including testimonies.*

*The value of the Bethel Association to the churches that make up the association.*

*How do we prepare ourselves and church bodies for persecution of the church?*

We look forward to seeing you in 2024 and may God bless you all.

Moderator Elder Jeff Moran

Clerk Brother Chris Harper

## **Incoming Correspondence from Sister Associations**

September 13, 2023

Bethel Missionary Baptist Association:

Greetings from the Churches that make up the Southwestern District Missionary Baptist Association. It is our prayer that the fruits of your labor in the Lord have been most productive. As we met for our one hundred seventy fourth annual session October 07-08, 2022, 20 churches reported 14 baptisms with a total membership of 1,392. At the past session, the messengers of our association elected Bro. Ray Smith as our moderator. Bro. Andrew Stokes was elected as the Assistant Moderator. Bro. Trey Crews was selected as the assistant clerk.

God blessed us again with the visitation of His Holy Spirit. We are thankful for those who were able to visit with us during the 2022 session and pray that you found it an uplifting visit.

We want to remind you of the association website. On this site you will find audio sermons and topics along with minutes. You may visit our website at **[www.swdmba.org](http://www.swdmba.org)**. We would like to invite all to join us for the 2023 session to be held with Bible Grove Missionary Baptist Church in Lexington, Tennessee. The sessions will be held October 06-07, 2023, starting at 10:00 am. Bro. James Keen will be preaching the Introductory Sermon on Friday, and Bro. Andrew Stokes will be preaching the Doctrinal Sermon on Saturday.

Please remember our efforts in your prayers, and we look forward to hearing from you soon. May the Lord bless you in your efforts to serve Him.

Under His Wings,  
Brother Scott Carter  
Clerk

Southwestern District Missionary Baptist Association



## Obituary Report

### **Bethel**

#### **Sister Patricia Fishburn Eads**

Patricia Ann 'Pat' Eads, 60, of 1Sycamore St, Oil City, died at 3:40 pm Saturday, January 24, 2008 at Hamot Medical Center in Erie. Born November 9, 1948 in Indianapolis IN, she was a daughter of the late Noel Washington and Willow Dean Binnion Fishburn. Mrs. Eads was a graduate of George Washington High School in Indianapolis IN. She loved bingo, playing cards, cooking and spending time with her family and grandchildren. In January 1978 she married Kenneth E. Eads, who survives. Also surviving are two daughters, Alycia Ann Trauterman, and Dawn Kellie Hughes, both of Oil City; three grandchildren, Cheyenne Trauterman, Courtney Amsler and Cameron Amsler, all of Oil City; a brother, Eddie Fishburn and wife Harriet of Indianapolis IN; three sisters, Wilma Thacker of Mooresville IN, Barbara Hodges and husband Charles of Trafalgar IN, and Dewana Rose and husband Jeffrey of Indianapolis IN; a brother-in-law, Harry Eads and wife Angela of Danville IN; several nieces and nephews; and a special friend, Pamela Whitling of Rockland.

#### **Sister Traci Kathleen Vallance**

Traci Kathleen Vallance, age 49 departed this life on Tuesday, October 29, 2019 in Manchester, Kentucky. She was born on Monday, May 25, 1970 in Indianapolis, Indiana to David and Joyce (Gravens) Sizemore. She leaves to mourn her passing her daughter: Halli Smith; her father: David Sizemore and these sisters: Rebecca Lewis, Brandi Sizemore and Olivia Sizemore.

#### **Brother Wheldon King**

#### **Sister Shirley Keen**

Shirley Ann (Craig) Keen, 91, left this life and joined her Savior, Jesus Christ on March 18, 2023 in Franklin, Indiana. She was born on August 9, 1931, to the late John "Ollie" and Pearl (Bilyeu) Craig. Shirley lived most of her life on the south side of Indianapolis and Greenwood. She attended Washington High School. She was married on October 20, 1948 to her high school sweetheart, John Keen Sr, who preceded her in death. Shirley worked at Western Electric, WTTV, Merchants Bank and retired from Indiana Bell/Ameritech. Shirley was preceded in death by her parents, her husband of 69 years, a daughter, angle baby, Laura Lee; sisters, Olive Ray and Betty Lee; and a great-granddaughter, Grace Keen. She is survived by her children John Jr (Barbara), Sharon, David (Rebecca); grandchildren: Lynn (Marc) Greenberg, James (Mary) Keen, Joseph (Elizabeth) Keen, Alyssa (Ben) Sporman, Tyler Keen, and Katy Keen; great-grandchildren: Elaine, Annabel, Charlotte, Henry and Jay Greenberg; Josiah, Micah and Anna Keen; Jacob, Olivia and Madeline Keen, and a sister, Janet Kilgore. Shirley was a member of Bethel Missionary Baptist Church for 72 years and proudly sang in the choir. She taught Sunday

School for a number of years. She dearly loved her church and church family. She remained a loyal and faithful member even after she could no longer attend in person. Shirley was a member of the Order of the Eastern Star serving in many offices, with multiple terms as Worthy Matron, including one alongside her husband as Worthy Patron. One year she was chosen as a District Deputy "Golden Apple" for the Indiana Worthy Grand Matron. She and her husband enjoyed many years as active members with the Masonic family in Indianapolis. Shirley loved being surrounded by her family and enjoyed cooking holiday meals for them, especially Thanksgiving, where she would make sure everyone had a favorite dish on the table, including her famous pumpkin bread and "dumplings," not to mention a number of delicious desserts. Shirley and Johnny also loved seeing her grandchildren and great-grandchildren in their various sports and activities and attended whenever they could. Her hobbies included crocheting, making plastic canvas items, especially tissue box covers, working crossword and Sudoku puzzles. She loved the Game Show Network and never missed Wheel of Fortune or Jeopardy. For many years she and Johnny could be found eating breakfast every morning at their favorite McDonald's in Greenwood where they made many friends. Shirley will be greatly missed by her family, friends, as well as her brothers; sisters in Christ at Bethel Missionary Baptist church.

