



The Beacon

"The unfolding of Your word gives light" Psalm 119:130a

Wading River Baptist Church

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Truth and Love

"But speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ" (Ephesians 4:15).

When I was in seminary, part of the students' homiletics (preaching) course involved preaching short sermons before a class of other students. Following each sermon, the other students evaluated the sermon in writing, potentially a very threatening situation to the young preachers. Our professor had a motto, however, and it was from Ephesians 4:15: "speaking the truth in love." His point was that criticism offered from those who genuinely love and care for one another can be profitable. He was right.

I have thought about this verse in recent months as our church has experienced difficult times at the hands of some difficult people. Once again, I have asked myself, "Just how much freedom do we Christians actually have to criticize one another?" Does love mean never having to say "you're wrong"? To what degree and in what manner should we be prepared to confront brothers and sisters in Christ over matters of biblical truth and godliness? In reflecting on these questions, I have concluded that the principles of this verse combined with some sanctified common sense provide some useful guidelines. Let me share my insights by looking very carefully at each word in that phrase, "but speaking the truth in love."

"But." This verse is found in the middle of a much longer sentence embracing verses 14-16. Paul is discussing the role of leadership in the church. He has explained that God has given spiritual leaders to the church for the purpose of equipping the saints for the work of ministry, the objective of which is the building up of the body of Christ" (vv. 11-12). This body-building work is for the purpose of achiev-

ing unity of faith in the church fellowship, a unity based on knowing Christ, and knowing Him is the secret to attaining spiritual maturity (v. 13). Maturity distinguishes adulthood, and thus as we gain spiritual maturity, we cease being spiritual children (v. 14). Childhood in the faith is dangerous, because it is not solidly grounded and is subject to deception at the hands of false teachers.

Implicit in this truth is the reality that, as they grow, children need to be corrected. Discipline is the secret of maturity in human life, and also in spiritual life. Correction and confrontation are sometimes needed. That's as true in the church as it is in the family. So this little word "but" authorizes us to speak to our brothers and sisters when they are in need of correction or admonition. However, because this passage is concerned with doctrinal error, or errors concerning the Christian life, it should warn us to be very cautious when going outside of those parameters. For example, do I have the right to confront a fellow believer because he is consistently late for the worship service? Is it my business whether or not another Christian in the church does not attend Sunday School or works on the Lord's Day? What if I find someone's dress immodest? Such issues may simply be none of your business!

This passage would indicate that the primary responsibility for correction rests with the church's spiritual leaders. There is a plurality, so it is not one person going after another—but a group, and if one of the leaders is zealous to the point of being unloving, he can be pulled back by the others. Moreover, the congregation is under obligation to obey spiritual leaders (Heb

13:17); no such obligation adheres to individual members. In short, no individual believer has the right to make everyone else's business *his* business!

"Speaking." Notice that this does not say "shouting." We need to realize that the attitude with which we handle another brother or sister makes all the difference. We have no right to be harsh or unloving. Ideally, there should be a face-to-face meeting. If that is not possible, then a telephone call or a letter may be required, but whatever is appropriate to the circumstances is to be calm and rational. We should commit ourselves to gentleness and respect (1 Pet 3:15). Each party should be permitted fully to express his thinking, and both Scripture and sound thinking applied to the dialogue. Each individual involved should be more committed to listening than to talking: "This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God" (Jas 1:19-20). This is no place for out-of-control emotions. Each side must make a genuine effort to understand the other's point of view.

Moreover, discussions of this sort should be kept as private as possible—involving only those who are concerned with the problem, error, or conflict. Only in the most extreme cases of church discipline should the entire congregation be privy to the exchange. With rare exceptions, people outside the church should never be brought into the process.

One more observation: before we speak to others in order that we may correct them, we need to speak to God in or-

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der that He may correct us! To criticize without prayer is to ask for disaster!

“The truth.” Truth is often the first casualty of disagreements between brethren. Christians are to be constitutionally committed to the truth. That means that criticism and correction must always be administered on the basis of the facts. We have no right to appoint ourselves the critics of the opinions, tastes, or personalities of other people. We are forbidden from trading in hearsay or gossip. In addition, before there is any rebuke, there must be extensive research. Any given individual is bound to overlook or be totally ignorant of relevant information. When information is forthcoming, it needs to be checked. Criticism can only be administered in love if the critic is in possession of facts that are beyond dispute, provided of course that both parties (being biblically committed Christians) are telling the truth.

