



New Members Handbook



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Greetings

Dear Member,

Greetings in the name of our Savior, Jesus the Christ.

Welcome to New Creation African Methodist Episcopal Church. We are delighted that you have chosen to give your life to Christ and are preparing for full honors as a member.

The Church has standards that are required of everyone. The standards are to study the Bible, and to know the history, doctrine and discipline of the African Methodist Episcopal Church. These standards will be explained during the New Members classes and if you have questions, please contact your assigned Class Leader, the African Methodist Episcopal Discipline, or me.

We are excited about your membership with us and want you to become actively involved in working for the Lord. We pray that God will direct you to active membership in one of our ministries, such as Choir, Usher Board, Missionary Society, Youth Ministry or a ministry that God has placed on your heart.

This handbook has been designed as a source reference for all members, visitors and baptismal candidates.

We are blessed that you joined New Creation for your spiritual journey. We pray that everyone is blessed, uplifted and strengthened, as you become involved in the ministries and life of the church.

May God bless you.

Rev. Anthony Young, Pastor
New Creation AME Church

Welcome to New Creation AME Church



Giving your heart to God and joining a church are not simple decisions. All of us need to become part of a body of Christ where we can learn, grow, and flourish. Learn more here about your Church. We are home to people of all ages and backgrounds who are committed to a growing relationship with Jesus Christ.

The New Creation mission is to connect persons to Christ. Once that initial connection is made, the clergy, leaders, and fellow members are available to support you in strengthening that connection.

Our membership program is designed to increase your spiritual awareness and prepare you to fully integrate God into every aspect of your life. After building this foundation of knowledge and understanding, you are encouraged to use your unique talents and spiritual gifts to serve in New Creation's ministry as only YOU can.

New Creation has been in the Prince George's County Community for 17 years. We are a Bible-based, God-directed, Christ-centered and Spirit-led Church teaching and preaching the Word of God for all of God's people.

In addition to regularly attending worship service, Bible Study, and Church School, members are encouraged to join a ministry or organization.

What Every Christian Should Know

About Salvation?

Salvation is the means by which we are delivered from our sins. Salvation is a gift from a loving and gracious God. We cannot do anything in our own power to earn it, we receive it by grace. We are instructed in Romans 10:9: *“If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with the heart that you believe and are justified, and it is with your mouth that you confess and are saved.”*

About the Four Steps to Salvation:

1. **Believe** - Believe that God loves you and wants you to have an abundant life. *“For God so loved the world that he gave His one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16)*
“I have come that they may have life and have it to the full.” (John 10:10)
2. **Turn** – Turn from sin and turn to God. We are required to admit our sin and turn away from it. *“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)*
3. **Look** – Look to Jesus Christ as the only provision for the forgiveness of sin. Jesus is the only way to salvation. Being saved is not a gift or reward for doing good works, we cannot take credit for it. *“For it is by grace you have been saved through faith – and this is not from yourselves, it is the gift of God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:10)*

4. **Trust** - Trust and ask Jesus Christ to come into your life and make it complete. By faith, receive Him as your personal Savior. *“Yet to all who received him (Jesus Christ), to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband’s will, but born of God. (John 1:12-13)*

About Being a Christian

A Christian is a person who has accepted Jesus Christ as Savior. Church membership does not make a person a Christian. The Bible tells us that we must be born again, which is another term for salvation. In John 3:5 Jesus said to Nicodemus, *“I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.”*

In order to be a Christian, there must be a change on the inside – the heart. Paul emphasized this also in 2 Corinthians 5:17 when he said – *“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!”*

Followers were first called Christians at Antioch. *“Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch. (Acts 11:25-26)*

About the Christian Church

The Christian church is a community of believers who through Jesus Christ are united in fellowship with God and with one another; known as the Church Universal. The church consists of people not buildings and membership is worldwide, including men and women of all races and nationalities. Differences that separate such as, sex, class, wealth, etc. are transcended. “...*God does not show favoritism but accepts men from every nation who fear him and do what is right. (Acts 10:34-35)*”

The Church was built to last. It has faced persecution and opposition throughout the ages. But, Jesus promised Peter in *Matthew 16:18* “*And I tell you that you are Peter, and on this rock I will build my church and the gates of Hades will not overcome it.*” Through the efforts of the disciples and missionaries the Christian church was spread throughout the world. Due to geography, persecutions, social and theological differences, many denominations have been formed in the Christian Church. Throughout the world there are thousands of denominations, including The African Methodist Episcopal Church.

