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VOL. 19 NO.12

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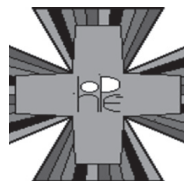
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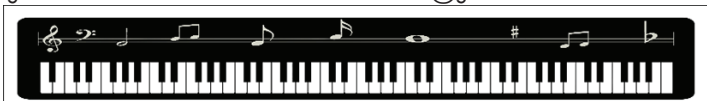
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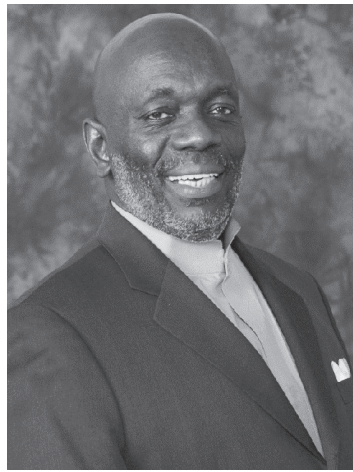
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"The LEADER'S EDGE" by drmichaelbell

A high percentage of churches spend a lot of time, resources and energy developing a membership process, but no time developing a discipleship process. Therefore, they're good at making members but are weak when it comes to making disciples. Scores of churches have conceptualized a seamless membership process. There are welcome classes, orientations, coffee meetups and a well-organized introduction to church life. Resources are poured into making sure new members feel at home. But what happens after the new member class is over? Too often, the journey stalls. The bridge from membership to discipleship is left unfinished.



You and I know that the most basic assignment of any church is to make disciples. This goes back to The Great Commission where Jesus mandates "As you go, make disciples." Now, while getting folk to walk up the aisle is tough enough, the work of assisting someone to take the next step and move from membership to following Christ in a meaningful way is even more challenging. In fact, if your congregation has no intentional means offered to assist in the move from church membership to discipleship, then you're more likely to make church members than followers of Jesus Christ.

As a pastor, church staff person or a ministry lay leader you know there is a difference between a church member and a disciple. In fact, one of the aims of this month's column is to look at the difference between the two. After all, unless we know the difference between the two, we can't know how to move from one to the other.

Simply put, a GOOD church member attends regularly, serves in a ministry, tithes faithfully and may even hold a leadership position. But a disciple moves beyond attendance and into transformation. A disciple embraces spiritual disciplines, aligns himself or herself with the purposes of God and cultivates a passion for God's mission beyond the church walls. A church member listens to sermons; a disciple lives out their faith. A church member participates; a disciple produces. This distinction is not to diminish the role of membership but to challenge the church to elevate its mission. When a church is content with filling pews rather than growing disciples, it settles for addition rather than multiplication.

Of course, churches understand this conceptually, but as leaders we devolve into the comfort of routines and euphemisms that make it easier to dumb down what it means to live out Christ's values. We measure what is easiest to measure, primarily attendance, which turns out to be a poor corollary to actual discipleship. So, in measuring the wrong things, we end up focusing on the wrong things. We become focused on keeping our members satisfied, rather than pushing them out of their comfort zones so they might grow. We encourage them to be involved in church activities rather than sending them into the community to do needed ministry. We assume the primary responsibility for every step of their growth, rather than equipping them to take initiative for their own spiritual progress.

A church committed to discipleship over membership doesn't just ask, "How many joined?" but "How many are growing?" It doesn't celebrate only the size of the congregation but the depth of the membership's growth in Christlikeness. When a church shifts from simply gathering people to actually growing them, it fulfills its true purpose.

The question remains: "Are we making members, or are we making disciples?" The answer determines not just the success of a church program, but the fulfillment of Christ's mission itself.

drmichaelbell is Senior Pastor-Resident Theologian of Greater St. Stephen First Church FtW, a seminary adjunct professor and a certified Life Coach. He conducts leadership seminars and conferences across the country. He is the author of "Finding God in Hard Places" and is a contributor to the book "Justice Looks Like."

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Speak Life Thought

with Dr. Yolanda G. Butler

A Loving Way of Life

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them." (John 18:5)

Having been in ministry for over four decades, there is an aspect that is not always easy to deal with and that is loving beyond betrayal. The word "betrayal" means the act of deliberate disloyalty. Betrayal destroys someone's trust and often involves lying among other negative behaviors. It can cause emotional scars and destroy relationships. It can foster seeds of resentment, discord, rejection, and abandonment, to name a few. The after-effects of betrayal can cause one to shut down, shut people out, and the number one response of the betrayed—"TRUST NO ONE!"

