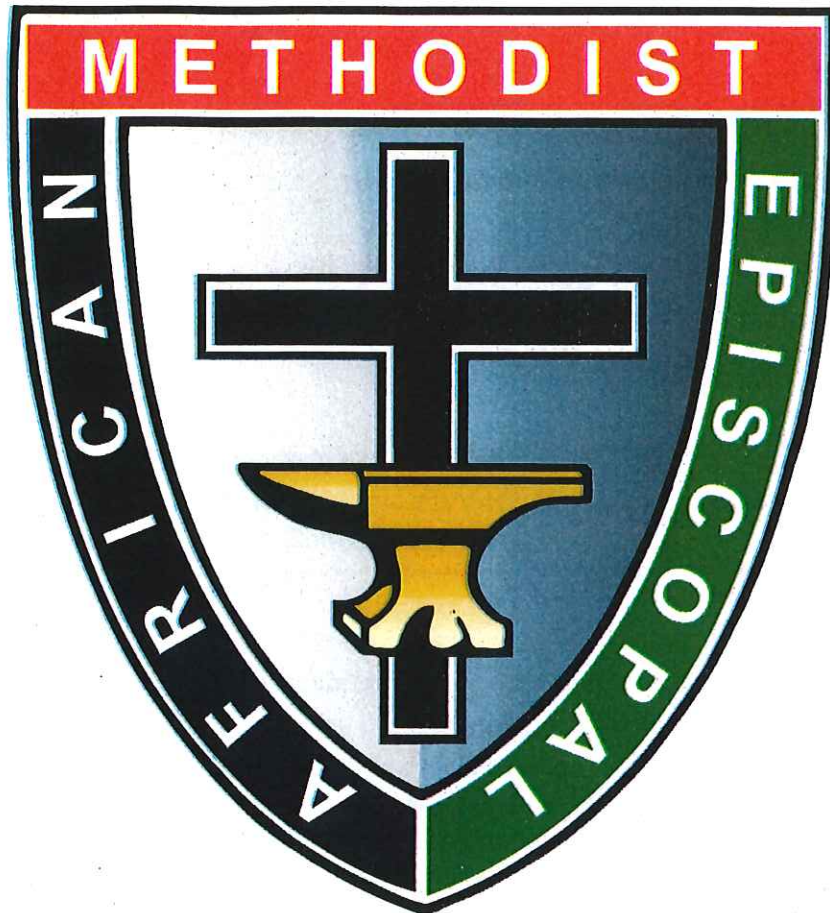


'Mother' Emanuel A.M.E. Church



New Member Instructional Handbook



Our History



The AMEC grew out of the Free African Society (FAS) which Richard Allen, Absalom Jones, and others established in Philadelphia in 1787. When officials at St. George's MEC pulled blacks off their knees while praying, FAS members discovered just how far American Methodists would go to enforce racial discrimination against African Americans. Hence, these members of St. George's made plans to transform their mutual aid society into an African congregation. Although most wanted to affiliate with the Protestant Episcopal Church, Allen led a small group who resolved to remain Methodists. In 1794 Bethel AME was dedicated with Allen as pastor. To establish Bethel's independence from interfering white Methodists, Allen, a former Delaware slave, successfully sued in the Pennsylvania courts in 1807 and 1815 for the right of his congregation to exist as an independent institution. Because black Methodists in other middle Atlantic communities encountered racism and desired religious autonomy, Allen called them to meet in Philadelphia to form a new Wesleyan denomination, the AME.



The geographical spread of the AMEC prior to the Civil War was mainly restricted to the Northeast and Midwest. Major congregations were established in Philadelphia, New York, Boston, Pittsburgh, Baltimore, Washington, DC, Cincinnati, Chicago, Detroit, and other large Blacksmith's Shop cities. Numerous northern communities also gained a substantial AME presence. Remarkably, the slave states of Maryland, Kentucky, Missouri, Louisiana, and, for a few years, South Carolina, became additional locations for AME congregations. The denomination reached the Pacific Coast in the early 1850's with churches in Stockton, Sacramento, San Francisco, and other places in California. Moreover, Bishop Morris Brown established the Canada Annual Conference.