Our Beginning

The African Methodist Episcopal (AME) Church has a unique and glorious history. It is unique in that it is the first major religious denomination in the Western world that had its origin over sociological rather than theological beliefs and differences.

In 1787, Rev. Richard Allen, the founder and first bishop of the AME Church, along with Absalom Jones, and a band of followers withdrew from the St. George's Methodist Church in Philadelphia because of the unkind treatment and discrimination to worshipers of African descent. Allen and the others began worshipping in a blacksmith shop. They founded the Free African Society, which was the beginning of the AME Church.

Richard Allen learned that other groups were suffering under the same conditions. After study and consultation, five churches came together in a General Convention, which met in Philadelphia, PA, April 9-11, 1816, and formed the AME Church. The name African Methodist came naturally, as Negroes at that time were called Africans and they followed the teaching of the Methodist Church as founded by John Wesley. The young Church accepted the Methodist Doctrine and Discipline almost in its entirety.

Bishop Richard Allen, Founder



Richard Allen was born on February 14, 1760 in Philadelphia, PA. He was born into slavery; his family was the property of a wealthy Philadelphia lawyer, Benjamin Chew. Later Richard and his family were sold to Stockley Sturgis in Delaware. Sturgis allowed Allen to learn to read and write and through his reading he became interested in religion and attended local Methodist meetings until people objected.

Sturgis then allowed Methodist meetings on his plantation and Allen soon found that preaching was his calling, and is said to have influenced Sturgis' own conversion to the Methodist religion. In 1783, Richard Allen purchased his freedom and moved back to Philadelphia.

He began preaching and regularly worshipped in the Methodist church. However, he and other black worshippers faced opposition from some of the white members of the church. Instead of forcing the issue, Allen left the Methodist congregation and in 1787 he began his own congregation where people could worship without restriction and harassment. As the free black population of Philadelphia grew, Allen continued to devote his efforts to bringing increasing numbers of black people into the Methodist religion.

Allen was an organizer of the Free African Society, a group that fostered self-help and self-dependence. He established day and night schools, and was co-organizer of the first Masonic lodge for colored men in Pennsylvania.

From 1797 to his death on March 26, 1831, Allen operated a station on the Underground Railway. This work was continued by Bethel Church until Emancipation. Bishop Allen was married to Sarah Bass Allen and was the father of six children - Richard Jr., James, John, Peter, Sarah and Ann.

Our Name

African Methodist Episcopal (AME)

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 is for persons of African descent only.

Methodist. The church's root is 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 refers to the form of government under which the church operates. The chief executive and administrative officers of the African Methodist Episcopal denomination are the Bishops of the church.

Our Mission

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

The Church engages 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 serve the needy through a continuing program of (1) preaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prisons, hospitals, nursing homes, asylums and mental institutions, senior citizens' homes; caring for the sick, the shut-in, the mentally and socially disturbed, and (8) encouraging thrift and economic advancement.

Our 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 Emblem and Motto



The emblem displays characteristics that can be equated to a significant aspect of the African Methodist Episcopal doctrine and belief.

The shape of the emblem is in the form of a three-pointed shield. The three points being symbolic of the original Church motto, "God our Father, Christ our Redeemer, Man our Brother."

A new motto, "God Our Father, Christ Our Redeemer, the Holy Spirit Our Comforter, Humankind Our Family", was adopted at the 2008 General Conference in St. Louis, MO.