We see betrayal demonstrated in the life of Jesus as He stood there on the bloody cross in agony after being brutally beaten, wounded, and afflicted. The Bible says, "[but] for the joy that was set before Him, He endured the cross, despised the shame," and finished His assignment all for the sake of love (see Heb.

12:2). Although he was abandoned by His followers, falsely accused in court, and denied by Peter who vowed total allegiance no matter the adversity, He died for love so that we could be loved.

Loving someone after they have lied to you, deceived you, and taken advantage of you is NOT easy. It is NOT something you can do on your own. In some cases, spiritual counsel and therapy are needed to help you navigate through deep-seated wounds and hurts that have damaged trust. As you begin to heal emotionally and learn how to trust by establishing safe boundaries, the next level is to learn how to love beyond the betrayal. This is possible only by embracing the Father's love. This is the supernatural ability to love despite the betrayal, the wrong, the ugliness, or the unwavering callous heart of the betrayer.

Jeremiah 31:3 says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: Therefore with lovingkindness have I drawn thee." The Father's love goes beyond human love because it is unconditional and without ill motive. This is the love His Word tells us to live



out by the indwelling power of the fruit of the spirit, the character of the Father. As you dig out the bad roots of betrayal in your hearts, you make room for the Father's love to abound. Romans 5:5 says, "For we know how dearly God loves us, because He has given us the Holy Spirit to fill our hearts with His love." It is only by His love that we are able to love beyond betrayal.

So dear hearts, be determined to love beyond the betrayal by allowing Holy Spirit to fill your heart with the Father's love.

Dr. Yolanda G. Butler is Co-Pastor and Church Administrator of Praise Center Community Church, where her husband Bishop Donald H. Butler is the Senior Pastor. She is an intercessor, evangelist, mentor, and published author. Follow her on Twitter, Facebook, Instagram and www.firstladybutlerministries.net.

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Downtown Fort Worth march honors civil rights legends MLK, Judge L. Clifford Davis

by David Moreno / Originally published by the Fort Worth Report

The sounds of school marching bands and hundreds of stomping feet filled the streets of downtown Fort Worth as Tarrant County residents honored the legacy of civil rights legend Martin Luther King Jr. just under a month after the holiday that bears his name.

The annual holiday parade, hosted by the Greater Fort Worth MLK Holiday Committee, returned for its 40th anniversary to remember the living hope of King's Dream. Cold weather delayed the parade from Jan. 20 to Feb. 17.

"Dr. King had a dream and the only way we make that dream a reality more and more every single day is if we stand up to do our part and make sure justice really is for all," Fort Worth Police Chief Neil Noakes said during the rally at Sundance Square.

This year's parade also came with a special honor for L. Clifford Davis, a Fort Worth judge, attorney and civil rights leader who died Feb. 15 at the age of 100.



Davis spent his lifetime advocating for fairness and stood at the forefront of desegregation of pub-

lic schools. In Fort Worth, Davis represented five Black students who were barred from attending Mansfield High School in 1955. They sued Mansfield ISD and won in 1956.

When Davis' clients attempted to enter the school, they were met by a mob. Eventually Mansfield ISD and Fort Worth ISD integrated, largely because of lawsuits and pressure from Davis. He would continue to break down barriers throughout his career, becoming the first appointed Black judge to preside over a Tarrant County district court in 1983.

"We lost a giant in this community," Glenn Lewis, chair of the board of trustees at Texas Wesleyan University, said. "This community will be strongly grateful to God for leaving him to us and allowing him to stay, work and live among us for such a long and productive period."

For Arlington resident Brittoni Wordlaw, the annual parade and rally has become a "fun tradition" for her and her children to enjoy no matter the weather. She sees it as an opportunity to educate her family about civil rights history.

"The kids love seeing the floats. It's important to support all the organizations that organize it and MLK's life work of pushing forward the cause," she said. "I want them to understand what's happening outside and to live by example."

Although it's common for car clubs, school bands and floats to parade through the streets of downtown Fort Worth, it hasn't



always been that way, committee chair Krista Boyce Daniels previously told the Report.