The most significant era of denominational development occurred during the Civil War and Reconstruction. Oftentimes, with the permission of Union army officials AME clergy moved into the states of the collapsing Confederacy to pull newly freed slaves into their denomination. "*I Seek My Brethren*," the title of an often repeated sermon that Theophilus G. Steward preached in South Carolina, became a clarion call to evangelize fellow blacks in Georgia, Florida, Alabama, Texas, and many other parts of the south. Hence, in 1880 AME

membership reached 400,000 because of its rapid spread below the Mason-Dixon line. When Bishop Henry M. Turner pushed African Methodism across the Atlantic into Liberia and Sierra Leone in 1891 and into South Africa in 1896, the AME now laid claim to adherents on two continents.

While the AME is doctrinally Methodist, clergy, scholars, and lay persons have written important works which demonstrate the distinctive theology and praxis which have defined this Wesleyan body. Bishop Benjamin W. Arnett, in an address to the 1893 World's Parliament of Religions, reminded the audience of the presence of blacks in the formation of Christianity. Bishop Benjamin T. Tanner wrote in 1895 in *The Color of Solomon – What?* that biblical scholars wrongly portrayed the son of David as a white man. In the post civil rights era theologians James H. Cone, Cecil W. Cone, and Jacqueline Grant who came out of the AME tradition critiqued Euro-centric Christianity and African American churches for their shortcomings in fully impacting the plight of those oppressed by racism, sexism, and economic disadvantage.

Today, the African Methodist Episcopal Church has membership in twenty Episcopal Districts in thirty-nine countries on five continents. The work of the Church is administered by twenty-one active bishops, and nine General Officers who manage the departments of the Church.



Our Church

African Methodist Episcopal Church

African: The word African means that the church was organized by people of African descent and heritage. It does not mean that the church was founded in Africa, or that it was for persons of African descent only. The church is open to all.

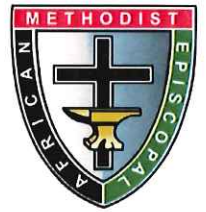
Methodist: The church's roots are of the family of Methodist churches. Methodism provides an orderly system of rules and regulations and places emphasis on a plain and simple gospel.

Episcopal: Episcopal refers to the form of government under which the church operates. It means that the church is governed by bishops. The General Conference elects Bishops, who in turn makes pastoral appointments, ordain deacons and elders and supervises the work of the church.

Church: The Christian Church is a community of people who have accepted Jesus Christ as the guide and master of their lives. They believe that God through Christ can transform each believer.

Our Motto

**“God Our Father, Christ Our Redeemer, the Holy Spirit Our Comforter, Humankind
Our Family.”**



Our Mission

The Mission of the AME Church is to minister to the social, spiritual, and physical development of all people.

The Vision

At every level of the Connection and in every local church, the AME Church shall engage in carrying out the spirit of the original Free African Society, out of which the AME Church evolved: that is, to seek out and save the lost, and to serve the needy. It is also the duty of Church to continue to encourage all members to become involved in all aspects of church training.

The Purposes

The ultimate purposes are:

1. Make available God's biblical principles,
2. spread Christ's liberating gospel, and
3. provide continuing programs which will enhance the entire social development of all people.

The Objective

In order to meet the needs of every level of the Connection and in every local church, the AME Church shall implement strategies to train all members in: (1) Christian discipleship, (2) Christian leadership, (3) current teaching methods and materials, (4) the history and significance of the AME Church, (5) God's biblical principles, and (6) social development to which all should be applied to daily living.



Our Beliefs

The Motto *“God Our Father, Christ Our Redeemer, the Holy Spirit Our Comforter, Humankind Our Family”* is a great summary of what the African Methodist Episcopal Church believes.

Also known as the A.M.E. Church for short, the denomination is Methodist in terms of its basic doctrine and order of worship. It was born, through adversity, of the Methodist church and to this day does not differ in any major way from what all Methodists believe. The split from the main branch of the Methodist Church was not a result of doctrinal differences but rather the result of a time period that was marked by man’s intolerance of his fellow man, based on the color of his skin. It was a time of slavery, oppression and the dehumanization of people of African descent and many of these un-Christian practices were brought into the church, forcing Richard Allen and a group of fellow worshippers of color to form a splinter denomination of the Methodist Church. To find the basic foundations of the beliefs of the African Methodist Episcopal Church, you need look no further than The Apostles’ Creed (Appendix A) and The Twenty Five Articles of Religion:

Articles of our Faith

1. There is but one living and true God, but he has revealed himself as a trinity; the Father, the Son and the Holy Ghost.
2. Jesus the God-Man. He was truly man and also truly God.
3. Christ did truly rise from the dead, and took again his body with all things appertaining to the perfection of man’s nature, wherewith he ascended into heaven, and sitteth until he returns to judge all men at last day.
4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God. Never refer to as “It”.
5. The Holy Scripture contains all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man.
6. In both the old and new testaments, eternal life is offered to humankind through Jesus Christ

7. All human beings inherit from their ancestors' evil as well as good traits and desires. These inherited evil impulses, incline us to do wrong and therefore called "Original Sins'.
8. Each of us has a free will and can choose right or wrong, but we are unable, without the help of God, to live a good and Holy life.
9. We are saved by faith and faith alone. No one can be saved by his or her good works.
10. Good works that are done in the right spirit are pleasing to God. They are the necessary fruits of a Christian life.
11. No one can do more good than he or she ought to do; so there can be no works of "supererogation" to be credited to other people.
12. A person who falls into sin can receive God's forgiveness if he or she truly repents.
13. The visible Church of Christ is composed of believing people banded together to provide for the preaching of the Gospel and the administration of the sacraments.
14. The Roman Catholic's view of purgatory, the pardoning of sins and the worship of images, relics and saints, is contrary to God's Word.
15. In the public worship and the sacraments, only a language the people can understand should be used.
16. There are two Sacraments ordained of Christ our Lord, in the Gospel; that is to say, Baptism and the Supper of the Lord.
17. Baptism is a symbol of the new birth, or the symbol of the beginning of the Christian life.
18. The Lord's Supper is a symbol of Christ's suffering and death for us. The bread and wine are not changed into Christ's body. The body of Christ is given, taken and eaten in the Supper, only in a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.
19. Lay people have a right to both the bread and the wine in the Holy Communion.

20. The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacraments of masses, in which it is commonly said that that priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

21. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

22. Every church or denomination has a right to adopt a ritual of its own.

23. The government of the Unites States is and ought to be free and independent.

24. All we possess is a gift from God and to be used as a trust.

25. As we confess that vain and rash swearing is forbidden Christian men by our Lord, Jesus Christ and James, His apostle: so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

We also have in our Methodist heritage a practice called 'Means of Grace'. These means of grace are methods of keeping us faithful and strong after we come into the church. They are as follows:

- **Prayer:** private, family, and public
- **Scripture:** Reading the Bible every day and practice what you have read
- **The Lord's Supper:** partake in the supper as often as you can
- **Fasting and abstinence:** no eating or drinking at times
- **Christian conference:** communing with other Christians
- Developing the arts of holy living
- Being in worship services at every opportunity

As a condition for Holy Baptism, we take vows to teach our children for ourselves all things which a Christian ought to know and believe to his or her life's health. We ought to study and learn the following:

- The Holy Scriptures
- The Lord's Prayer (Appendix A)
- The Ten Commandments
- The Apostle's Creed (Appendix A)
- The Catechism
- Our Church Doctrine
- Our Church membership responsibilities



Our Structure

The African Methodist Episcopal Church is a connectional organization. Each local church is a part of the larger connection.

The **Bishops** are the Chief Officers of the Connectional Organization. They are elected for life by a majority vote of the General Conference which meets every four years. Bishops are bound by the laws of the church to retire upon the General Conference nearest their 75th birthday.

Presiding Elders are the assistants, like middle management, whom the Bishops appoint to supervise the preachers in a Presiding Elder's District. A Presiding Elder District is one portion of an Annual Conference, which in turn is one part of the Episcopal District over which a Bishop presides. In the Presiding Elder District, the appointed Presiding Elder meets with the local churches that comprise the District, at least once every three months for a Quarterly Conference. The Presiding Elder also presides over a District Conference and a Sunday School Convention in his or her District. At the end of an Annual Conference year, the Presiding Elder reports to the Bishop at the Annual Conference and makes recommendations for pastoral appointments.

Pastors receive a yearly appointment to a charge (church), on the recommendation of the Presiding Elder and with the approval and final appointment of the Bishop. The pastor is in full charge of the Church and is an ex-official member of all boards, organizations and clubs of that Church.