An anvil and cross occupy the center of the Emblem. The anvil represents the blacksmith shop in Philadelphia where the first AME Church was established and the cross represents the Church.

Our Discipline

The book, “*Doctrine and Discipline of the African Methodist Episcopal Church*”, (commonly referred to as “*The Discipline*”) outlines the rules, laws, and procedures of the AME Church. It is published every four years. The first edition was issued in 1817 by Bishop Richard Allen and Elder James Tapisco and others of Philadelphia, and is one of the oldest books published by American Blacks.

Our Doctrine

The AME Church recognizes and observes two holy sacraments: Baptism and Holy Communion. The modes of baptism are pouring, sprinkling, and immersion. Regardless of the mode administered, baptism is a powerful symbol of regeneration and initiation into the community of faith – Christ’s Church. Holy Communion services as a memorial of the death and suffering of Christ and celebrates the abundant life we have through Him.

The Supper of the Lord is a sign of the love that Christians ought to have for one another and our redemption by Christ's death. The bread that we break is a partaking of the body of Christ and likewise the cup is a partaking of the blood of Christ. In the AME doctrine, the Supper of the Lord is administered to all Christians alike.

Our Development

The Four Horsemen of the AME Church are the four pillars upon which the Church was built. Their contributions were instrumental in the Church's development.



- **Richard Allen** - Founder and first Bishop of the AME Church.
- **Daniel A. Payne** – Sixth Bishop of the AME Church and the first to have formal theological seminary training. He is credited with establishing the Church's attention toward trained ministry.
- **Henry McNeal Turner** - Twelfth Bishop of the AME Church. Helped recruit colored soldiers for the U.S. Army in the Civil War. Was appointed Chaplain of Negro Troops in 1863 by President Lincoln and the first Chaplain of the regular U.S. Army by President Johnson. Turner organized AME Churches all over the state of Georgia and West Africa and South Africa.
- **William Paul Quinn** - Fourth Bishop of the AME Church. Did monumental work as a great preacher and missionary: preaching, traveling and organizing churches in the "Western Mission" which included Missouri and Kentucky.

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 following 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 Church 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.

Organization of the Conferences

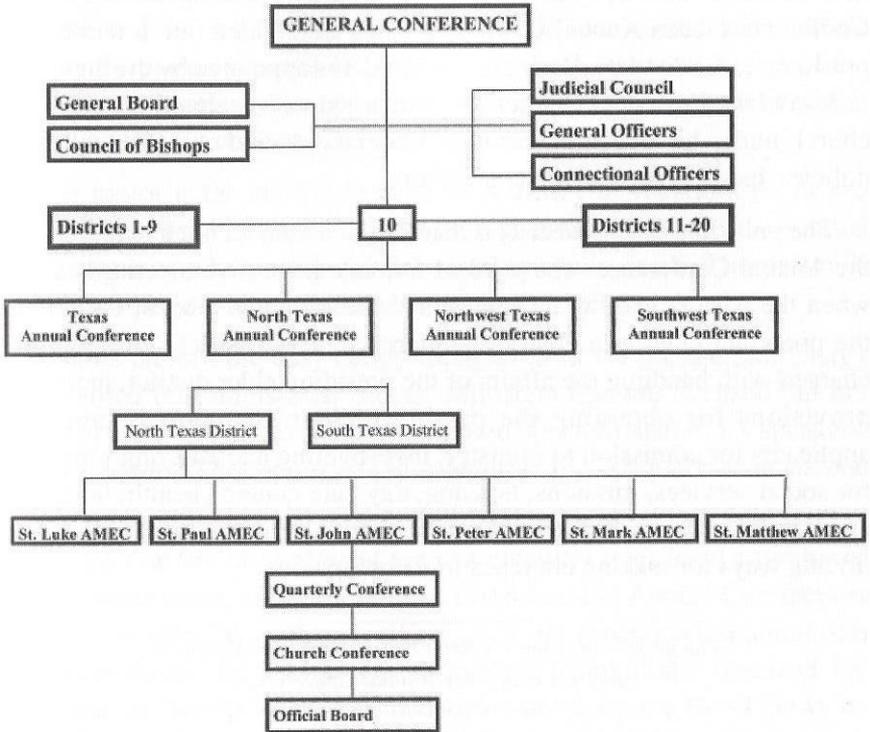
1. General Conference
2. General Board
3. Council of the Bishops
4. Judicial Council
5. General Officers & Departments
6. Connectional Officers and Departments
7. Episcopal Districts
8. Annual Conference
9. District Conference
10. Local Church
11. Quarterly Conference
12. Church Conference