The earliest days of honoring King's life in Fort Worth involved a silent march. In October 1959, King visited the city in the midst of segregation. He was greeted by various Black community leaders and discussed what could be done about the city's civil unrest, Daniels said.

Daniels' late husband, Weldon G. Daniels, a former pastor emeritus at Pilgrim Valley Missionary Baptist Church, formed the Fort Worth MLK holiday committee in 1985 with several other community members.

The Fort Worth observance has changed throughout the years as a way to keep the youth engaged, but it remains important to remind younger generations of the parade's origins, Daniels previously told the Report.

"I still keep them informed that, yes, you can dance, yes, you can have your vehicles, yes, you can have your floats. ... But in the back of your mind, always remember why he stood (and) what he stood for," she said.

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4 Reasons why it's critical to teach black history

Janeane Davis

Black history is still important and should be taught to all students, not just African-American students. Students are taught mathematics, science and American history because it is important. Black history, which focuses on the contributions that African Americans made in the past and continue to make, is also important and should be taught in schools.

When students are educated not to respect or appreciate the fact that African Americans have always made good and valuable contributions to society in the United States, they are taught not to respect and appreciate the African Americans currently living in the United States. The end result is insensitivity, distrust and a disdain for treating other people, particularly African Americans and other students of color as they should be treated.

There are four big reasons why black history is important and should still be taught in the United States.

Racism is still alive and well in America.

It is not possible to live in America without seeing incidents of racism every day. One can see incidents on the news when unarmed African Americans are shot in the back and killed by police, while heavily-armed white Americans are permitted to take over federal land and buildings unmolested by state or federal police authorities. It can be seen in high schools across the nation when white high school girls think it is cute or fun to arrange their shirts to say the "N word" and pose for photographs.

It can be seen when African Americans are told that the reason they don't get nominated for Oscars is because they don't have the talent while ignoring the fact that they are not given the opportunity to work and their movies are not watched by those voting for the awards. It can be seen by the unequal treatment blacks and whites receive in the crimes they are charged with and the sentences they are given once charged.

Teaching black history is a "two-for"

When the children learn these lessons at school, they go home and share what they learn with their parents. This benefits society as a whole because it means that the issue of race will be talked about in more homes across the United States. Conversations about race are important because things cannot change and get better without conversations. Most parents have had the experience of children rushing home from school and excitedly sharing what was learned that day. This is how many parents learn about scientific discoveries and new ways to do mathematics. This means that the parents learn or are exposed to the information their children learn in school.

The same things happen when children are taught black history in school. When students learn that African Americans have contributed positively to society, education, science, art, law and medicine, it gives them an appreciation for African Americans currently living in the United States. When children study black history in school, they and their parents are both exposed to the fact that African Americans don't just take from the United States, but also give and give good, wonderful and necessary things. Black history teaches students and their parents by teaching them about the contributions of African Americans to the United States.

There is more to African Americans than the negative stories and stereotypes seen on television, movies and the news

There are still places in the United States where students can go their entire educational careers without ever interacting with African Americans. In many places in the United States, neighborhoods, schools and towns are heavily segregated. Often, this segregation is the result of economics, history, culture and tradition. This means that school students have no personal experience to counter the negative messages they hear about African Americans. If all that children are ever taught about Afri-



can Americans is what they see on television, in movies and on the news, they will have a skewed and negative view of African Americans, which will impact how they treat African Americans and how they view the treatment of African Americans.

It is the job of schools to teach children both factually correct information and how to think for themselves. Black history is needed to give students both the correct facts about African Americans and to teach them to think properly about the contributions of African Americans both historically and currently. Teaching black history in schools helps students who have little or no interaction with African Americans to develop an accurate understanding of African Americans in the United States.

Lack of cultural appreciation leads to xenophobia both in the United States and around the world.

When students are taught black history in school, they get an understanding of many different types people. In many cases, they will see similarities between African Americans and people of other races. Additionally, they will learn that there are some cultural differences between African Americans and people of other races.