Below are more detailed descriptions of the five administrative bodies called conferences:

1. **The General Conference** is the supreme body of the African Methodist Episcopal Church. It is composed of the Bishops, as ex-officio presidents, according to the rank of election, and an equal number of ministerial and lay delegates, elected by each of the Annual Conferences and the Lay Electoral Colleges of the Annual Conferences. Other ex-officio members are: the General Officers, College Presidents, Deans/Presidents of Theological Seminaries; Chaplains in the Regular Armed Forces of the U.S.A. The General Conference meets quadrennially (every four years), but may have extra sessions in certain emergencies. The General Conference deals with all the issues and matters pertaining to the entire church.

2. **Annual Conference:** The Annual Conference meets every year. This conference is also presided over by the Bishop of the church. This is the conference that hears the report of each pastor, ordains ministers, receives assessments for the general church from the local churches, hears literary reports and assigns pastors to local churches for another year.

3. **District Conference:** The District Conference meets every year and is presided over by a presiding elder. This conference is made up of the local churches located in a particular area of which the annual conference is composed. Work to enhance the local churches and the pastors is done, candidates for the ministry coming from the quarterly conference are examined and prepared for the annual conference board of examiners, services and conducted and committees for the betterment of the local churches are formed. The delegate to this conference from the local church must be a steward.

4. **Quarterly Conference:** The Quarterly Conference meets four times a year within the annual conference year. This is a conference of the local church but it is presided over by the Presiding Elder. This is the conference where an account of all financial matters must be given by every organization. The official conduct of all local officials is accounted for. Any appeals from an action taken by the pastor or church are heard. Candidates for license to preach are presented before this body and the presiding elder. This is the conference where resolutions for borrowing money for the local church are presented. All officers of the local church are members of this conference.

5. **Church Conference:** The Church Conference is a meeting of the pastor and members of the local church to transact any business that is not otherwise done in another conference or meeting. Necessity is time to hold a church conference. The pastor is the president of this conference and presides over the meeting. It is at the conference that persons are presented for recommendation to the presiding elder and quarterly conference to be licensed to preach, repairs or authorization to borrow money is granted and trustees for the local church are elected.



The Local Church

Boards:

The Board of Stewards

Stewards are appointed by the Pastor after each Annual Conference. Each person shall have been a member of the AME Church for at least two years. Stewards serve as advisers to the Pastor, and are responsible for the welfare of the Pastor as well as the spiritual needs of the church.

Some duties of the Stewards:

- Make an exact account of all money and other provisions collected for the support of the Church.
- Establish along with the Pastor his/her salary and benefit package, commensurate with the cost of living in the given geographical area and the financial capacity of the local congregation.
- Seek the needy and distressed in order to relieve and comfort them.
- Serve as spiritual lay leaders of the church.
- Register all baptisms, marriages, and deaths within the congregation.
- Survey the membership to determine the extent of each member's financial support, attended the regular means of grace, and support of the various benevolent enterprises of the church.

Board of Trustees

The Board of Trustees serve one conference year and are elected annually by the members of the church conference (members who are 18 years or older in good and regular standing). The nominee shall have been a member of a local church for at least six months and a member of the AME Church not less than two years.

Some duties of the Trustees:

- Trustees hold responsibility for the temporal concerns of the church. They maintain and secure all the real and personal property of the church. All church property is held in trust for the AME Church (Connectional).

- Any decisions made by a trustee should benefit, not hinder the church. If the real property deteriorates, the members of the congregation should look to the Trustees.
- Trustees are stewards over the property entrusted to them. Trustees must not only maintain property, but you have an obligation to enhance it.
- Trustees should never allow their church to remain ill equipped.
- Trustees must ensure that the church has the right equipment to make it efficient.
- Trustees must develop a prudent and strong business sense when it comes to the church.

To enable the Trustee Board to function more efficiently, committees can be established to accomplish different tasks.

The Stewardess and Deaconess Boards

Selected by the Pastor and confirmed by Steward Board, the ***Stewardess Board*** assists both as directed.

Duties and responsibilities include the following:

- To prepare the Elements for the services of Holy Communion, and Holy Baptism and Love Feast
- To assist with special services such as weddings, funerals, or candlelight services as requested.
- To care for the Altar and the space in the Sanctuary which is enclosed within the Chancel (area around the altar)
- To care for and change the paraments to the proper seasonal color; linens, and all items associated with worship and special services as needed

Deaconesses are set apart and consecrated by the bishop of the district after selection by the pastor and the Official Board. The duties of the deaconesses shall be to encourage, foster and improve the general interests of the church; promote the comfort and solicit the friendship and sympathy of the general public; cheer the fallen; feed the hungry; clothe the naked; seek out the homeless; encourage thrift; visit mental health institutions and prisons, and save the lost.