“In love.” Too often, confrontation ends up in condemnation. We must remember that the love (*agape*) referred to here is an attitude of self-sacrifice, of looking out for the best interests of others. Love, as Paul reminds us, “does not seek its own” (1 Cor 13:5). Love always acts in consideration for the sensibilities of those who are being addressed. To confront or criticize a brother out of anger, harsh criticism, or bitterness is not just inappropriate—it is sin, and sin that cannot be excused in the

name of “righteous indignation.” Love is willing to cover a multitude of sins (1 Pet 4:8), and to be wronged before being wrong.

Is it possible to be too zealous for the truth—so zealous that we trample on the feelings of our brethren in the interest of defending orthodoxy? Does God approve of our hurting others when real love would have avoided the offense? No, of course not. We can never be too committed to God’s Word; our commitment is to be total and unreserved. When we trample on others, however, it is not the fault of the truth—it is the fault of our sin in failing to show biblical love. Truth without love leads only to resentment and alienation. Paul’s concluding words in this verse make it clear that truth with love targets the spiritual maturity of the entire church body: “. . . we are to grow up in all aspects into Him who is the head, even Christ.” The purpose of confrontation, then, is never humiliation of the other party, retribution for an offense, or vindication of the critic. Criticism is not offered in order to win, or to prove someone’s point. When appropriate, it is intended for the edification of those who are being deceived or who have compromised their Christian beliefs or lifestyles.

Hence, we are to speak the truth in love, trusting that our compassion, exhortation, and encouragement will result in

greater conformity to Christ individually, which in turn leads to greater unity in the body corporately. That’s the point of verse 16: it is Christ “from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” Sometimes it seems as though being committed to both truth and love is to walk an impossible tightrope. But it’s not. With earnest prayer and trust that in the process of loving criticism and correction, the Lord is producing results which are good for everyone involved, we can confidently obey God’s infallible Word, assured that in the end we will see God’s perfect will.

I recently heard of a pastor who said that preaching the truth *is* love—and then used that definition as an excuse for heavy-handedness and unkindness. However, our text does not say that preaching the truth *is* love, but rather that we are to speak the truth *in* love. There is a difference. *How* we go about obeying this verse is as important as *what* we do to obey it. Brethren, always speak the truth . . . but let it always be in love!

– Pastor Ron Glass

The Depths of God

Deep things are intriguing. Deep jungles. Deep water. Deep thoughts and conversations. There is nothing like depth to make us dissatisfied with superficial, shallow things. Once we have delved below the surface and have had a taste of the marvels and mysteries of the deep, we realize the value of taking the time and going through the trouble of plumbing those depths.

This is especially true in the spiritual realm. God invites us to go deeper rather than to be content with surface matters. We read in the Scriptures that the Spirit of God “searches all things, even the depths of God” (1 Corinthians 2:10). The depth of His wisdom and His ways is defined as “unsearchable” and “unfathomable” according to Romans 11:33.

Toward the end of his struggles, Job refers to the Lord’s deep, mysterious, and inexplicable purposes as “things too wonderful for me, which I did not know” (Job

42:3). The prophet Daniel stated that God “reveals the profound and hidden things” and that “He knows what is in the darkness” (Daniel 2:22).

Some of His best truths, like priceless treasures, are hidden in the depths most folks never take the time to search out. Our loss!

Patiently and graciously He waits to reveal insights and dimensions of truth to those who care enough to probe, to examine, to ponder.

In the song *Deeper and Deeper*, written by Oswald J. Smith, one of the verses reads:

Into the joy of Jesus, deeper and deeper I go; rising, with soul enraptured, far from the world below; joy in the place of sorrow, peace in the midst of pain; Jesus will give, Jesus will give; He will uphold and sustain.

Determine to know God in a deeper way than ever before.

– Pastor Vince Ingolia

Have you checked out our new and improved web site lately?

A new audio player is available for listening to recent sermons from Pastor Glass.

www.wrbc.us

Invite your family and friends to visit us regularly!

Let's Get Acquainted

"What the world needs now is love, sweet love" and Elizabeth Hyland seems to have an abundance of that to share. Liz's very appearance seems to emit its power as her heart is packed full of love for God, for her family, for her church and for those fortunate enough to be on the receiving end of her love. There are many who could attest to how her love has reached out to them, for her heart is so designed to give.