This is a good thing. The similarities will show that African Americans are not to be feared, shunned or avoided. It is good to learn about cultural differences because it will show that, just as siblings have differences but are still part of the same family, African Americans are part of the United States. When students are taught that African Americans who live in their country are somehow strange, should be feared and not as valuable as other races, it is easy for those students to be afraid of people of other races living in countries around the world. This attitude can lead to misunderstanding, xenophobia and even war. Learning about black history fosters cultural appreciation and fights against xenophobia.

Learning about black history is good for all students, not just African American students. It helps end racism; it helps students and parents; it gives a full and honest view of African Americans and it helps fight xenophobic views. These things benefit all students and makes schools a place where all children can feel valued, appreciated and safe. This is extremely important because educators know, and have known for many years, that it is hard for children to learn when they feel undervalued, unimportant and unsafe. Teaching black history benefits students — not just during black history month, but all year long.

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Theme: "To Everything There Is A Season" (Eccl 3:1)

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5:00 pm	City Wide Brotherhood Meeting
Saturday, March 8th, 3 – 5 pm	Our Boys To Men Looking To The Future
Saturday, March 8th, 5 – 6 p.m.	Men's Game Day Fellowship
Saturday, March 15th, 3:01 pm	Old Fashion Musical (wear your overalls/jeans)
Wed -Fri, March 19th – 21st, 7pm	Church Revival
Saturday, March 22nd, 4pm	Old Fashion Fish Fry
Sunday, March 23rd, 10:45 am	Brotherhood Annual Men's Day Program

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 Sunday Morning Worship.....10:45am
 Wednesday Intercessory Prayer.....6:30pm
 Wed. Bible Study (Classes for all ages).....7:15pm

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 www.newbreedchristian.com

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Worship Services
 SUNDAYS MORNING.....10:00 AM
 WEDNESDAY NIGHT LIVE.....7:00 pm

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ED JUSTICE (Senior Pastor - CCMBC)
 5200 David Strickland Rd. Ft Worth, TX. 76119
 817-330-3774
 eddukejjustice@sbcglobal.net

Sunday School.....9AM
 Worship Service.....10:00AM
 Wednesday Prayer.....6:30PM
 Bible Study (Wed).....7:00PM

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 4505 Foad St. Fort Worth, TX 76119
 817.536.2936
 Email: genesisunitybc01@att.net

WORSHIP & STUDY SERVICES
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 Morning Worship...10:30 AM
 Bible Study (Sun).....5:00 PM
 Youth Classes.....Saturday

DR. RICHARD L. MONTGOMERY, Pastor

INSPIRING HIGHER PURPOSE MINISTRIES
 4912 Lancaster Ft. Worth, TX 76103
 Church: 817.420.6350 817.225.5554

Sunday School 9:00am - 9:45am
 Sunday Service 10:15am - 12:30pm
 Wednesday Bible Study 7:00 pm
 Prayer Line 8:00am - 1:00pm
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 Church: 817.923.9761
 Pastor Study: 817.826.7208

SUNDAY SCHOOL.....9:45AM
 MORNING WORSHIP.....11:00AM
 WEDNESDAY (Prayer & Teacher's Meeting)7:00PM

REV. DONALD F. WILSON, JR.
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ST JOHN MBC TEMPLE OF PRAISE
PASTOR C.E. CUNNINGHAM
 3640 Avenue F
 Fort Worth, TX 76105

SERVICE TIMES
 SUNDAY SERVICE.....9:00 AM
 WEDN. NIGHT PRAYER...6:00 PM - 6:30 PM
 INTERACTIVE BIBLE STUDY
 6:30 PM - 7:30 PM

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 www.chimneyrockministries.net
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 (817) 720-6771

**Rev. Gilbert Tezeno,
 Senior Pastor**

Weekly Services
 Sunday School.....9:30 a.m.
 (Participation also available via Zoom)
 Sunday Morning Services.....11:00 a.m.
 Communion Service.....Monthly
 Bible Study (Wednesday via Conference Call).....7:00 p.m.