In this structure, each local church is subject to the following administrative meetings: General Conference, Annual Conference, District Conference, Quarterly Conference, and Church Conference.

CHAPTER 5 – WHAT YOU SHOULD KNOW ABOUT OUR
STRUCTURE AND COMPOSITION I

LOCAL CHURCH LEVEL

FOR EXAMPLE PURPOSES ONLY



(The S.A.T. Manual of African Methodism)

Our Profile

The AME Church is comprised of over 2.5 million members, 8,000 ministers, and 20 Episcopal Districts with 7000 congregations in more than 30 nations in North and South America, Africa, Asia, and Europe.

District	Locations
1st	Philadelphia, New Jersey, New York, New England, Delaware, Bermuda
2nd	Maryland, Washington, DC, Virginia, North Carolina
3rd	Ohio, West Virginia, West Pennsylvania
4th	Ontario, Quebec, Nova Scotia, Minnesota, Iowa Wisconsin, Illinois, Indiana, Michigan
5th	Washington, Oregon, California, Nevada, Utah, Arizona, New Mexico, Colorado, Wyoming, Idaho, Montana, North Dakota, South Dakota, Nebraska, Kansas, Missouri
6th	Georgia
7th	South Carolina
8th	Mississippi, Louisiana
9th	Alabama
10th	Texas
11th	Bahamas, Florida
12th	Arkansas, Oklahoma
13th	Tennessee, Kentucky
14th	Liberia, Sierra Leone, Ghana, Nigeria, Cote D' Ivoire, Togo, Benin
15th	Cape, S.W.A. (Namibia), Kalahari, Eastern Cape, Queenstown, Angola
16th	South America, Caribbean, London
17th	Southeast Zimbabwe, Southwest Zambia, Northeast Zambia, Northwest Zambia, Zambezi, Congo Brazzaville, Katanga, Kananga, Kinshasa, Mbuji-mayi, Rwanda, Burundi
18th	Lesotho, Swaziland, Botswana, Mozambique, Northeast Lesotho
19th	South African Provinces of Guateng, KwaZulu-Natal
20th	Malawi North, Malawi South, Zimbabwe, Southwest Zimbabwe, Central Zimbabwe

Our Institutions of Higher Learning

The African Methodist Episcopal Church has been one of the forerunners of education within the African American Community. Following is a listing of schools founded by the AME Church.

Abington School of Religion Waco, TX 76706	Morris Brown College Atlanta, GA 30314
Allen University Columbia, SC	Paul Quinn College Dallas, TX 75241
AME University Monrovia Liberia	Payne Theological Seminary Wilberforce, OH 45384
Bonner-Campbell School of Religion Canton, MS 39046	Richard Allen Chapel Dallas, TX 75241
Bryant Theological Seminary Monrovia, Liberia	R.R. Wright Theological Seminary Republic of South Africa
Dickerson Theological Seminary Columbia, SC 29204	Shorter College North Little Rock, AR 72114
Edward Waters College Jacksonville, FL 32203	Sizane School Mpopoma, Bulawayo Zimbabwe
Jackson Theological Seminary Crossett, AR 71635	Turner Theological Seminary-ITC Atlanta, GA 30314-4143
Monrovia College Monrovia, Liberia West Africa	Wilberforce University Wilberforce, Ohio 45384
	Wilberforce Community College Evaton, South Africa