So let us go back to her roots to see how she developed such a giving heart. Liz is a Long Island native, born in Plainview on November 2, 1967, to parents John Tortrici, an electrical engineer, and Blanche Tortrici, a nurse. Most interesting is that she has a double, an identical twin named Donna, not to forget her other two siblings, Paula & Lora.

Special in her life was her Italian grandmother, who moved in with the family when Liz and her twin were born. At 70 years old, Liz's grandmother brought with her a bit of old Italy allowing the family a rich Italian background explaining Liz's Italian cooking skills. She remembers those days fondly, having a second Mom always available to her.

Liz attended a Catholic School from 1st grade up until the time she left for college. In high school, she was in the drama club, the choir and was a part of the student government. Outside of school, she was in the 4H club for 8 years.

After graduation from high school, Liz went on to earn her Bachelor's Degree in Pharmacy while working at a nursing home. It was there that Liz developed a love for the elderly while working as a feeder/aid waitress.

It was at this time she began her experience as a pharmacy resident at the Mount Sinai Medical Center, influencing her to get her Doctorate Degree in Phar-



Liz Hyland

macy at the University of Maryland.

For the next 11 years, she lived in Maryland, where she found the Lord and began to walk with Christ and found comfort in the scripture, Joshua 1:5 – "I will never leave you nor forsake you." There were many disappointments, but above all, she felt her cup runneth over, especially with the birth of her two girls, Giavanna, now 16, and Angela, now 14. They attended Granite Baptist Church in Glen Burnie, Maryland, where her daughters joined the Awana program and being that Liz was a babe in Christ at that time, became the oldest "cubbie" in the classroom!

Now her walk with the Lord has brought her back to Long Island where she has resettled and is employed as a pharmacist at the Rite-Aid Drug store in Mattituck. But she is more than just the local pharmacist, as customers seek her professional wisdom. She is also their friend treating them in a warm, gracious way. One customer in particular, Patrick Hyland, became her most regular customer, eventually asking for her hand in marriage. They were married June 3, 2006, making her the step mom to his two children, Alex, 21 years old, and Brianna, 18 years old.

Immediately upon returning to Long Island, Liz sought out a church, looking for one with an Awana program, and decided upon the WRBC. Liz wanted her children to finish the Awana program that they had begun back in Maryland. They have now been at the WRBC 6 years. She continues to be involved with the Awana program but

in a very unique way. She loves to play the guitar and sing and so she brings this to the Awana program in hopes that she may reach the young people through music.

How fortunate the WRBC was in having Liz's culinary expertise when she and her husband planned and executed a Thanksgiving dinner with all the trimmings. So much of her time and expense created an atmosphere that brought the body of Christ together in a most blessed Thanksgiving that year.

Liz often has long hours at the pharmacy and is quite career-minded, but remains faithful in serving the Lord. She continues to be involved with Awana, the church choir, as well as volunteering to sing solo with her guitar in church. You can also ask her to bring a dish for scheduled events and you can depend on getting something way beyond your expectations.

Liz's most recent service to the Lord was through the 2009 VBS Crocodile Dock as she accepted the job to lead the VBS participants through 5 days of Biblical lessons and singing; done in such a way that would keep the children's undivided attention in a way only Liz could do. She was funny, imaginative and very caring. The children loved "Miss Liz," giving us another view of the love she has to give.



She loves her guitar and somehow finds the time to give guitar lessons. Think we have already established she loves to cook, and she is certainly a good one at that. One of her favorite times of relaxing is watching cooking shows on TV. You can bet it is a tool she uses to spend time with family and friends, another avenue of relaxation for her. And let us not forget RV traveling, another favorite and another format to apply her culinary skills.

But above all her loves, her work and her family, her heart is completely the Lord's as she continues to build her relationship with Him. Her walk with Christ has been and is the most fulfilling thing in her life.

– Joan Tyska

Missionary of the Month

What a culture shock it must have been for Peter & Bette Verkaik when they returned to Nigeria after many months of traveling around the USA and six other countries during their 6-month furlough. Pray that the Verkaiks can adjust back to the Nigerian lifestyle which includes problems with electricity, water, the Internet and phone service. Especially pray for the electricity required to print the Word of Life Bible Club materials that Peter needs to begin training others for the Clubs' ministry beginning on August 30th.

While Peter and his wife were on their 6-month furlough, Bob DeVoe and his wife, Meredith, stepped into the leadership position until the Verkaiks returned. On June 28th, if everything went as planned, both Peter Verkaik and Bob DeVoe were ordained as reverends. Now it is Bob and Michelle's turn for a 6-month furlough. Pray for their safety as they travel.