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SUNDAY SCHOOL.....8:30AM
 SUNDAY SERVICE TIME.....10:00AM
 WEDNESDAY BIBLE STUDY.....5:45PM

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SUNDAY SCHOOL9:15 am
 SUNDAY SERVICE.....10:30 am
 SUNDAY EVENING SERVICE.....4:00 pm
 (Every 2nd & 3rd Sunday)
 BIBLE STUDY (Wednesday).....7:00 pm
 PRAYER MEETING (Wednesday).....6:30 pm

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 4301 Miller Ave Ft Worth TX 76119
 817.534.8285.....Church
 817.534.8246.....Children Center

Children's & Sunday Morning Worship 10:00am

Pastor Nicholas Chove

Greater Eleazer Baptist Church
 5025 Sunshine Drive
 Fort Worth TX, 76105
 817 536-9237

Rev. Lawrence Barrett & Lady. Rebecca Barrett

Sunday School9:30am
 Morning Worship.....10:45am
 Wednesday Night Bible Study...7:00pm

JORDAN MISSIONARY BAPTIST CHURCH
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Pastor Sinclair J.O. ROYAL, II

SUNDAY SCHOOL.....9am
 SUNDAY SERVICE.....10:30am

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 Sunday Morning Worship.....10:45am
 Wednesday Bible Study (at the church).....12:00pm
 Wednesday Prayer Meeting.....6:30pm

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Rev. J. L. Hunt Jr., Pastor

Sunday School 9:30 A.M.
 Morning Worship Service 11:00 A.M.
 Wednesday Prayer Service & Bible Study 7:00 P.M.

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Leslie Court Baptist Church
 1412 E Cantey St | Ft Worth, TX 76104
 817-535-7800
 Email: LCBC@lesliecourt.org

Sunday School 9:00 am
 Morning Worship 11:00 am

Pastor Robintino Stewart Sr. and First Lady Elizabeth

Precious Cornerstone Missionary Baptist Church
 4916 Ramey Avenue Ft. Worth, TX 76105
 817.413.8771 Email: cornbapt02@aol.com

-- Service Times --
 SUNDAY SCHOOL 9:30 AM
 SUNDAY MORNING WORSHIP 10:30 AM
 WEDNESDAY PRAYER MEETING & BIBLE STUDY @ 7:00 PM

Mark S. Fitz, Pastor

West Mt. Moriah Baptist Church
 5325 Bonnell Street
 Fort Worth, TX 76107
 817-731-3502
 www.westmountmoriah.org

Dr. W.L.D. Campbell, Pastor

Sunday School - Sunday 9:00am
 Morning Worship - Sunday 10:05am
 Prayer Meeting - Wednesday 7:00pm

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 Hab. 2:1-4 Matt. 28:18-20

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 Sunday School.....9:45am
 Worship Service.....11:00am
 Wednesday Service.....7:30pm

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Ephesians 4:12

Greater New Hope Missionary Baptist Church
 3920 E. Rosedale Ft Worth, TX 76105
 817.534.0774
Reginald Andrews, Pastor/Teacher

Sunday Bible Study.....9:30 a.m.
 Sunday Worship10:30 a.m.
 Wednesday Bible Study.....7:15 p.m.

"O come, let us worship and bow down: let us kneel before the LORD our maker."

Meadowbrook First Baptist Church
"Compel them to come in"
 6600 Ellis Road Ft. Worth, TX 76112
 817.457.4362 mfbchurch@netzero.com
 Website: meadowbrookfirstbaptist.com

SUNDAY SCHOOL 9:45AM
 MORNING WORSHIP 11:00AM
 WEDN BIBLE STUDY 7:00PM

DR. C. L. PERKINS. PASTOR

SAMARIA Baptist Church
 4000 E. Berry St.
 Fort Worth, TX 76105
 Phone: 817-536-6421

PASTOR WILLIAM MCKINLEY JACKSON

Sunday School.....9:30 am
 Sunday Morning Worship.....10:30 am
 Wednesday Prayer.....6:00 pm
 Wednesday Bible Study.....7:00 pm

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REV. K.L. HAWKINS, Pastor

SUNDAY SCHOOL.....9:00 a.m.
 MORNING WORSHIP.....10:30 a.m.
 EVERY WEDNESDAY - BIBLE STUDY.....6:30 p.m.
 1ST, 4TH, 5TH WEDNESDAY - PRAYER SERVICE.....7:30 p.m.
 EVERY WEDNESDAY - YOUTH MEETINGS.....7:30 p.m.
 2ND & 3RD WEDNESDAY - SMALL GROUPS.....7:30 p.m.
 3RD SATURDAYS - EVANGELISM.....10:30 a.m.