#### Sister Rebecca Ella Driver

Rebecca Ella (Hunt) Driver, 75, of Indianapolis, IN and formerly of Fountain Run, KY, passed away Monday, May 15, 2023 at Franciscan Health in Indianapolis, IN. Rebecca was born on December 25, 1947, a daughter of the late Eual and Johnnie Mae (Steenbergen) Hunt.

Rebecca was united in marriage to Randell G. Driver on July 16, 1977 at Union #1 Missionary Baptist Church.

She was a graduate of Gamaliel High School Class of 1966. Out of High School she worked at Formfit Rogers and then later at Carter Automotive before getting married and moving to Indianapolis. On Friday, August 17, 1964, she was saved by God's grace at the little red building out from her childhood home. She was baptized at Indian Creek by Bro. Wendall Froedge. She joined Union #1 Missionary Baptist Church on August 8, 1965. She currently was a member of Bethel Missionary Baptist Church in Indianapolis.

Rebecca is survived by her husband, Randall G. Driver of Indianapolis, IN; sisters, Barbara Hunt and Brenda Hunt (Bobby Sprowl), of Fountain Run, KY, sister-in-law, Brenda Nell Cline (Dale) of Franklin, KY, two brothers-in-law, James Billy Driver (Pat) of Lafayette, TN, and Jimmy Meaders of Bowling Green, KY; nephew, James Andrew "Andy" Meaders, many cousins, extended family and friends.

Other than her parents, she is preceded in death by a sister, Linda Joyce (Hunt) Meaders.

### Sister Mavis Stinson

Mavis K. Stinson, Avon, passed away on the early morning of Wednesday, July 19, 2023. She was 94 years old. Mavis was born in Allen County Kentucky to her parents Burnett and Gracie Keen. She graduated from Allen County High School, class of 1947, and attended Business College in Indianapolis where she earned a Certificate of Business. Mavis married her husband, Delbert, in 1948 and they shared 69 years of marriage together.

Mavis worked as an administrative assistant to the executive directors at Eli Lilly and retired after 40 years of service. Mavis was a member of Bethel Missionary Baptist Church since February of 1966. Mavis was also a member of the Order of the Eastern Star, lodge #267 in Halfway, KY, for over 70 years. Mavis enjoyed boating, skiing and fishing with her husband. She loved genealogy and had compiled an impressive collection of familial information into a family genealogy book. Mavis and Delbert enjoyed traveling together in their retirement; they enjoyed cruises all over the world, most notably their cruise to the Holy Land. Mavis made a point of putting her faith and her family first throughout her life and will continue to be remembered for her strong willed nature.

Mavis is survived by her son, Jeff (Donna) Stinson; her grandchildren, Justin, Kirk, Devin and Megan; her great grandchildren, Graham, Emily and Scarlet; her daughter-in-law, Cathy Stinson; her numerous nieces and nephews.

Mavis is preceded in death by her parents; her husband, Delbert Stinson; her son, Terry Stinson; her brothers, Benny Keen and Tom Keen.

### Pleasant Valley

#### Sister Brenda Fuller

Brenda Sue Fuller, age 72, lifelong resident of Washington, IL, passed away on Thursday, May 4, 2023, surrounded by the love and prayers of her family in Joliet, Illinois.

Brenda is survived by her two sisters, Linda Sickles and Terry Paluska; her loving children, Pamela (Tim) Kostecki, Todd Fuller and Angie (Shad) Wind; eight beloved grandchildren, Emily, Brenna, Jessica, Brady, Lauren, Colton, Jaxon and Emmet; and nephews, Chief Aaron (Jennifer) Woodruff and Jared (Jeannie) Woodruff. She was preceded in death by her husband, Fred Fuller; and her parents, Todd and Pauline Sloan.

Brenda enjoyed spending time with her grandchildren and smoking with friends at both The Parc in Joliet and the Fillin Station in her hometown of Washington. She was a lifelong crafter, capable of making baskets, creative desserts, paintings and holiday décor. Brenda was an active member and food pantry volunteer of Pleasant Valley Missionary Baptist Church for many years. She will be missed by many.

### Salem

#### Sister Betty Ashbrook

Betty Jean Popplewell Ashbrook, 91, of Whiteland, IN passed away Monday, November 28, 2022 at Christina House in Whiteland, IN.

She was born May 28, 1931 in Russell Springs, Kentucky, where she grew up. She married Elmer Ashbrook on November 23, 1950 in Russell Springs, KY. He preceded her in death on July 3, 2012. She and Elmer later moved to Whiteland, Indiana where they raised their family.

She was an avid quilter, loved to play bingo and visit the casino. She loved to cook for her family. She was a member of Salem Missionary Baptist Church in Bargersville, IN. She was a dedicated employee at Chevrolet Truck and Bus Group in Indianapolis, IN where she was a seamstress and retired after more than 25 years of employment.

Survivors include two children, Jerry Ashbrook of Bargersville, IN and Richard (Crystal) Ashbrook of Whiteland, IN, a sister Barbara Herron of Whiteland, IN, a brother Danny Popplewell of Whiteland, IN, grandchildren Brian (Stacy) Ashbrook of Whiteland, IN, Erin (Marcus) Davis of Franklin, IN, and Adam Ashbrook of Whiteland, IN, and seven great-grandchildren, Matt, Mitchell, Myha, Mason, Raynah, Wren, and Roxie.

She was preceded in death by her parents, three sisters, Maxine "Snip" Bolin, Loretta Hare, and Judy Rayburn; and three brothers, Billy, Jimmy and Joe Popplewell.

