

Durham Memorial A.M.E. Zion Church
174 East Eagle Street
Buffalo, New York 14204
www.durhammemorialamezionchurch.com

New Members Booklet



*“Salvation that leads to Christian service”
Evangelism and Discipleship*

Dear New Member:

Welcome to the body of Christ!

“A spiritually motivated decision to join the church is really a decision to begin a lifelong journey of transformation through Christian discipleship.” -Dr. J. Tribble
We are blessed that you were led to join the servant-hood of the Durham Memorial Church family. Please be advised that *Saturday, _____, 11am-3pm* you are invited to attend our New Member’s Orientation luncheon. Each new member is encouraged to attend at least two sessions. Upon the completion of the course you will be extended the right hand of fellowship and receive full connection into this great church.

Please familiarize yourself with our service times: Bible study begins Tuesday at 6:30pm, Prayer Meetings on Thursday, at 1:00pm and Sunday “The” Morning Experience at 11:00am. These ministries will help you to grow spiritually as well as give you an opportunity to meet other members of the congregation. We would love to see you there.

As your walk begins, I want to challenge you to constant prayer for the Lord’s strength and guidance. Pray for your spiritual direction that God may enlighten you where He wants you to serve within this church. Again, welcome.

**Kingdom Building to the next level,
Pastor Kevin D. Coakley, Senior Servant**



Durham Memorial A.M.E. Zion Church
 174 E. Eagle Street
 Buffalo, New York 14204
 Pastor Kevin D. Coakley, Senior Pastor
 Mrs. Virginia Douglass, Interim Director

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|------------------------------|--|--|
| Class Title: | Understanding Basic Principles of Church Ministry | |
| Class Meets: | Saturday's (Conference Year 2019-2020) | |
| Class Location | Durham Memorial Outreach Center: Cafeteria | |
| Teacher/Instructors: | Mrs. Virginia Douglass, Interim Director Mrs. Theresa Starks Ms. Cheryl Williams-Manney Mrs. Catherine Robinson Rev. Kevin D. Coakley, Pastor | |
| Contact Information: | Durham Memorial A.M.E. Zion Church 174 E. Eagle Street Buffalo, New York 14204 | |
| | Office: | |
| | Phone: | 716-856-4943 |
| | Fax: | |
| | Emails: | Revkdcoakley@gmail.com durhammemorialamezion75@gmail.com |
| | Websites: | www.durhammemorialamezionchurch.com www.evangelismconvocation.com |
| Office Hours: | Arranged by appointment- | |
| Course Prerequisites: | Admittance to church on probation or an existing member of the church | |

COURSE & SPIRITUAL OBJECTIVES:

The purpose of this course is to explore, examine, explain, and educate believers of Christ, new and existing in the Doctrine of church ministry. This year's course is scheduled to be a very productive, prolific, and plentiful year for believers and teacher involved in church ministries.

1. To become strengthened in the faith through the word of God.
2. Candidates will be required to participate in all subject matter concerns.
3. To become familiar with: (but not limited to)
 1. Membership Policy
 2. Church History
 - Biblical History
 - Methodist History
 - A.M.E. Zion History

Durham Memorial History

3. Church Vision

- Durham's Vision
- Christian Education
- Women's Home and Overseas Missionary Society
- Evangelism
- Forgiveness PowerPoint

Our goal and objective is to build a stronger foundation in the word of God.

Therefore, we are committed to, but not limited to:

- ❖ **Preacher as a Communicator**
- ❖ **Preacher as a Support of the Word of God (Holy Bible)**
- ❖ **Preacher as an Advocate**
- ❖ **Preacher as Facilitator of Cross-Cultural Opportunity, Diversity and Equity**
- ❖ **Preacher as a Leader**
- ❖ **Preacher as Life-Long Learner of Jesus Christ**

Requirements:

Candidates and or members will be required to maintain a new member's basic manual notebook and attend all regularly scheduled ministry class meeting. They shall show their faithfulness to the mission of the church, body of believers "Committed to growing spiritually".