Our Responsibilities

The AME Church believes in serving God and the world through Worship, Fellowship, Missions, Evangelism, Stewardship, Education, Publications, and Welfare. Our membership believes in:

- **Discipleship** - committing your life to Christ
- **Witnessing** - telling what Jesus has done for you
- **Giving** - supporting the work of the church
- **Participating** actively in church affairs
- **Representing** the church in daily activities and
- **Personal Growth** as a child of God

Our Beliefs

Our denomination is also member of the Methodist family of Churches and as such we do not differ in any major way from what all Methodist believe. The two great historic documents, which are the basis of what we believe, are the Apostles' Creed and the Twenty- Five Articles of Religion.

APOSTLES' 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 Apostles' Creed states our faith in (1) God the Father (2) Jesus Christ his only Son (3) the Holy Spirit (4) the Church (5) forgiveness of sin (6) the Resurrection and (7) life everlasting.

TWENTY-FIVE ARTICLES OF RELIGION

Article 1 - OF 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, both visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son and the Holy Ghost.

Article 2 - OF 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 God-head and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who 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 actual sins of men.

Article 3 - OF THE RESURRECTION OF CHRIST

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.

Article 4 - OF THE HOLY GHOST

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.

Article 5 – OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

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 that it should be believed as an article of faith, or be thought 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 was never any doubt in the Church.

The Names of the Canonical Books:

Genesis	First Book of Chronicles
Exodus	Second Book of Chronicles
Leviticus	Book of Ezra
Numbers	Book of Nehemiah
Deuteronomy	Book of Esther
Joshua	Book of Job
Judges	Book of Psalms
Ruth	Proverbs
First Book of Samuel	Ecclesiastes or the Preacher
Second Book of Samuel	Cantica or Songs of Solomon
First Book of Kings	Four Prophets, the Greater
Second Book of Kings	Twelve Prophets, the Lesser

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

The Books of the Four Prophets, the Greater are:
Isaiah, Jeremiah, Ezekiel, Daniel.

The Books of the Twelve Prophets, the Lesser are:
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

*This information is not listed in the Twenty-Five Articles of Religion.
It is listed here for reference purposes only.*

Article 6 - OF THE OLD TESTAMENT

The Old Testament is not contrary to the New; for both in the Old and the New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both 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 rites, 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.

Article 7 - OF ORIGINAL OR BIRTH SIN

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

Article 8 - OF FREE WILL

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

Article 9 - OF 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 by our own works or deserving; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

Article 10 - OF GOOD WORKS

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

Article 11 - OF WORKS OF SUPEREROGATION

Voluntary works, besides, over and above God's Commandments, which they call works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas Christ said plainly, "When ye have done all that is commanded you, say, we are unprofitable servants."

Article 12 - OF SIN AFTER JUSTIFICATION

Not every sin willingly committed after justification is the 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 your lives. And therefore they are to be condemned who say they can do no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article 13 - OF THE CHURCH

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article 14 - OF PURGATORY

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well as images, as of relics, and also invocations of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant of the Word of God.

Article 15 - OF 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 the primitive Church, (to have public prayer in the Church,) or to minister the Sacraments, in a tongue not understood by the people.

Article 16 - OF 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 towards us, by which he 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 Christ our Lord, in the Gospel; that is to say, Baptism and the Supper of the Lord.

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 the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The Sacraments were not ordained of 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 received them unworthily, purchase to themselves condemnation, as St. Paul said.

Article 17 - OF BAPTISM

Baptism is not only a sign of profession, and mark of difference; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

Article 18 - OF 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 in the Supper of our Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthrowes the nature of a sacrament, and hath given 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 is not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Article 19 - OF BOTH KINDS

The cup of the Lord is not to be denied to the lay people: for both parents of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article 20 - OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS

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.

Article 21 - OF 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 best to godliness.

Article 22 - OF THE RITES AND CEREMONIES OF CHURCHES

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of 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 not repugnant of the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offends against the common order of the Church and wounds 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.