### **Southside**

#### **Sister Kathleen "Kass" Farmer**

Kathleen Farmer, 86, of Indianapolis, passed away on October 28, 2022. Born on November 4, 1935 in Allons, TN to the late James and Velma (Cole) Nivens. She was a member of Southside Missionary Baptist Church. Kathleen enjoyed gardening, church, and spending time with family.

Kathleen is survived by her son, Steve (Sheryl) Farmer; daughter, Sherry (Dennis) Hicks; five grandchildren, Kyle, Sarah, Stacey, Kelsey, and Brandon; two great grandchildren, Tristan and Leonardo; sister, Gwendolyn Gilbert; and brothers, Gene Nivens and Charles Nivens.

She was preceded in death by her daughter, Robyn; and sisters, Pearl Mayberry and Geraldine Ruble; brothers, Buford Nivens, Edward Nivens, and Danny B. Nivens.

### **Whiteland**

#### **Brother Kimmy Gale Horn**

Kim "Kimiell" Horn, 72, passed peacefully Tuesday, Nov 29th, 2022, at his home in Franklin. He is reunited with his wife of 45 years, Laverne, who passed in 2020.

He was born May 7, 1950 in Belvidere Illinois. His parents were Hilliard and Martha (Smith) Horn. Kim is survived by his two children, Rachel Hamilton of Fort Rucker, AL and William Maxey of Franklin, two sisters, Beverly Stillabower of Pensacola, Florida and Gloria Morgan of Franklin, nine grandchildren, and several nieces and nephews. He served in the US Army for 3 years with two tours in Vietnam earning several service medals and commendations. He had worked as a long haul driver for the US Mail, retiring in 2007.

Brother Ertis Jerry Foley

Ertis Jerry Foley, Bargersville, IN, passed away on Sunday, September 10, 2023. He was 84 years old. Jerry was born in Russell Springs, KY to his parents Ricy and Evelyn Foley. He grew up on a farm and quickly developed a love for the outdoors.

He graduated from Russell Springs High School, class of 1957. Jerry married Jane McGowan, on October 5, 1957 and they shared many years of marriage together until Jane passed away in 1994. Jerry remarried several years later to Elizabeth Miller in 2002 and shared 3 years until Elizabeth passed away on May 12, 2005. Jerry answered the call of this nation by enlisting into the United States Army. He served during the Cuban Missile Crisis and helped to construct the pipeline which bailed out the US Embassy during the war. After Jerry's period of faithful service, he was honorably discharged with the rank of Corporal. Jerry worked as an Equipment Operator for Harvey Construction and retired in 2007 after over 20 years of service. One of Jerry's lifelong passions was operating his beloved bulldozer. In fact, during the infamous blizzard of 1978. Jerry assisted everyone he could using his bulldozer to clear snow to help people get around. Jerry was a member of Whiteland Missionary Baptist Church for over 40 years. Jerry was a man of faith who valued his Christian convictions. Jerry also enjoyed gardening and caring for his property at his home in Bargersville. He loved driving his Goldwing Motorcycle and Polaris Slingshot any chance he had. Jerry was a strong and humble man who would bend over backwards to help his family, especially his beloved son, Curtis. He will be greatly missed by those he leaves behind. Jerry is survived by his children, Curtis (Patty) Foley; his sister, Adell (Mike) Barger; his nephew, Danny Foley and many additional nieces and nephews. Jerry is preceded in death by his parents; his wife, Jane Foley; his wife, Elizabeth Foley.

2022-2023 Membership Report

Church Data			Received by				Dismissed by			Current Attendance	
Name	Organized	Last Year's Membership	Baptisms	Letters	Restorations	Statements	Letters	Expulsions	Deaths	Present Membership	Sunday School
Amana	1966	25	0	0	0	0	1	0	2	24	N/A
Bethel	1944	213	2	0	0	0	3	4	6	202	N/A
Faith (IN)	1956	170	4	2	0	0	2	0	0	174	45
Faith (MI)	1949	26	1	0	0	0	0	0	0	27	15
Fellowship	1957	76	0	0	1	0	5	0	0	71	10
Freedom	1961	80	0	0	0	0	0	0	0	80	N/A
Friendship	1952	85	3	0	0	0	2	3	0	83	20
Harvest	1990	28	0	0	0	0	0	0	0	28	N/A
Kokomo	1952	105	0	0	0	0	0	0	0	105	N/A
Macedonia	1986	13	8	8	0	0	1	0	0	29	13
Outreach	2001	55	6	0	0	0	13	0	0	48	N/A
Pleasant Valley	1961	40	0	0	0	0	0	0	1	39	N/A
Salem	1967	98	2	3	0	0	0	0	1	102	N/A
Southside	1959	224	3	4	0	0	30	4	1	196	35
Whiteland	1970	60	0	0	0	0	1	0	2	57	N/A
Totals		1298	29	17	1	0	58	11	13	1265	163