Course Text:

Basic New Members' Kingdom Building Manual, Rev. Kevin Coakley (Spiritual Foundation)

The Holy Bible, New International Version Bible, Copyright 1973, 1978, 1984 by International Bible Society

Church Policy (Brief)

MEMBERSHIP POLICY

There are two classes of membership within the A.M.E. Zion Church: Probationary and Full Membership.

Affiliate Membership:

An A.M.E. Zion Lay person living away from home for an indefinite period of time; enrolled in a LOCAL church for fellowship with that church. But their membership is still with their HOME church.

An affiliate member is defined as a layperson residing away from home for an indefinite period, who is enrolled in a local church for fellowship with that church. This type of member is germane for members of the *A.M.E. Zion Church* only. The affiliate is counted as member of the home church. (Discipline definition)

Probationary Membership

Probationary membership is the status given to every person joining the church who is not affiliated with another A.M.E. Zion church.

Each probationary member is assigned a new members class leader. This person will ensure that each new member will become well acquainted with the rules and doctrines of the A.M.E. Zion church.

Conditions

Probationary membership is given to anyone joining the church who meets the following conditions:

- Earnestly desires to be saved from their sins and lead a new life in Jesus Christ.
- Guard themselves against all things contrary to the teachings God's Word.
- Pledges to lead a holy life following God's commandments
- Willing to regularly attend church functions for the benefit of fellowship and spiritual growth
- Participate in Bible Study, Prayer Meetings, Holy Communion, and Worship Services.

Purpose

The purpose of probationary membership is to ensure no one is admitted hastily into the church, to become acquainted with the rules and doctrines of the church,

give the Pastor and members an opportunity to examine a person's intentions for becoming a member of the church, and completion of probationary membership.

***Probationary members do not vote or hold office until they have been received into full connection. They can attend all church meetings and participate in the various church ministries.**

Full Membership

Before any new member can be admitted to the church as a member in full connection; they should have received or be willing to receive water baptism, meet the conditions of full membership, and agree to complete new member's class.

Water Baptism

Water Baptism is a sacrament of the Christian Church. It should be upheld that all believers must be baptized as an outward sign of an inward transformation thus symbolizing the death of our sinful nature and the rebirth of our new nature in Jesus Christ.

Church doctrines states that each candidate has an opportunity to select their own mode of baptism. They can choose to be immersed, poured, or sprinkled as a rite of the baptism sacrament.

Conditions

The following conditions are to be kept in order to remain a member in full connection in the A.M.E. Zion Church.

- To keep the baptismal covenant
- To believe the Apostle's Creed
- To have a saving faith in the Lord Jesus Christ
- To believe the articles of religion taken from the Holy Scriptures
- To be cheerfully governed by the Rules of the A.M.E. Zion church
- To cherish friendly feelings toward all persons as far as possible
- To contribute of your earthly substance to the support of the Gospel and various ministries of the church by giving tithes and offerings

Purpose

The purpose of full membership in the church is as follows:

- To Fellowship with each other
- To Promote Holiness
- To Promote Peace and Unity
- To Bear One Another's Burdens
- To Seek to Build Friendships within the Congregation
- To Grow in the Christian Faith

- To Worship Together
- To Pray and Sympathize with each other
- To Hear God's Word
- To Share in the Holy Sacraments (Baptism and Holy Communion)
- To be Placed under the watchful care of a Pastor

New Membership Class

Attendance Policy

Each new member is required to complete (two) 2 Saturday sessions of the new member's class course of study.

In the event any class is canceled, new members will be rescheduled.

The entire course of study for new members can be completed in two ways:

- Two Months (2-3 Saturday's) of new members course study only
- Virtual Courses (When Offered)

Upon completion of new member's class, each graduate will receive a certificate of membership to the Durham Memorial A.M.E. Zion Church and the right hand of fellowship from the Pastor and church membership. This certificate will enable a person to become a member of any A.M.E. Zion church in the world.