Article 23 - OF THE RULERS OF THE UNITED STATES OF AMERICA

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 United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitution of their respective states and the Councils of States delegates of the people, are the rulers of the United States of America, and by the Constitutions of their respective States. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article 24 - OF 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.

Article 25 - OF A CHRISTIAN MAN'S OATH

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 requires, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

About Worship in the AME Church

According to Webster's Dictionary "worship is the act of showing respect and love for a god especially by praying with other people who believe in the same god: the act of worshipping God or a god: excessive admiration for someone." Worship is natural to humans because we have an innate desire to worship some entity greater than ourselves.

Worship is important to the life and spiritual well-being of every Christian. Therefore, members of the A.M.E. Church are encouraged to meet together regularly for worship and to encourage each other. *Hebrews 10:25- Not forsaking or neglecting to assemble together [as believers], as is the habit of some people, but admonishing (warning, urging, and encouraging) one another, and all the more faithfully as you see the day approaching.*

"The core of worship involves the intentional gathering of believers to offer praise and thanks to God, to experience the proclamation of the Gospel, and to partake of the sacraments." (S.A.T. Manual)
Some of the components of worship are preaching, singing, and praying.

There are some basic components to the A.M.E. worship service that members are encouraged to be familiar with:

1. CALL TO WORSHIP

Leader: I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates, O Jerusalem. (Psalm 122:1-2*)

People: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. (Psalm 84:10*)

Leader: Because of the house of the Lord our God, I will seek thy good. (Psalm 122:9*)

People: Those that be planted in the house of the Lord, shall flourish in the courts of our God. (Psalm 92:13*)

Leader: Blessed are they that dwell in thy house. Lord, I have loved thy habitation, the place where thy honor dwelleth. (Psalm 26:8*)

People: For the Lord is in His holy temple; let all the earth keep silence before Him. (Habakkuk 2:20*)

Leader: Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. (Psalm 19:14*)

All: O sing unto the Lord a new song, for He has done marvelous things. Make a joyful noise unto the Lord, all earth sing praises. (Psalm 98:1a*; Psalm 98:4*)

*[*Denotes scripture reference; not recited during the Call to Worship.]*

2. THE HOLY BIBLE

The Bible is divided into two main parts - the Old Testament and the New Testament. Testament means covenant or mutual understanding or agreement.

The **Old Testament** contains 39 books. It records the history and religious literature of the Jewish people who believed in one God who was loving and just. The Old Testament is full of promises that God would send a deliverer to his people, someone who would bring freedom and redemption.

The first book of the Old Testament is called Genesis, which means beginning. Starting with the creation, the book of Genesis includes many of the themes that are developed later in the Bible. The hope of a great deliverer is first found here, while the last book of the Old Testament - Malachi - closes the Old Testament.

BOOKS OF THE OLD TESTAMENT

Genesis	2 Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
1 Samuel	Song of Solomon	Habakkuk
2 Samuel	Isaiah	Zephaniah
1 Kings	Jeremiah	Haggai
2 Kings	Lamentations	Zechariah
1 Chronicles	Ezekiel	Malachi

The **New Testament** contains 27 books including gospels, history and letters. Gospel basically means good news.

The four gospels - Matthew, Mark, Luke and John - tell of the birth, life, teachings, death and resurrection of Jesus. The book of Acts is like a short history. It tells of the spread of Christianity.

The letters are from Christian leaders to individuals and to churches. They deal with things like living as a Christian, why Jesus had to die and how we are all equal in the eyes of God. The last book of the New Testament is Revelation. It's also a letter but it's written in a very different style to the earlier letters.