## Meeting History

Year	Location	Moderator	Clerk	Introductory	Memorial	Doctrinal
1958	Bethel	H.B. Eaton	Milburn Calvert	Odus Cummings		W.T. Taylor
1959	Kokomo	H.B. Eaton	Milburn Calvert	Ben R. Taylor		L.H. Parker
1960	Harmony	M.V. Hammack	Billy Moran	Othneil Finley		M.V. Hammack
1961	Bethel	Othneil Finley	Finis Jent	H.B. Eaton		W.T. Taylor
1962	Kokomo	L.C. Long	Finis Jent	H.B. Eaton		W.T. Taylor
1963	Faith	H.B. Eaton	Odus Cummings	Othneil Finley		Billy Adamson
1964	Grace	H.B. Eaton	Billy Moran	C. C. Gregory	Othneil Finley	W.T. Taylor
1965	Bethel	H.B. Eaton	Billy Moran	Richard Huskins	Mitchell Smith	Billy Moran
1966	Kokomo	M.V. Hammack	Jack Kidwell	Earl C. Coker	Mitchell Smith	Othneil Finley
1967	Faith	M.V. Hammack	Jack Kidwell	Billy Moran	Edward Bradley	Mitchell Smith
1968	Harmony	Kenneth Morgan	Jack Kidwell	Othneil Finley	H.B. Eaton	M.V. Hammack
1969	Bethel	H.B. Eaton	E.H. Carter	D.C. Russell	Paul Kinnard	Mitchell Smith
1970	Kokomo	D.C. Russell	Edd Sanders	Richard Huskins	Odus Cummings	M.V. Hammack
1971	Southside	D.C. Russell	Edd Sanders	Wm. Marvin	Lewis Holland	D.C. Russell
1972	Faith	Lewis Holland	Edd Sanders	Lewis Holland	Richard Huskins	Hugh Hudson
1973	Rossville	Odus Cummings	John Keen Jr.	Berlin Roy	Clellon Buster	Billy Moran
1974	Liberty	Hugh Hudson	John Keen Jr.	Jimmy Parker	Bill Martin	Mitchell Smith
1975	Harmony	Hugh Hudson	John Keen Jr.	John Keen Jr.	Lewis Holland	Billy Moran
1976	Bethel	Hugh Hudson	John Keen Jr.	Marvin Emberton	Oliver Day	Hugh Hudson
1977	Southside	Hugh Hudson	John Keen Jr.	Glen Yaden	Lewis Holland	Mitchell Smith
1978	Fellowship	Calvin Perrigo	John Keen Jr.	Calvin Perrigo	Nathan York	Kenneth Massey
1979	Grace	Calvin Perrigo	Jeff Moran	Billy Moran	James Jones	Hugh Hudson
1980	Freedom	Calvin Perrigo	Jeff Moran	Odus Cummings	Ron Galloway	John Keen Jr.
1981	Bethel	Calvin Perrigo	Jeff Moran	Tim Binion	Billy Moran	Calvin Perrigo
1982	Fellowship	Calvin Perrigo	Jeff Moran	Steve Perrigo	Don Watts	John Keen Jr.
1983	Southside	Odus Cummings	Terry Lyles	Del Compton	Nathan York	Odus Cummings
1984	Salem	Calvin Perrigo	Jeff Moran	Eugene Brown	Hugh Hudson	James Lones
1985	Kokomo	Calvin Perrigo	Del Compton	Dan Edwards	Roy Brooks	Dwayne Greer
1986	Bethel	Odus Cummings	Kenneth Roe	Nathan York	Don Watts	Eugene Brown
1987	Freedom	Odus Cummings	Kenneth Roe	Jerry Patterson	Don Watts	Roy Brooks
1988	Faith (IN)	Odus Cummings	Kenneth Roe	Larry Taylor	Ronald Cook	Roy Brooks
1989	Pleasant Valley	Odus Cummings	Kenneth Roe	Garfield Saylor	Dexter Bacon Jr.	Terry Foster

Year	Location	Moderator	Clerk	Introductory	Memorial	Doctrinal
1990	Fellowship	Odus Cummings	Jeff Moran	Jerry Miller	Jerry Patterson	Jerry Patterson
1991	Southside	Odus Cummings	Kenneth Roe	Danny Edwards	Nathan York	Larry Taylor
1992	Bethel	Odus Cummings	Kenneth Roe	Larry McClain	Dexter Bacon	Terry Lyles
1993	Kokomo	Larry Taylor	Kenneth Roe	Monty Shoulders	Larry Taylor	Don Watts
94	Friendship	Larry Taylor	Kenneth Roe	Bruce Adamson	Lewis Holland	Dexter Bacon
1995	Faith (IN)	William Shoulders	Kenneth Roe	Brad Foster	Carlos Gammon	Don Watts
1996	Faith (MI)	William Shoulders	Mike Jackson	Randy Thompson	Jerry Patterson	William Shoulders
1997	Freedom	William Shoulders	Mike Jackson	Chris Jones	Jerry Miller	Terry Foster
1998	Fellowship	William Shoulders	Mike Jackson	Bart Jones	Nathan York	J.R. Thompson
1999	Whiteland	William Shoulders	Mike Jackson	James Keen	William McElroy	Monty Shoulders
2000	Bethel	William Shoulders	Bart Jones	Matt Patterson	Michael Adamson	Jerry Miller
2001	Southside	William Shoulders	Bart Jones	Michael Jackson	Don McDonald	John Keen Jr.
2002	Outreach	William Shoulders	Bart Jones	Mark Greer	Chris Jones	Bruce Adamson
2003	Friendship	William Shoulders	Bart Jones	Jerry Miller	Del Compton	Nathan York
2004	Bethel	William Shoulders	Bart Jones	Gary Smith	Terry Foster	Don Watts
2005	Kokomo	William Shoulders	Jeremy York	Richard Jenkins	Ron Stott	Jerry Miller
2006	Fellowship	William Shoulders	Brad Farris	Lance Jackson	Nathan York	Kenneth Davis
2007	Salem	William Shoulders	Brad Farris	Jeremy Miller	Doug Skinner	Jimmy Whitney
2008	Whiteland	William Shoulders	Brad Farris	Stephen York	Aaron Hood	Chris Jones
2009	Faith (IN)	Chris Jones	Bradley Hicks	Jeff Moran	Stephen Thompson	Bruce Adamson
2010	Freedom	Chris Jones	Bradley Hicks	Kent Welch	Stephen York	John Keen Jr.
2011	Southside	Chris Jones	Bradley Hicks	Jeremy York	Rick Huskins	Aaron Hood
2012	Kokomo	Chris Jones	Bradley Hicks	Matthew Rickett	Nathan York	Jeff Moran
2013	Bethel	Chris Jones	Bradley Hicks	Dereck Mobley	Bradley Hicks	Nathan York
2014	Whiteland	Chris Jones	Nick Reuter	Jonathon Elliott	Nathan York	Jeff Elliott
2015	Fellowship	Chris Jones	Nick Reuter	Charles Pratt	Jeff Elliott	Bradley Hicks
2016	Harvest	Jeff Moran	Noah Adamson	James Whitney	Jeff Moran	Dereck Mobley
2017	Faith (IN)	Jeff Moran	Noah Adamson	Jerry Burke	Scott Hauskins	Charles Pratt
2018	Friendship	Jeff Moran	Jeremy York	Andrew Horton	Stephen York	Monty Shoulders
2019	Salem	Jeff Moran	Chris Harper	Jeremy Miller	Stephen Thompson	Jonathon Elliott
2021	Bethel	Jeff Moran	Chris Harper	Jeremy Collins	Nick Reuter	Bruce Adamson
2022	Faith (IN)	Jeff Moran	Chris Harper	Micah Barber	Jason Stotler	Stephen Thompson
2023	Faith (MI)	Jeff Moran	Chris Harper	Jeremy Jenkins	Melvin Jones	Andrew Horton