Mission Statement of the A.M.E. Zion Church

The Mission of the African Methodist Episcopal Zion Church is to increase our love for God and to help meet the needs of humankind by "Loving God with all our heart, with all our soul, and with all our mind, and to love our neighbors as ourselves."

Implicit in this statement is the belief that the church should have a positive relationship to God vertically, and a positive relationship to humankind horizontally. Therefore, we love God and are obedient to His commandments and loyal to all for which He and His Kingdom stand.

We also share in the mission of His Son Jesus Christ, in "healing the sick, helping the blind to receive sight, the lame to walk, the leper to be cleansed, the deaf to hear, the dead to be raised, and the poor to have the Good News preached to them." -Luke 4:18.

We actualize this mission by praising God, by being obedient to the demands of the Gospel, by telling the story of God's gracious acts in creating and redeeming the world, by inviting persons to commit their lives to Jesus Christ, and by serving as ministers of God's liberating and reconciling grace."

Durham's Mission Statement

The *purpose* of Durham Memorial A. M. E. Zion Church is to *reach* the unchurched (the lost) expose them to God's love and word, equip them to exalt (praise) God, enjoy the fellowship of other believers, experience the work of the ministry and offer themselves in service to Christ.

"The Durham Memorial African Methodist Episcopal Zion Church, will be guided by the Holy Spirit, to win souls for Christ by equipping its members to forge new relationships that will edify the Church and Community and glorify God through Worship, Discipleship, Leadership, Stewardship, and Fellowship."

Church History

BIBLICAL CHURCH HISTORY

The Church of Jesus Christ is a group of believers that embodies our Christian faith. The word church is translated in the Greek "the called out ones". The church is a living, breathing organization established as a witness to the fact that Jesus Christ is the only son of God.

The history of the church begins in the second chapter of New Testament book of Acts. It is the day of Pentecost and the Apostle Peter has been empowered with the Holy Spirit. He has preached his initial sermon and three thousand souls were saved. It is here that formation of the New Testament church begins. The multitudes are following the apostles because of the fervency of their sermons, the many signs and wonders that follow, and the manifestation of God's power through healing and miracles. People are being baptized and the church begins to grow. In verses 41 through 47, we see the fundamental principles of the church.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people, And the Lord added to the church daily such as should be saved".

It is the concept of "all things common" that establishes the church as more than a meeting place. It becomes a place where people can see the love of God manifested in the compassion and concern believers show for one another.

METHODIST CHURCH HISTORY

The Methodist movement began around 1739 in England while the founder John Wesley was still studying at Oxford University. John, his brother Charles, and several other students began studying the Bible, praying and helping the poor in the area. Other students labeled them "Methodist" because of the way they went about handling their religious affairs.

The movement became popular after John and Charles Wesley began preaching evangelistic sermons with an emphasis on salvation. As a result of their evangelistic style of preaching, they were both barred from the Church of England as ministers.

They began preaching in homes, barns, and wherever they could find an audience. Methodism soon became a denomination and held its' first conference around 1744.

Methodism soon found its place in America as colonist brought with them the doctrines of John Wesley. The church experienced great growth in those early days through revivals and camp meetings. The work of lay pastors and circuit preachers helped to form a connection among these early churches.

The church also endured difficulty during it's infancy in America. The Civil War split the church along northern and southern states. Although John Wesley strongly opposed slavery, there were churches in the south who did not oppose the horrors of slavery.

It was not until 1939 that the three Methodist churches could be reconciled. The Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church South came to an agreement and became "The Methodist Church". And in 1968, the Evangelical United Brethren Church and The Methodist Church formed what we now know as "The United Methodist Church".

The United Methodist Church currently has 24 million members worldwide and is the second largest Protestant movement in America.

A.M.E. ZION CHURCH HISTORY

In 1796, the African Methodist Episcopal Zion Church was founded in New York City by James Varick, Abraham Thompson, William Miller, and others who were a part of a class with 34 men in the John Street Methodist Church, in New York. The Church was an outgrowth of the Methodist Episcopal Church where many of the African-American members felted that their human, and religious rights and freedom were being denied.