BOOKS OF THE NEW TESTAMENT

Matthew	Ephesians	Hebrews
Mark	Philippians	James
Luke	Colossians	1 Peter
John	1 Thessalonians	2 Peter
Acts	2 Thessalonians	1 John
Romans	1 Timothy	2 John
1 Corinthians	2 Timothy	3 John
2 Corinthians	Titus	Jude
Galatians	Philemon	Revelation

3. THE LORD'S PRAYER

⁹After this manner therefore pray ye: *Our Father which art in heaven, Hallowed be thy name.* ¹⁰*Thy kingdom come, Thy will be done in earth, as it is in heaven.* ¹¹*Give us this day our daily bread.* ¹²*And forgive us our debts, as we forgive our debtors.* ¹³*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.* ¹⁴*For if ye forgive men their trespasses, your heavenly Father will also forgive you:* ¹⁵*But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* (**Matthew 6:9-15; KJV**)

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

4. THE TEN COMMANDMENTS (Exodus 20:1-17; KJV)

Decalogue is the Greek name given to the Ten Commandments. The term is derived from two Greek words, *deka*, meaning *ten*, and *logos*, meaning *word*. Commandments One to Four instruct how to properly worship God while Commandments Five to Ten instruct how to live in peace with one another.

1. And God spoke all these words, saying, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.
2. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.
3. You shall not take the name of the Lord your God in vain: for the Lord will not hold him guiltless who takes his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.
5. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.
6. You shall not kill.
7. You shall not commit adultery.

8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.

5. SUMMARY OF THE DECALOGUE **(Matthew 22:37b-40; KJV)**

You shall love the Lord your God with all your heart, and with all your soul and with all your mind. This is the great and first commandment. And the second it like unto it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.

Our Stewardship and Finance

Stewardship is the act of managing or directing our God-given resources and talents to advance His kingdom. Every member is encouraged to take seriously his or her responsibility to contribute to the life of the Church both in serving and in giving.

The Bible teaches to support God's work from the financial blessings that God provides. While the Bible makes it clear that the size of one's gift does not determine its worth or importance, it is clear that where our hearts are our treasures will be also.

The Stewardship and Finance Committee is pleased to introduce you to the envelope system of our church. These envelopes are for your tithes and offerings.

The **Benevolent** Offering supports the charitable funds of the church. The **General** Offering is the tithing offering. Tithes are ten percent of your income and offerings are what you give beyond the tithe. These funds are used to provide salaries to the pastor and other church personnel, such as the music ministers. Church funds are also used to maintain church expenses, such as gas and electric, property insurance and supplies. Besides conference obligations, the finances support the ministries of the church.

- **Tithes** - 10% of your income to support the operating budget of the Church.
- **General Offering** - Offering of any size to support Church operations.
- **Benevolent Offering** - Support for people in crisis and for people in need.
- **Building Fund** - Support for new construction, i.e., the pavilion, modular building.

History of New Creation AME Church

As God would have it, on Sunday, October 13, 1996, the Word of Life A.M.E. Community Church was born. The inaugural service was held at the Harmony Hall Regional Center in Fort Washington, Maryland. The Rt. Rev. Vinton R. Anderson, Bishop of the Second Episcopal District; his wife, Mrs. Vivienne Anderson, Episcopal Supervisor; and Presiding Elder Goodwin Douglas and his wife Mrs. Cynthia Douglas officiated over the service which was attended by over 235 friends and family members and clergy. The Word of Life A.M.E. Community Church was admitted to the Washington Annual Conference on April 18, 1997, during the Forty-Seventh Session.

On July 1, 1997, the Word of Life A.M.E. Community Church entered into a lease on a 2.6-acre site in Accokeek, Maryland. We completed the renovation and entered our new "house of worship" on the first Sunday of September 1997. After six years of ministry at the Accokeek site the church elected not to renew the lease and moved back to the Harmony Hall Regional Center in Fort Washington, Maryland in August 2003.

On August 15, 1997, the "Word of Life Christian Academy" was born. The Academy was located at 10900 Indian Head Highway on the property of the Fort Washington Christian Church. Classes started on September 2, 1997, with grades from pre-kindergarten, kindergarten, first, and second grades. On August 18, 2001, God opened the door for the Academy to move to a new site at 600 Farmington Road West, Accokeek, Maryland. After a successful 5 years of service to the Fort Washington/Accokeek community, the Word of Life Christian Academy closed its door in July 2003.