Peter & Bette's daughter, Michelle, and her husband, Nathan, and their two children (Troy – 7 and Connor – 3) will be moving to Japan on August 2, 2009, to be missionaries. Please pray for them.



Peter and Bette Verkaik

Pray for their son, Pete, and his new wife, Krystal, married December 31, 2008. Pray that in their union they would be walking with the Lord.

Through the evangelistic crusades, which reach the remote villages of Nigeria, thousands have heard the Gospel and accepted Christ. The "Born Again to a Living

Hope" team ministers to young people in high schools and colleges. The message of the drama brings awareness of the need for salvation through faith in Jesus Christ. Pray for all of them and their staff to remain faithful to the Lord.

As you pray for Peter & Bette, remember they are in harm's way at times and need your prayers for protection at home from armed robbers, a problem they have to deal with. In spite of such dangers, Peter & Bette remain faithful in His service.



The drama team ready to go on tour.

– Joan Tyska

The Shack, Revisited

Since writing last year on the novel *The Shack* by William P. Young, I have had several people approach me with stories of friends and relatives who have read and loved the book. *The Shack* continues to remain on *The New York Times* bestseller list (number two, actually) and churches around the country have been using it in Bible studies and Sunday school classes. This book has impacted millions of people, and most of the feedback remains positive. Many claim that the novel's message of forgiveness has changed their life and deepened their relationship with God...and what could be wrong with a book like that? As we shall see, the problem is that *The Shack* introduces a God vastly different from the God of the Bible.

Dr. Albert Mohler, president of the Southern Baptist Theological Seminary, spoke about *The Shack* on the May 26, 2008, edition of his radio show, *The Albert Mohler Program*. Mohler took issue in particular with a passage where the Trinity redefined itself. The characters, "Papa" (a

black woman who represents the Father), "Jesus" (a Middle Eastern man who obviously represents the Son), and "Sarayu" (an Asian woman representing the Holy Spirit) explain to the protagonist, Mack,

When we three spoke ourselves into human existence as the son of God we became fully human. We also chose to embrace all the limitations that this entailed. Even though we have always been present in this created universe we now became flesh and blood.

"Papa" shows Mack nail scars in her wrists to prove this point.

The idea that all of the Trinity suffered and died on the cross with Christ is known as *patripassionism*. It is a heretical doctrine debunked early on in church history, and many people today are unaware of its implications. As Dr. Mohler put it, it is "a complete destruction of the understanding in the Scripture of the Christian Trinity, of what it means for the one true and living

God to have sent Jesus Christ as His Son. The Godhead – the Trinity – did not become human. Jesus, the Son, became human." Let's also keep in mind that portraying the Trinity in human flesh is, in itself, heretical.

This is not where the errant doctrines end in the book.

The Shack teaches that God is only a God of love, and not a God of justice. Dr. Norman Geisler, author and Christian apologist, writes on his website in an article entitled *The Shack: Helpful or Heretical?*

Another claim is that God does not need to punish sin. He states, "At that, Papa stopped her preparations and turned toward Mack. He could see a deep sadness in her eyes. I am not who you think I am, Mackenzie. I don't need to punish people for sin. Sin is its own punishment, devouring you from the inside. It is not my purpose to punish it; it's my joy to

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cure it” (119). *As welcoming as this message may be, it at best reveals a dangerously imbalanced understanding of God. For in addition to being loving and kind, God is also holy and just. Indeed, because He is just He must punish sin. The Bible explicitly says that “the soul that sins shall die” (Eze. 18:2). “I am holy, says the Lord” (Lev. 11:44). He is so holy that Habakkuk says of God, “You...are of purer eyes than to see evil and cannot look at wrong...” (Hab. 1:13). Romans 6:23 declares: “The wages of sin is death....” And Paul added, “Vengeance is mine, I will repay’ says the Lord” (Rom. 12:19). In short, The Shack presents a lop-sided view of God as love but not justice. This view of a God who will not punish sin undermines the central message of Christianity—that Christ died for our sins (1 Cor. 15:1f.) and rose from the dead.*

In fact, William P. Young has stated in an interview that he does not believe in an eternal separation from God. What he does believe is known as *universal reconciliation*. Dr. James B. De Young, profes-

sor at Western Seminary, is a longtime personal friend of William P. Young, yet an outspoken critic of the theology contained in *The Shack*. De Young explains this belief system in his online book review *At the Back of The Shack: A Torrent of Universalism*:

-God has already reconciled all creatures—all humanity and all angels—to himself by the atonement of Jesus Christ at the cross.