The following were some of the complaints and issues which led to the formation of the African Methodist Episcopal Zion Church: Black Ministers were not allowed to preach to White members. The Colored Brethren were only allowed to preach to other blacks occasionally. The Colored Preachers were deprived of using their gifts and graces, so that they could improve those gifts the Lord had given them, and to fulfill their calling which God had placed upon their life, which each must do, who wishes to please God and obey His will.

Organization and Structure

The Organization and Structure of the Church is found in the interpretation of the name:

African-Denotes our heritage as people of color. The church would be led by sons and daughters of Africa. Their goal would be to promote equality throughout the human family.

Methodist-This refers to John and Charles Wesley, the founders of Methodism, who emphasized the need for order and consistency in personal and public professions of faith. This teaches us to live ordered lives, and to do all things for God "decently and in order."

Episcopal-The denomination is led presently by 12 Bishops who are elected by the General Conference. The Bishops are known as the "Fathers and Mothers of the Church." These Bishops presently oversee sections of A.M.E. Zion Church throughout five continents. Namely, Africa, North America, South America, Europe, and India, as well as the Caribbean Islands.

Zion-This term is most often used in the Bible to describe God's dwelling place. Zion was added on in 1848, to distinguish from other Methodist bodies, and it is also the name of the *Mother Church* of the connection, "Mother Zion."

Church Vision

“The church is but one foundation....”

Appointed means of grace:

1. Sunday School
2. Bible Study
3. Worship
4. Communion
5. Love Feast
6. Public and private prayer- “Chief means of grace”

Suggested reading for spiritual growth:

1. Bible
2. Living with the mind of Christ, By: James A. Harnish
3. Making Kingdom Disciples, By: Charles H. Dunahoo
4. Spiritual Gifts, By: Dr. Dan Reiland
5. Passion for your Kingdom Purpose, By: Dr. Sir Walter L. Mack Jr.
6. Lectures on Revival, Charles G. Finney

The 25 Articles of Religion of the A.M.E. Zion Church

1. Faith in the Holy Trinity

There is but one living and True God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible, and invisible. And in the unit of the Godhead there are three persons, of one substance, power, and eternity the Father, the Son, and the Holy Ghost.

2. The Word, or Son of God, who was made Very man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us; and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

3. The Resurrection of Christ

Christ did truly rise again 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 there sitteth until He shall return to judge all men at last day.

4. The Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and Son, very and eternal God.

5. The Sufficiency of the Holy Scripture for Salvation

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be though requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority there was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book Of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon. Four Prophets the Greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

6. The Old Testament

The Old Testament is contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rite doth not bind Christians, nor ought the civil precepts

thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

7. Original or Birth Sin

Original Sin standeth not in the following of Adam (as the Pelagians do vainly say), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby mans is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

8. Free Will

The condition of man after the fall of Adam is such that e cannot turn and prepare himself, by his own natural strength and works to faith and to calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ assisting us, that we may have a good will, and working with us, when we have that good will

9. The Justification of Man

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith and not for our own works or deserving. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

10. Good works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet they are pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

11. Works of Supererogation

Voluntary works, besides, over, and above God's commandments, which are called works of Supererogation, cannot be taught without arrogance and impiety. For by them men do not only render unto God as much as the are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When we have done all that is commanded of you, say, We are unprofitable servants.

12. Sin after Justification

Not every sin willingly committed after justification is a sin against the Holy Ghost and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin and, by the grace of God, rise again and amend our lives. And, therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such is truly repent.

13. The Church

The visible Church of Christ is a congregation of faithful men in which the pure work of God is preached and the Sacraments duly administered according to Christ's ordinance, in all those things of necessity required of the same.

14. Purgatory (Suffering/Agony)

The Romish (*Roman Catholic Word-Relating to Roman as the center of the Roman Catholic Church*) doctrine concerning purgatory, pardon, worshipping, and adoration, as well as images of relics, and also invocations of saints, is a fond thing; vainly invented, and grounded upon no warrants of Scripture, but repugnant to the Word of God.