# Directory

## Amana Missionary Baptist Church

1202 S. Calumet St.  
Kokomo, IN. 46902

Sunday: 10:00 AM, 6:00 PM

### Church Officers

Position	Name	Address	Number	Email
Pastor	Ryan Morgan	11799 E 200 N, Greentown, IN 46936	765-432-7759	Rynomorgan11@gmail.com
Clerk	Nancy Morgan	138 N 400 E, Kokomo, IN. 46901	765-210-9435	amanachurch11@gmail.com
Treasurer	Robert Keck	5498 Ruhl Garden Dr, Kokomo, IN. 46901	765-432-5016	
Superinten- dent	Kevin Morgan	10199 W 100 N Kempton, IN 46049		

### Ordained Ministers

Name	Address	Number	Email
Myron Miller		765-432-5016	
Ryan Morgan	11799 E 200 N, Greentown, IN 46936	765-432-7759	Rynomorgan11@gmail.com

### Licensed Ministers

Talon Morgan	11799 E 200 N, Greentown, IN 46936	765-425-0401	
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# Bethel Missionary Baptist Church

222 E. Epler Ave.

Sunday: 11:00 AM, 6:00 PM

Indianapolis, IN. 46227

Wednesday: 7:00 PM

[www.bethelmbc.org](http://www.bethelmbc.org)

## Church Officers

Position	Name	Address	Number	Email
Pastor	Jeff Moran	6373 Barley Drive Brownsburg, IN 46112	317-509-5330	jbugsy@sbcglobal.net
Clerk	Rhonda Hunnicutt	12646 Overture Dr Carmel, IN 46033	317-846-8573	rhondahunnicutt@outlook.com
Treasurer	Ronald Stewart	7868 W 21st St, Indianapolis, IN 46214	317-243-8713	rons7868@att.net
Superintendent	Barry Hagan	8857 W Jackson St Indianapolis, IN 46231	317-403-0225	Catch22aa@yahoo.com

## Ordained Ministers

Name	Address	Number	Email
Jeff Moran	6373 Barley Drive Brownsburg, IN 46112	317-509-5330	jbugsy@sbcglobal.net

## Licensed Ministers

Shawn Martin	4218 W. US 36 Danville, IN. 46122	317-409-9952	
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# Faith Missionary Baptist Church (IN)

1400 Graham Rd,  
Franklin, IN. 46131

Sunday: 10:00 AM, 6:00 PM  
Mid-Week Small Groups

[www.faithindiana.com](http://www.faithindiana.com)

Preferred Mailing Address: 1400 Graham Rd, Franklin, IN 46131

## Church Officers

Position	Name	Address	Number	Email
Pastor	Dereck Mobley	5925 W 125 S Bargersville, IN 46106	317-625-1120	<a href="mailto:mobleydereckd@gmail.com">mobleydereckd@gmail.com</a>
Clerk	Chris Harper	2030 Gosling Ct Franklin, IN. 46131	317-410-2568	<a href="mailto:clerk.faithmbc@gmail.com">clerk.faithmbc@gmail.com</a>
Treasurer	Jeff Brown	5213 Rocklane Rd. Greenwood, IN. 46143	317-997-5779	<a href="mailto:ljeffrey.brown@att.net">ljeffrey.brown@att.net</a>
Superintendent	Michael Hudec	850 Duane St Franklin, IN 46131	812-799-6945	

## Ordained Ministers

Name	Address	Number	Email
Dereck Mobley	5925 W 125 S Bargersville, IN 46106	317-625-1120	<a href="mailto:mobleydereckd@gmail.com">mobleydereckd@gmail.com</a>
John Thompson	16102 E Lake Shore Dr. South, Hope, IN 47246	812-390-0921	<a href="mailto:jwtcbt@yahoo.com">jwtcbt@yahoo.com</a>
Glen Yaden	799 E. Jefferson St. Franklin, IN. 46131	317-738-5908	
Gary Smith	840 W Gerking Dr Nineveh, IN 46164	812-344-8532	<a href="mailto:smitty8762@hotmail.com">smitty8762@hotmail.com</a>

## Ordained Deacons

Jeffrey Brown	5213 Rocklane Rd. Greenwood, IN. 46143	317-997-5779	<a href="mailto:ljeffrey.brown@att.net">ljeffrey.brown@att.net</a>
Cory Houchens	5440 E Neitzel Rd Mooresville, IN 46158	317-938-1326	<a href="mailto:houchenscory@yahoo.com">houchenscory@yahoo.com</a>
Chris Harper	2030 Gosling Ct Franklin, IN. 46131	317-410-2568	<a href="mailto:clerk.faithmbc@gmail.com">clerk.faithmbc@gmail.com</a>