The Official Board

The Official Board, which is comprised of all members of the church and meets monthly, is the premier leadership and decision-making body of the local church.

Organizations

Women's Missionary Society (WMS)

A Fellowship of women dedicated to serving the needs of people of the world. WMS is in the forefront of works of mission, at the head of the Church, operating from the highest level within each of twenty Episcopal Districts and reporting to every meeting of the General and Annual Conferences. WMS provides service committed to winning souls to Christ, health, economic, peace and justice issues. The WMS hosts an annual conference at the United Nations every October at which members of the various agencies and components of the United Nations offer workshops and seminars on current global issues. The WMS has established a Foundation to support education through scholarships and social and economic development for the diversified constituencies we are privileged to serve.

Young People's Division (YPD) *(under the umbrella of WMS)*

The YPD under the leadership of the WMS provides meaningful youth training programs and opportunities for leadership experience in all areas of church life. By providing training in Evangelism, Christian Social Relations, and Education programs, the YPD is designed to connect youth more fully to the mission of the Church and increase knowledge of the African American Episcopal Church history and scriptures.

Class Leader

A Class is formed to discern whether its members (twelve or more persons) are working out their own salvation and to receive what they contribute to the support of the Gospel. Class leaders are appointed annually by the Pastor and may be appointed for as long as their conduct is satisfactory and they are willing to serve. Some of the duties of the class leaders are:

- To interface between the ministerial staff and the members of the Church
- To communicate regularly with their class members by telephone, letter, email, visits or social gathering
- To provide advice, guidance and counsel and be a listening ear to the concerns and/or issues of their class members
- Be a part of the spiritual support structure of the Church

Choir(s)

The main function of the choir(s) is to furnish music for the church service, funerals, and any other programs when needed. They should practice regularly and adhere to the rules set forth. The pastor is the official head of all choirs.

Usher Boards

Ushers are the doorkeepers of the church. An usher is the first official representative seen when entering the church. Their duties are to clean and prepare the Church, keep order at the entrance, greet and seat worshippers, distribute bulletins and service programs, look out for the pastor or visiting speakers and collect the tithes and offering.

Church School

There shall be a church school in every local church. The mission of the church school is to teach, train, nurture, prepare and recruit adults and children in God's word for Christian service. The pastor is the chief superintendent. He/she in turn appoints a superintendent to carry on the work of the church school. The church school meets every Sunday morning at 8:30 am.

The Lay Organization

Non-pastoral members. The purpose of this organization is to train the laity of the AME Church so that each lay person can utilize their God given abilities and skills in assisting the improvement and extension of God's Kingdom and creating happiness, peace, and harmony among its members. The objectives and purpose of the Lay Organization are stated in brief as follows:

- To create a love and appreciation of the History and Principles of African Methodism
- Keep the memory of Richard Allen alive
- Respect Constituted Authority
- Stimulate and Educate the Laity in the Total Program of the Church
- Study the Discipline and learn the laws of the Church
- Encourage Financial Support of the Church's Program
- Teach and Practice Stewardship and work with the Youth to teach them Methodism

The Sons of Allen

The Sons of Allen Ministry, the official Men's Ministry of the African Methodist Episcopal Church fosters an atmosphere where men are inspired through worship, study and prayer to have fellowship and relationship with God and their fellowmen. The Sons of Allen will build men as providers, protectors, producers, and priests for their families and the community of the faithful. The Sons of Allen Ministry seeks to rouse the latent power of men for the worship of God and service to God's people equipping them through the vital, vibrant, spiritual, and social message of God and the African Methodist Episcopal Church.