15. Speaking in the Congregation in such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of primitive church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood by the people.

16. The Sacraments

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace and God's good will toward us, by the which lie doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.

There are two Sacraments ordained of Jesus Christ our Lord in the Gospel; that is to say Baptism and the Lord's Supper. Those five commonly called Sacraments, that is to say confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the Apostles and partly are states of life allowed in Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign of ceremony ordained by God.

The Sacraments were not ordained by Christ to be gazed upon or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them, unworthily purchase to themselves condemnation as St. Paul saith. I Cor. 11:29.

17. Baptism

Baptism is not only a sign of profession and mark differences whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration of the new birth. The baptism of young Children is to be retained in the Church.

18. The Lord's Supper

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine into the body and blood of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, and hath give occasion to many superstitions.

The Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not Christ's ordinance reserved carried about, lifted up or worshipped.

19. Both Kinds

The Cup of the Lord is not to be denied to the Lay People, for both parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. The One Obligation of Christ Finished Upon the Cross

The Offering of Christ, once made, is perfect redemption, propitiation, and satisfaction for all the sins of the whole world. Both original and actual; and there is not other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for quick and the dead, to have remission of pain or guilt is a blasphemous fable and dangerous deceit.

21. The Marriage of Ministers

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 better to godliness.

22. The Rites and Ceremonies of Churches

It is not necessary that the rites and ceremonies should in all places be the same, or exactly alike; for they have always been different, and may be changed according to the diversity of the countries, times and men's manners, so that nothing be ordained against god's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are repugnant to the Work of God, and are not ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offended against the common order of the Church and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

23. The Rules of the United States

The President, the Congress, the General Assemblies, the Governors, and the Councils of State as the Delegates of the People, are the Rulers of the Unites States of America, according to the division of power made to them by the Constitution of the Unites States, and by the Constitutions of their respective States. And the said States area sovereign and independent Nation, and ought not to be the subject to only foreign jurisdiction. As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian Ministers, to be subject to the supreme authority of the country where they may reside and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our Preachers and People who may be under any foreign Government will behave themselves as peaceable and orderly subjects.

24. Christian Men's Goods

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast, notwithstanding, every man ought, of such things as he possesses, liberally to give alms to the poor according to his ability.

25. Christian Men's Oaths

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.

SALVATION THAT LEADS TO CHRISTIAN WORSHIP

The Meaning of Worship

Worship is praise and adoration to the One who is worthy. It is giving reverence, respect, compliments, and thanksgiving to God. When we worship, it is a celebration. WE CELEBRATE GOD! Worship is an action verb; it is what we do in the presence of God. Worship is not about us; it is about God. However, there are always benefits in worship for those who truly seek to be in God's presence. As we bless God in our worship experience, He in return blesses us.

Worship is not always about sound or silence, but about submission. We cannot truly worship God unless we submit ourselves to Him. We must worship God with our hearts, and seek to know Him as we worship Him publicly and privately.

The Components of Worship

As Methodists, there is a certain structure or order to our worship experience. The components of our worship may differ slightly from other denominations, but everything is based on Biblical and Methodist doctrines. These basic components are: ***(Suggested)***

Prelude: (Congregation in devote meditation)

Processional: *Standing and joining in the singing

The Call to Worship

Scriptural & Song of Praise

The Invocation w/choral response (Congregation Standing)

The Opening Hymn(s) (Congregation Standing)

The Responsive Reading (followed by...)

The Gloria Patri

The Apostle's Creed

Announcement/Observations

Hymn

Silent Prayer

Sermon

Invitation to Christian discipleship
Offering (Ministry of Kindness/Tithes)
Recessional (Rising at Second Stanza)
Benediction

The pastor has the authority to vary these components as long as all things are done to the edification of God.