## Licensed Ministers

Craig Dulworth	233 Mooreland Dr Whiteland, IN 46184	317-677-3910	<a href="mailto:dulworthcraig@gmail.com">dulworthcraig@gmail.com</a>
Kevin Jones	622 E 10 <sup>th</sup> St Apt 209 Indianapolis, IN 46202	317-412-0904	<a href="mailto:mavsfans@sbcglobal.net">mavsfans@sbcglobal.net</a>

# Faith Missionary Baptist Church (MI)

39401 Townhall St.

Sunday: 10:00 AM, 6:00 PM

Harrison Township, MI. 48045

Wednesday: 6:00 PM

[www.faithmb.org](http://www.faithmb.org)

## Church Officers

Position	Name	Address	Number	Email
Pastor	Jason Stotler	207 Palmer St, St. Clair, MI 48079	330-730-4270	thrifty_mouse@yahoo.com
Clerk	Pamela Hohf	46354 Chalmers Dr. Macomb, MI 48044	586-944-9812	Pamhohf1009@gmail.com
Treasurer	Mike Baker	15871 Torraine Ct. Clinton Twp, MI. 48038	586-212-6491	bakerjim2@bignet.net

## Ordained Ministers

Name	Address	Number	Email
Jason Stotler	207 Palmer St, St. Clair, MI 48079	330-730-4270	thrifty_mouse@yahoo.com

## Ordained Deacons

Mike Baker	15871 Torraine Ct. Clinton Twp, MI. 48038	586-212-6491	bakerjim2@bignet.net
Eric Hohf	46354 Chalmers Dr. Macomb, MI. 48044	586-201-2826	erichohf22@gmail.com
Donald St. Clair	42045 Montroy Dr. Sterling Heights, MI. 48313	586-739-8569	donaldandiris@att.net
Jimmie Thompson	1530 Green Meadow Court Bowling Green, KY 42104	270-782-0410	trevajimwc@twc.com

# Fellowship Missionary Baptist Church

1032 S. Holmes Ave. Sunday: 11:00 AM, 5:00 PM

Indianapolis, IN. 46221 Wednesday: 7:00 PM

## Church Officers

Position	Name	Address	Number	Email
Pastor	Stephen Thompson	3642 Ironwood Dr Columbus, IN 47203	317-767-5097	sgthomps1963@gmail.com
Clerk	Scott Hauskins	7626 Firewalker Ln. Indianapolis, IN. 46217	317-502-1846	hauskins3@hotmail.com
Treasurer	Don Binion	6913 S. Franklin Rd. Indianapolis, IN. 46259	317-373-7566	dbin6913@icloud.com
Superintendent	Don Binion	6913 S. Franklin Rd. Indianapolis, IN. 46259	317-373-7566	dbin6913@icloud.com

## Ordained Ministers

Name	Address	Number	Email
Jeremy Collins	5373 Dollar Forge Ct Indianapolis, IN 46221	615-423-9132	pastorjeremycollins@gmail.com
Stephen Thompson	3642 Ironwood Dr Columbus, IN 47203	317-767-5097	thompsonstephen@att.net
Jim Whitney	5867 E. Cr. 150 N. Avon, IN. 46123	317-531-1114	jwhitney100@yahoo.com
Mick Woodard	204 Sequoia Dr Springfield, TN 37172		mickwoodard@bellsouth.net

## Ordained Deacons

Don Binion	6913 S. Franklin Rd. Indianapolis, IN. 46259	317-373-7566	dbin6913@icloud.com
Dean Hauskins	2644 Big Bear Lane Indianapolis, IN 46217	317-672-8393	deanoh155@yahoo.com

## Licensed Ministers

Scott Hauskins	7626 Firewalker Ln. Indianapolis, IN. 46217	317-502-1846	hauskins3@hotmail.com
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# Freedom Missionary Baptist Church

350 N. Fuller Dr.  
Indianapolis, IN. 46224

Sunday: 9:30am

Preferred Mailing Address:

Church Officers				
Position	Name	Address	Number	Email
Pastor	Harold Nolan	9917 Fulbrook Dr Indianapolis, IN. 46229	317-313-0640	haroldnolan1959@gmail.com
Clerk	Bethany Toler	1211 Old Vines Tr Greenwood, IN. 46143	317-918-8190	bethshoulders10@gmail.com
Treasurer	Tim Shoulders	10884 E. Cr. 700 S. Camby, IN. 46113	317-319-9241	toolman94@aol.com
S. S. Super	Tim Shoulders	10884 E. Cr. 700 S. Camby, IN. 46113	317-319-9241	toolman94@aol.com
Ordained Ministers				
Name		Address	Number	Email
Terry Foster		1152 Wood Sage Dr. Avon, IN. 46123	317-268-4395	elderterry@aol.com
Harold Nolan		9917 Fulbrook Dr Indianapolis, IN. 46229	317-313-0640	haroldnolan1959@gmail.com
Ordained Deacons				
Tim Shoulders		10884 E. Cr. 700 S. Camby, IN. 46113	317-319-9241	toolman94@aol.com

# Friendship Missionary Baptist Church

5520 E. Base Rd.  
Columbus, IN. 47203

Sunday: 10:00 AM,  
6:00 PM

friendshipmbchurch.com

Preferred Mailing Address: 16102 E. Lakeshore Dr, Hope, IN 47246

## Church Officers

Position	Name	Address	Number	Email
Pastor	Micah Barber	2811 Poplar Dr Columbus, IN 47203	615-504-0051	bmicah57@gmail.com
Clerk	Jeff Thompson	16102 E. Lakeshore Dr. S. Hope, IN. 47246	812-390-0701	jsusa84@reagan.com
Treasurer	Gail Lawles	112 E. 550 S. Columbus, IN. 47201	812-342-6624	
Superintendent	Greg Edwards	3233 S C.R. 710 E Seymour, IN 47274	812-287-0684	