- This reconciliation will be applied to all people, either before or after death, and to all the fallen angels, including the Devil.

- Those who do not repent in this life will repent after they have died.

- Faith is necessary to appropriate reconciliation in this life; God’s love delivers unbelievers (and fallen angels and the Devil) from hell in the next life.

- The sufferings of hell and the lake of fire are not punitive, penal, or eternal but corrective, restorative, purifying, cleansing, and limited in duration.

- Hell and the lake of fire are not forever, but will cease to exist after all people and the fallen angels, including Satan, have been delivered from them and enter heaven (pg 4).

Does this sound like the Gospel the Bible teaches?

We are living in a culture where emotion and experience are placed in higher regard than Truth. It is no surprise then that this book is so popular in evangelical churches, despite its glaring theological errors. I am willing to concede that *The Shack* may be a good story. It may give you a warm, fuzzy feeling inside. It may use a lot of Christian terminology and bits and pieces from Scripture. But please, *please*, be aware that it is not a Christian book. Many of the doctrines it teaches are not Biblical. The good news is, if your loved ones have read this book you now have a wonderful opportunity to discuss with them the *true* Gospel and how it outshines the one in *The Shack!*

— Laura Kelleher

Banking Illusions

Bankers who understand their business know that it is advantageous for them if the general public perceives money titles and money substitutes as being one in the same. If this view is commonly understood, their profits can increase because they can issue credit very cheaply. I will try to explain the two, why devious bankers would rather you not know the difference, and conclude with why this knowledge may be useful to assist others in gaining entry into the Kingdom of God.

Many of us think of titles when we buy or sell a car. A person selling a car signs over the title to a buyer. The title is proof of ownership. People do not need to be convinced that if a person paid for a car described in a title that is owned by someone else, that person has been robbed.

Money titles traditionally have been notes that stated the weight of a metal expressed in a currency. They are preferred over heavy bulky metals because they are easier to transport long distances. Since money titles are by definition limited, the amount of money bankers can lend is also limited.

Under our law, a bank is allowed to lend nine dollars for every dollar deposited. As far as I understand, the dollar in deposit is considered money title and the other nine dollars are money substitutes or bank IOU's which can be used for lending. A bank with this ratio of dollars to substitutes would have 10% of its deposits in reserve available for customer withdrawal. This is known as fractional reserve banking. If you are wondering how banks are able to fulfill their money obligations to their customers, we need to remember that under normal circumstances, a low percentage of deposited money is withdrawn as cash. Most transactions are transfers from one person's or company's bank account to another's by check, credit card, wire transfer, etc. This system works as long as there is cooperation among banks to honor each other's money and there is trust by the public.

Another banking development that increases the ability to issue bank credit is the Central Bank. One of the functions of the Central Bank is to be the lender of last resort to institutions deemed “too big to fail.”

Most economists say that fractional reserve banking is beneficial to the public. The expanded supply of money is said to spur development, create jobs, and increase wealth. The Austrian School of economics calls this system fraudulent and unstable due to the confusion of multiple claims to the same money. This view has been gaining some traction since the current economic crises started because people who subscribe to this way of thinking predicted this crisis as well as others, such as the Great Depression. It seems most people do not have the desire to compare concepts such as multiple title claims of the same product (e.g., a car) with multiple title claims of the same money. It is easier just to accept the prevailing economist's view. If one is fraudulent, how can they not both be? Or, if one is acceptable, than why isn't the other acceptable as well?

If the banking system is in fact fraudulent, do Christians have the responsibility to testify against this immorality? Paul wrote that we are to “put on the full armor of God that you may be able to stand firm against the schemes of the devil” (Eph 6:11). Reading further, we understand that obedient disciples of Christ are sup-

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posed to “gird our loins in truth” not in order to fight flesh and blood but the powers of this Dark Age.

With the current economic crisis and the current illusory recovery underway, people may once again get a false sense of security. It may pay to understand these things if economic conditions get worse and people are humbled and disillusioned

about their financial condition. They may be willing to listen and trust in the things of God after they realize they ultimately had their faith in a scheme of Satan.