The Apostle's Creed

The Apostle's Creed is an affirmation of our Christian faith. It is our statement of what we believe and it is an important part of our worship component. The apostle's creed can be divided into three separate sections with each section affirming a part of our belief in the trinity of God. The Apostle's Creed states:

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 rose 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 holy *catholic church,
The communion of saints,
The forgiveness of sins,
The resurrection of the body,
And life everlasting, Amen

** does not refer to the Roman Catholic Church but to the **Universal Church of Jesus Christ***

SALVATION THAT LEADS TO CHRISTIAN STEWARDSHIP

By definition, a steward is someone who takes care of someone else's property. Our stewardship is managing everything that God has provided for us. We do not own anything, but everything we have belongs to God. And once we begin to look at our time, our talents, and our treasures from a perspective of stewardship and not ownership we will understand our responsibility to God more clearly.

Tithing (Malachi 3:10)

Tithing is the method God has designed to provide for the church. Tithing is giving 10% of our first fruits (gross income) back to the church for the support of the ministry. In the Old Testament, Abraham gave a tithe or a tenth of the spoils of a war to the priest-king of Jerusalem, Melchizedek (Genesis 14:18-20). In the last book of the Old Testament, Malachi relates not tithing as robbing God. In the New Testament, Jesus warns us about giving our tithes without paying attention to the weightier matters of the law such as judgment, mercy, and faith. It is important that we understand tithing is a commandment from God. However, we should not overlook the fact that giving our tithes does not absolve us from committing our time and our talents to the work of ministry.

Spiritual Gifts

A spiritual gift is the manifestation of the Holy Spirit through a believer in the form of a supernatural gift or ability. There are 24 spiritual gifts spoken of in the Bible but they are as diverse as the people who have them. The purpose of these spiritual gifts is found in Ephesians 4:12-13 *"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."* Spiritual gifts are God's way of equipping us for ministry.

For the rest of our lesson on spiritual gifts we are going to use the handbook by **Dr. Dan Reiland, *Spiritual Gifts***. This handbook will help us to discover our spiritual gifts and how to best use them for the kingdom of God.

SALVATION THAT LEADS TO CHRISTIAN FELLOWSHIP

Fellowship is the act of getting to know one another within the Body of Christ. Fellowship in the Greek language is called "Koinonia", which is more than friendship or a close knit group. It is the common bond of the fellowship between Christians. It is the belief that all Christians are connected through Jesus Christ.

Caring for One Another

Caring for one another is an essential piece of our fellowship ministry. We are called to show concern for one another. We are shown the example of caring for one another in the gospel of Luke 10:30-37 in the parable of the Good Samaritan. Caring for one another is more than just an occasional phone call or visit. It is intentional. It is taking care of one another when needs arise. Learning to care for one another will create strong bonds of fellowship within the congregation.

Spending Time With One Another

After learning how to care for one another, we must learn to spend time with one another. The key to spending time with one another is let your time be Christ-

centered. Make Jesus Christ an important part of your fellowship. Our church provides several ministries that are designed to encourage members spend time with one another in Christ-centered activities. These types of activities will promote encouragement and a positive Christian environment.

SALVATION THAT LEADS TO CHRISTIAN LEADERSHIP

Leadership is a commitment to serve. Jesus in Matthew 20:27 states the role of leadership clearly when he says; "*And whosoever will be chief among you, let him be your servant*". The leadership in the church must be willing to serve the people. This leadership team is made up of class leaders, presidents, chairpersons, and directors of ministries. These persons are responsible for carrying the work of these ministries. Their responsibilities include presiding over ministry meetings, overseeing the organization, and reporting periodically to the pastor and the quarterly conference on the status of the ministry. They are to promote the vision of the Church, lead by example, and be faithful to the duty of the ministry whereby she/he is called to serve

Christian Education

(The Book of Discipline 2016, taken from pages 208-233)

The General Conference of The A.M.E. Zion Church directs that there shall be a Christian Education Department for the promotion and supervision of the Christian training and development of the entire membership of the denomination. The Christian Education Department shall be under the general control of a Board of Christian Education. The goal of Christian Education in our church is to provide Christian-based training and development for our entire congregation. Christian Education will provide various classes and educational activities throughout the year that range from traditional Sunday school and Bible Study classes to various Christian topics.