## Ordained Ministers

Name	Address	Number	Email
Micah Barber	2811 Poplar Dr Columbus, IN 47203	615-504-0051	bmicah57@gmail.com
Danny Edwards	PO Box 373 Taylorsville, IN. 47280	812-526-2973	
Delbert Compton	2130 S Riley Hwy Shelbyville, IN 46176	317-412-2644	delbertLcompton@gmail.com

## Ordained Deacons

Mark Coomer	3207 Moonlight Ct Columbus, IN 47203	812-371-2106	mdcoomer1962@gmail.com
Jeff Thompson	16102 E Lake Shore Dr. S Hope, IN 47246	812-390-0701	jsusa84@reagan.com

## Licensed Ministers

Scott Newman	13300 W Old Nashville Rd, Columbus, IN 47201	812-447-4519	snewman13300@gmail.com
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# Harvest Missionary Baptist Church

4285 E. Main  
Avon, IN. 46123

Sunday: 10:30 AM,

[www.harvestmbc.org](http://www.harvestmbc.org)

Preferred Mailing Address: 6731 Woodridge Dr, Avon, IN, 46123

## Church Officers

Position	Name	Address	Number	Email
Pastor	Nick Reuter	480 Wayles Dr Pittsboro, IN. 46167	317-437-0650	nmreuter@gmail.com
Clerk	Brett Jones	6731 Woodridge Dr. Avon, IN. 46123	317-373-4450	Jonesofavon@gmail.com
Treasurer	Stephen Jones	6095 Timberbend Dr Avon, IN 46123	317-361-3345	jonesjax@bellsouth.net

## Ordained Ministers

Name	Address	Number	Email
Stephen York	6037 Riva Ridge Dr. Indianapolis, IN. 46237	317-289-5742	yorkstephen@yahoo.com
Nick Reuter	480 Wayles Dr Pittsboro, IN. 46167	317-437-0650	nmreuter@gmail.com

## Ordained Deacons

Brett Jones	6731 Woodridge Dr. Avon, IN. 46123	317-373-4450	jonesofavon@gmail.com
Mark Adamson	1914 S. Avon Ave. Avon, IN. 46123	317-839-7568	maadamson@aol.com



# Kokomo Missionary Baptist Church

1723 N. Lindsey  
Kokomo, IN. 46901

Sunday: 10:00 AM,  
6:00 PM

## Church Officers

Position	Name	Address	Number	Email
Pastor	Mark Ramey	1508 Linwood Dr. Kokomo, IN. 46902	765-437-7393	
Clerk	Jason McClain	13651 S. Cr. 950 E. Galveston, IN. 46932	765-434-9291	jasonmcclain75 @yahoo.com
Treasurer	Brandy McClain	13651 S. Cr. 950 E. Galveston, IN. 46932	765-434-9292	
Superintendent	Curtis Ward	609 Sante Fe Blvd Kokomo, IN 46902		

## Ordained Ministers

Name	Address	Number	Email
Mark Ramey	1508 Linwood Dr. Kokomo, IN. 46902	765-437-7393	
Larry McClain	2311 W Carter St Kokomo, IN 46901	765-252-7111	

## Ordained Deacons

Donnie Ennis	8465 E. SR-18 Galveston, IN. 46932	765-271-2245	
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## Licensed Ministers

Dan Willis	1022 N. Forest Dr. Kokomo, IN. 46902	765-419-0128	
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# Macedonia Missionary Baptist Church

1009 S. Cr. 100 E.  
Greenfield, IN. 46140

Sunday: 10:00 AM

macedoniambcgreenfield.com

## Church Officers

Position	Name	Address	Number	Email
Pastor	Jeremy Jenkins	8428 S Paddle Boat Ln Pendleton, IN. 46064	615-633-6618	Jmjenkins22@gmail.com
Clerk	Megan Schulz	1208 Fairview Dr Greenfield, IN 46140	317-525-0026	Jones.megan.13@gmail.com
Treasurer	Dora Davis	2254 Redstone Drive Greenfield, IN 46140	317-526-7156	disbgrandma@sbcglobal.net

## Ordained Ministers

Name	Address	Number	Email
Jeremy Jenkins	8428 S Paddle Boat Ln Pendleton, IN. 46064	615-633-6618	Jmjenkins22@gmail.com
Melvin Jones	3601 S State St, Greenfield, IN 46140	317-727-2181	eldermel@att.net

## Ordained Deacons

Billy Walden	4594 N. 25 W. Greenfield, IN. 46140	317-326-2946	
Roger Elamon	210 Jackson St, Fairland, IN 46126	317-835-4706	

## Licensed Ministers

Etsel Davis	2254 Redstone Dr. Greenfield, IN. 46140	317-318-9832	etseldavis878440@att.net
Ron Houchens	219 Byrkit St Indianapolis, IN 46217	317-727-7281	

# Outreach Missionary Baptist Church

7544 E. Hadley Rd.  
Camby, IN. 46113

Sunday: 10:00 AM

[www.outreachmbc.org](http://www.outreachmbc.org)

## Church Officers

Position	Name	Address	Number	Email
Pastor	Jeremy Miller	390 Shadow Rd. Greenwood, IN. 46142	317-473-5246	jbmillier2@gmail.com
Clerk	Jeremy Miller	390 Shadow Rd. Greenwood, IN. 46142	317-473-5246	jbmillier2@gmail.com
Treasurer	Peggy Botkin	5151 N. Frontage Rd. Fairland, IN. 46126	317-695-4039	monteppeg@yahoo.com