For further inquiry:

[Human Freedom Rests on Gold Redeemable Money](#) by Howard Buffett

[The Case Against The Fed](#) by Murray Rothbard

[Money, Banking and the Federal Reserve Documentary](#)

– Carl Chapman

Vacation Bible School – “Crocodile Dock”

Crocodile Dock was this year’s VBS theme, where kids learn to be fearless kids shining God’s light. Through music, crafts, games, snacks and drama, each day’s Bible point was reinforced. Under the leadership of Katie Glass, 40-45 kids spent 5 evenings (July 20-24) together in the make-believe Bayou created in the church by willing volunteers of the church. The kids were encouraged to watch for evidence of *God Sightings* in their daily lives where they

might see God. There were many of these sightings and we hope to share some of them with you in a collage of pictures in next month’s issue of the Beacon.

The VBS program kept to an agenda beginning with *Sing & Play Swamp Stomp* where the entire group participated. Then they divided into smaller groups and rotated from *Dockside Drive-In*, to the *Bible Bayou*, to the *Gator Games*, to *Crawfish*

Crafts & Missions and the *Snack Shack*. The crews came together at each night’s end for *Firefly Finale*. Lots of hard work, careful planning, and heaps of love dispensed enabled a most successful VBS. The glory of its success belongs to God.

– Joan Tyska



Concert of Worship
The Lord's Day, August 2nd, 11:00 am

Shannon Piraino, violin

Steve Heuzey, piano



August Bible Quiz Questions

- 1) Name the location where John the Baptist baptized beyond (east of) the Jordan.
- 2) What caused the death of Eli the priest?
- 3) What sign did God use concerning His promise to never again destroy all flesh by a flood?
- 4) Name Esther's father.
- 5) To whom did Abraham give a tithe?

Bonus: It is stated in the book of Genesis that man became a living being (Adam). Which verse in the New Testament repeats that statement?

– Felix Acerra

July Bible Quiz Answers

- 1) Bezalel (Ex 37:1-9).
- 2) Eli (judge and priest; 1 Sam 4:18) and Samuel (judge and prophet; 1 Sam 7:15).
- 3) Hobab (Num 10:29).
- 4) Jethro (Ex 3:1) and Reuel (Ex 2:18, Num 10:29).
- 5) Nineteen sons (1 Chr 3:1-9).

Bonus: Hamartiology.

Submit the Bible reference and correct answers to:
office@wrbc.us. The correct answers will be
announced in the next newsletter!

August 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 1:00 PM Senior Saints – Fellowship Hall
2 9:45 AM Sunday School 11:00 AM Concert of Worship (Shannon Piraino and Steve Heuzey)	3	4 6:30 PM Bible Study – Proverbs – Visconti home (929-0014)	5 7:00 PM Prayer Meeting – Sanctuary	6 8:30 AM Ladies Prayer – Joan Tyska (727-5998)	7	8
“Bible and Baseball” 9:00 AM – 12:00 PM						
9 9:45 AM Sunday School 11:00 AM Morning Worship Service	10	11 6:30 PM Bible Study – Proverbs	12 7:00 PM Prayer Meeting	13 8:30 AM Ladies Prayer	14	15
16 9:45 AM Sunday School 11:00 AM Worship	17	18 6:30 PM Bible Study – Proverbs	19 7:00 PM Prayer Meeting	20 8:30 AM Ladies Prayer	21	22
23 9:15 AM Tim & Marcia Monahan (breakfast and presentation) 11:00 AM Worship	24	25 6:30 PM Bible Study – Proverbs	26 7:00 PM Prayer Meeting	27 8:30 AM Ladies Prayer	28	29
30 9:45 AM Sunday School 11:00 AM Worship 2:00 PM Picnic	31					



PO Box 438

Wading River, NY 11792



Bible and Baseball

August 3 – 7

9:00 AM – 12:00 PM

Boys and Girls; Ages 8-12

Registration

Online: www.wrbc.us

Phone: (631) 929-3512

Our Purpose

1. To glorify God through sharing the good news of salvation by God's sovereign grace through faith in His Son, the Lord Jesus Christ.

2. To nurture believers through a strong program of Christian education, youth ministries, and expository Biblical preaching.

3. To provide an opportunity for Biblical worship, service, and fellowship.

4. To extend our ministry throughout America and around the world through participation in home and foreign missions.

WRBC is affiliated with the Conservative Baptist Association of America and the Conservative Baptist Mission to the Northeast.