MINISTRIES

Our ministries are designed to serve you and your families' needs.
Explore our church ministries now

We Serve the Needs of Children and Young People:

Church Sunday School, Vacation Bible School, Acolyte Ministry*, Praise Dancers*

We Serve the Needs of Our Elders: Stewardess Board, Health Ministry, Transportation Ministry, Senior Citizen Ministry, Usher Board

We Serve the Needs of Families:

Christian Education Ministry, Exercise Class*

We Serve the Needs of Women:

Life Women's Ministry*

We Serve the Needs of Men:

Men's Choir, Sons of Allen, Usher Board

We Serve Your Need for Comfort and Counsel:

Ministerial Team, Culinary Ministry, Pastoral Care Visitation Ministry, Prison Ministry, Senior Citizen Ministry

We Serve Your Need for Spiritual, Cultural and Academic Growth and Development

New Members Ministry

We Serve Your Need for Fellowship, Praise and Worship:

Sunday Worship Services, Sunday School, Choirs, Usher Boards, Bible Study, Media Ministry

*See Appendix B for further information



Our Stewardship

What is tithing?

Tithing is the official doctrinal stewardship position of the AMEC. Tithing is Biblical, therefore, tithing is Christian. Tithing is God's way of supporting and extending the ministry he commissioned to his church. The church and the work of the church are to be supported by the people of God in the church and not by any other means.

Everything we possess comes from the goodness of the Lord. He gives to us not based upon our worthiness, but upon his amazing grace. God gives to us because he loves us and wants us to have that which we need. The position of Christians in this life is comfort, not monetary wealth. We, as followers of Christ, are not biblically nor theologically authorized to accumulate wealth while many of our sisters and brothers are going without. One of the prime blessings of God is that we receive from him so that we might be blessings to others.

Proper stewardship involves giving in proportion to what we have received. Tithing is the practice of proportionate giving of 10% of your income to God. A tithe of everything... is Holy to the Lord. (Leviticus 27:30)

What is offering?

Offerings are financial donations above and beyond tithes given into the Kingdom of God. Out of all your gifts you shall present every offering due to the LORD, from all the best of them, the sacred part from them. Num 18:29



Appendix A:

Apostle's Creed

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only son our Lord who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead; and buried. The third day he arose from the dead' he ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the Church Universal, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen

The General Confession (This General confession is made by the minister in the name of all those that are minded to receive Holy Communion. The minister and all the people kneeling and praying in unison.)

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word, and deed against Thy divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father for Your Son our Lord Jesus Christ's sake; forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord.

The Lord's Prayer (traditional)

Our Father, which art in heaven,
Hallowed be thy Name.
Thy Kingdom come,
Thy will be done in earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom,
The power, and the glory,
For ever and ever.
Amen

Psalm 23 King James Version (KJV)

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.



Appendix B:

Acolyte Ministry

An Acolyte is a person who follows the teachings of Jesus Christ. In service to Jesus, Acolytes may assist the pastor in worship service through lighting and extinguishing of the altar candles, may help with the offering, the Holy Communion and Baptism services. The Acolytes set the mood for the worship service by being the first persons to enter the sanctuary, leading the processional, and also leading the recessional while carrying the candlelighter which represents Jesus as the light of the world.

Leadership Team: Bro. Figgins Frayer, Bro. Keith Jones Sr., Bro. Lonnie Boston

Praise Dance Ministry

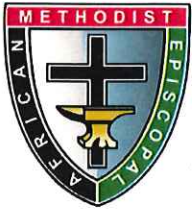
Praise dancing is a form of dance that expresses outward praise to God mainly in church services. Praise dancing is also a synonym for liturgical dance which encompasses all expressions of worship and praise through dance. This type of dance has experienced a revival of sorts in churches all across the globe. All cultures and ethnic backgrounds bring their own flare to praise dancing through their cultural specific movements. For example, praise dancers in Africa will use their bodies in praise with African dancing. American praise dancers tend to use more hand movements, ballet, and interpretive dance. Most praise dancing is done with upbeat music with lyrics that describe thankfulness or feelings of joy and praise.

Leadership Team: Sis. Marlena Davis

Women's Life Ministry

LIFE =Living In Faith Each & Everyday. This Women's Ministry debuted January 2009. The mission is to be a ministry where women are encouraged and enriched by studying and applying God's word, a place where women can connect with other women in fellowship and be offered opportunities to serve others through various areas of ministry and outreach. This ministry meets from 6-7:30 PM on the 3rd Tuesday monthly. Our theme scripture is 2 Corinthians 5:7.

Leadership team: Sis. Carla L. Jones & Sis. Marlena Davis.



Appendix C:



Church School

8:30 a.m.

Sunday Worship Service

9:30 a.m.

Bible Study

Wednesday 6:00 p.m.