## Ordained Ministers

Name	Address	Number	Email
Jeremy Miller	390 Shadow Rd. Greenwood, IN. 46142	317-473-5246	jbmillier2@gmail.com

## Licensed Ministers

Don Parker	1302 Pin Oak Ct Martinsville, IN 46151	317-442-9608	don@beckydon.com
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# Pleasant Valley Missionary Baptist Church

301 Bittersweet Rd.  
Washington, IL. 61571

Sunday: 10:00 AM

[pleasantvalleymb.com](http://pleasantvalleymb.com)

Preferred Mailing Address: P. O. Box 329, Washington, IL 61571

Church Officers				
Position	Name	Address	Number	Email
Pastor	No current pastor			
Clerk	Sandi Kneer	402 Redbud Dr. Washington, IL. 61571	309-635-4798	kneersj@comcast.net
Treasurer	Steve Woody	1605 Barton Dr. Normal, IL. 61761	309-635-4798	swoody51@msn.com
Superintendent	Kathy Springer	811 Woodland Knolls Rd, Metamora, IL 61548	309-339-2106	kspringer@aol.com
Ordained Deacons				
Jim Dailey	102 Peachtree Ln. Metamora, IL. 61548		309-645-5150	jmdailey47@yahoo.com
Steve Woody	1605 Barton Dr. Normal, IL. 61761		309-275-9573	swoody51@msn.com
Mike Kneer	402 Redbud Dr. Washington, IL, 61571		309-265-7376	mdkneer@comcast.net

# Salem Missionary Baptist Church

4121 W. Whiteland Rd.  
Bargersville, IN. 46106

Sunday: 11:00 AM

## Church Officers

Position	Name	Address	Number	Email
Pastor	Rich Jenkins	1279 N. Banta Rd. Bargersville, IN. 46106	317-422-1517	rjenkins @winsupplyinc.com
Clerk	Barb Jenkins	1279 N. Banta Rd. Bargersville, IN 46106	317-422-1517	b.jenkins1279 @gmail.com
Treasurer	Frances Denney	730 N. Forsythe St. Franklin, IN. 46131	317-902-5988	frannyx50@gmail.com
Superintendent	Mike Hooten	6861 Bannock Dr Indianapolis, IN 46221	317-403-4496	carol.hooten @comcast.net

## Ordained Ministers

Name	Address	Number	Email
Rich Jenkins	1279 N. Banta Rd. Bargersville, IN. 46106	317-422-1517	rjenkins @winsupplyinc.com

## Ordained Deacons

Darrell Cochran	580 Ott St. Franklin, IN. 46131	317-736-8155	darrellcochran @ymail.com
Raymond Grace	161 Weehope Loop Waltersboro, SC. 29488		
Tim Spurgeon	1701 N 400 West Bargersville, IN 46106	317-601-0896	timpurg21@gmail.com

# Southside Missionary Baptist Church

1850 E. Sumner Ave.  
Indianapolis, IN. 46227

Sunday: 10:00 AM, 5:00 PM  
Wednesday: 7:00 PM

[www.southsidembc.org](http://www.southsidembc.org)

## Church Officers

Position	Name	Address	Number	Email
Pastor	Andrew Horton	1811 Friendship, Dr. Indianapolis, IN. 46217	317-373-7332	mahorton62@gmail.com
Clerk	Katrina Patterson	429 W. Banta Rd. Indianapolis, IN. 46217	317-435-5978	Katrina.patterson78@gmail.com
Treasurer	Jason Elliott	822 Boulder Rd. Indianapolis, IN. 46217	317-640-1619	
Superintendent	Hayden Patterson	953 Timber Creek Ln Greenwood, IN 46142	317-709-7926	haypatt96@gmail.com

## Ordained Ministers

Name	Address	Number	Email
Andrew Horton	1811 Friendship, Dr. Indianapolis, IN. 46217	317-373-7332	mahorton62@gmail.com

## Ordained Deacons

Jason Elliott	822 Boulder Rd. Indianapolis, IN. 46217	317-640-1619	
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## Licensed Ministers

Brian Debolt	345 E. Edwards Ave. Indianapolis, IN. 46217	804-380-5709	bdebolt@amfbakery.com
Matt Patterson	429 W. Banta Rd. Indianapolis, IN. 46217	317-435-5979	
Hayden Patterson	953 Timber Creek Ln Greenwood, IN 46142	317-709-7926	haypatt96@gmail.com
Chris Fulmer	6720 Troon Way Indianapolis, IN 46237	317-775-3296	
Bryan Kojima	7407 Ponderosa Pines Ln Indianapolis, IN 46239	317-292-0006	bryankojima78@gmail.com

# Whiteland Missionary Baptist Church

210 Front Street  
Whiteland, IN. 46184

Sunday: 11:00 AM

## Church Officers

Position	Name	Address	Number	Email
Pastor	James Whitney	P.O. Box 210 Morristown, IN 46161	317-695-7494	brotherwhitney@gmail.com
Clerk	Daniel Rich	934 Constellation Way Franklin, IN. 46131	317-840-4133	danrich46184@yahoo.com
Treasurer	Walt Miller	663 W 500 North Franklin, IN 46131	317-417-2273	miller1992@embarqmail.com
Superintendent	Billy Lacefield	206 Washington St Franklin, IN 46131	317-736-6151	

## Ordained Ministers

Name	Address	Number	Email
James Whitney	P.O. Box 210 Morristown, IN 46161	317-695-7494	brotherwhitney@gmail.com

## Ordained Deacons

Mark Rich	119 Ardmoore Dr. Whiteland, IN. 46184	317-523-7989	mark.rich64@yahoo.com
Walt Miller	663 W 500 North Franklin, IN 46131	317-417-2273	miller1992@embarqmail.com