Missionary Society

(The Book of Discipline 2016, taken from pages 238-279)

The Women's Home and Overseas Missionary Society is a connectional organization of the A.M.E. Zion Church that operates inside each local church. The W.H&O.M. is composed of 6 departments providing missionary opportunities for members of all ages.

- A. The Parent Body serves ages 41 and older.
- B. The Young Adult Missionary Society (YAMS) serve women 22-40.
- C. The Youth Missionary Department has 2 groups, Senior Y's ages 17-21 and Junior Y's ages 13-17.
- D. The Buds of Promise consist of 4 groups, Readiness ages 1-3, Beginners ages 4-6, Primary ages 7-9, and Juniors ages 10-12.
- E. The Bureau of Overseas Mission is to send donations of clothing, medicine, literature, etc. overseas as requested by a Bishop or Missionary Supervisor.
- F. The Life Members Council provides financial support for students attending A.M.E. Zion institutions of higher learning.

The purpose of the local W.H&O.M.S is to:

- Promote growth in the knowledge and understanding of God and His plan of redemption of the world, as revealed through Jesus Christ and the power of the Holy Spirit
- Teach the concepts of Christian missions and provide experiences for participation in mission work and its ministries
- Exemplify the principles of Christian living and to win others to Christ
- Promote the cause of World Evangelism

- Serve as a financial support system to undergird the world mission outreach of the A.M.E. Zion Church, at home and overseas, to the end that, through the power of the Holy Spirit, Christ is exalted and God is glorified.

Evangelism (Church Growth & Development)

(The Book of Discipline 2016, taken from pages 280-286)

In order that The A.M.E. Zion Church may conform more closely to the spirit and mission of the ministry of our Lord and employ the effective means for the accomplishment of the chief end of the Gospel- ***the salvation of souls***, the General Conference of our Church has constituted a Church Growth and Development Department (Bureau of Evangelism). The Church Growth and Development (Bureau of Evangelism) shall consist of a board of evangelism. This board shall have authority to exercise general control over the field of Evangelism and shall seek to promote revivals of religion throughout the denomination and endeavor to vitalize and restore the waste places in our Zion.

Our mission for evangelism in our local church continues to mirror that of our connectional body; the saving of souls for the kingdom of God. We have several ministries that make up the board of evangelism in our local church. These ministries include evangelism, outreach, hospitality, food pantry, clothing closet, and van ministry. The sole purpose of these ministries is to reach out beyond the walls of our church and into the community and the city to spread the gospel of Jesus Christ by ministering to the needs of others.

Know Your Church

Foreword

"Know Your Church" is a section of a large Catechism in the process of preparation at this time. It was felt by the writers that this information is of such nature that it should be published and made available to the members of Zion Methodism as soon as possible.

One of the objectives of Christian Education is, "to aid persons in the cultivation of the ability and disposition to acquire intelligently and maintain effectively membership in the church of their choice." This material was prepared with that goal in mind. There have been many inquires for books or pamphlets of this nature. Unfortunately the only work published of his type was the very fine "Membership in Zion Methodism," by W.H. Davenport, but for some reason it has not had as wide a circulation as it deserved. It is the sincere hope of the authors that the readers will find value in this effort, and that it will contribute to the up building of the A.M.E. Zion Church.

This catechetical course may be used with profit by any study group of the Church School. It is designed primarily for Juniors, Intermediates, Seniors and Young People. Ministers and laymen will certainly profit from a study of some of the chapter. "Know Your Church" is not a compilation of unreliable opinions and concepts. The answer to every question is taken from the work of one or more reliable or recognized authority on the teachings, rituals and practices of Episcopal Methodism in general, and Zion Methodism in particular. Therefore, the writers do not hesitate to publish and distribute this pamphlet; its possibilities for good are immeasurable.

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