At the Washington Annual Conference, April 2004, the Rt. Rev. Vinton R. Anderson, Bishop of the Second Episcopal District accepted the new location and name change for the Word of

Life A.M.E. Community Church and the Washington Annual Conference approved the recommended changes. The church's name was change to New Creation African Methodist Episcopal Church located in Fort Washington, Maryland.

On Easter Sunday, April 8, 2007, New Creation AMEC moved from the Harmony Hall Regional Center to its new church home at 9700 Old Allentown Road, Fort Washington, Maryland. God touched the hearts of the St. Paul Church officers to lease their Fort Washington church site to us with the option to buy.

In April of 2014 the Rev. Dr. Anthony Young was appointed as the new Pastor of New Creation AME Church by Presiding Prelate Bishop Willam P. DeVeaux. Immediately, he began a new work to spiritually strengthen and grow the congregation. In 2015, Pastor Young relocated the congregation to the Southern Regional Technology & Recreation Complex located at 7007 Bock Rd. in Ft. Washington, Maryland to pursue further growth of the church. Since that time the congregation has grown in spirit and in number they move closer to the goal of purchasing a church edifice, serving the community, spreading the word of God and saving souls for Christ.

Pastoral Leadership

Rev. Harrison E Benton Jr.	1996 - 2014
Rev. Anthony R. Young *	2014 - Present

Our Ministries

Youth Gathering – 2nd & 4th Fridays

Young Adult Ministry – 3rd Fridays

Tutoring and Mentoring Ministry

Toastmasters Training

Care & Comfort Ministry

Women’s Fellowship – 1st Fridays

Missionary Society

Perfected Praise Liturgical Dancers

Men’s Ministry

Media and Technology Ministry

Ushers Ministry

Intercessory Prayer

Music Ministry

**For a description of these ministries go to:
www.newcreationamec.org**

Class Leaders

Among the lay officials of the church, the Class Leader is one of the most important persons in the traditions of Methodism. They work to build a connectional, spirit-filled relationship between the Pastor and every member of the church. The church is divided into classes, which may consist of up to 12 members and a Class Leader. The Class Leader prevents the member from being obscure or lost in the crowd. There is constant contact between class leaders and class members through telephone calls, visits, and cards sent by leaders on special occasions.

Class Leaders assist the pastor in maintaining contact with the ongoing life experiences of church members. These individuals are to help you as you grow in the strength of our Lord and Savior and support you in your discipleship.

Your Class Leader is:

You may contact your Class Leader on:

If you have any questions, please contact your Class Leader or the Pastor.

References

Doctrine and Discipline of the African Methodist Episcopal Church
Know Your Church Manual: The African Methodist Episcopal
Church

The S.A.T. Manual on African Methodism by Gregory Ingram

www.ame-church.com

www.2ndamec.org

www.capitoldistrictonline.org

www.wayofchrist.org

www.the-christian-recorder.org

The Holy Bible

USEFUL INFORMATION

Mailing Address: P.O. BOX #441481,

Ft. Wash, MD 20749-1481

Church Phone: 301-744-0386

Email: Office@newcreationamec.org

Pastor: Pastor@newcreationamec.org

TITHING

ELECTRONIC GIVING

1. CHURCH WEBSITE: <http://my.simplegive.com/dl/?uid=new9700269t7>
2. CASH APP: [https://cash.me/\\$NCGive](https://cash.me/$NCGive)
3. GIVELIFY: Type in <http://www.givelify.com> and select New Creation AMEC

CHECK/CASH GIVING

4. MAILING ADDRESS: New Creation AME Church, P.O. Box 441481
Fort Washington, MD 20749-1481

****Please remember, if you are paying by check or money order**
please make them payable to: NEW CREATION AME CHURCH**

Notes

(C) New Creation AME Church May 21, 2014
www.newcreationamec.org