The Black Church in Contemporary American Politics

Adapted from an article by: Leah Daughtry

The Black Church has long served as a central locus of education and engagement for the Black community, be that spiritual, social, or political. That role continues today, with the Black Church using its mandate as a moral authority to interpret and fulfill its role as priest, pastor, and prophet for the people it serves and for the larger American society.

Certainly, as priest and pastor, the Black Church tends to the spiritual and personal needs of its congregants through traditional worship activities and by addressing social and community needs via a variety of mechanisms. Case in point: While churches may run food pantries and serve meals to the hungry, the Black Church also understands its responsibility to include advocating for policy and programs that, for example, eradicate food deserts, eliminate hunger, provide resources, and address disparities in consistent access to healthy food options. The same can be said about other issues that affect the people's well-being: education, poverty, health care, climate change, etc. While ensuring equity and fairness on any of these issues is key to the achievement of the American dream, they are—for the Black Church—a theological mandate that speaks to the way in which God's people are valued and treated.

Besides priest and pastor, the Black Church also serves as prophet to the church and to the nation. In this role, it critiques society from a biblical perspective which places God on the side of the oppressed, exploited, and impoverished. For the Black Church, "speaking truth to power" often takes form in action that exceeds the verbal, making its faith concrete and tangible through "praying with our legs."

In the arena of electoral politics, the Black Church is a conduit for information and education, ensuring community awareness of how government and civic institutions operate, the issues under discussion, and ways in which the community can participate in the electoral process,

ultimately supporting community members in exercising their civic duties. This might include hosting issue or candidate forums; providing information on where people can register to vote; organizing "Souls to the Polls" initiatives, where congregations and community members go to the polls together; among other initiatives.

In keeping with its legacy as a training place for future leaders, the Black Church has seen many of its members elected to public office. First was U.S. Senator Hiram Revels elected in 1868. Many others followed in his footsteps, including those currently serving: U.S. Representatives Cori Bush and Emmanuel Cleaver, and U.S. Senator Raphael Warnock.

As well, Black Church leaders have created non-church organizations to support issue advocacy, civic engagement, and, in some cases, specific candidates.

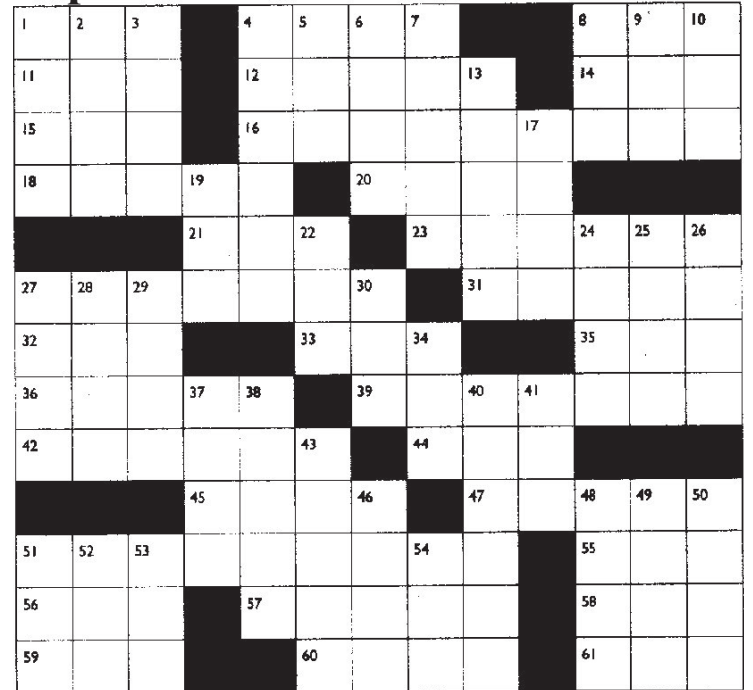
These roles taken together, the Black Church has an outsized role in the American body politic. It spurs those in its realm of influence to be informed about the issues that impact their community, to petition their government, and to take seriously the responsibilities of faithful citizenship.

When those whom it influences are spurred to action, public policy, government systems, and even election results are affected in ways that transcend the bounds of buildings and denominations and shape every part of our nation.

The Black Church is uniquely positioned to do this, because it is the only institution totally owned and controlled by the Black community, giving it the freedom to act and to move and to speak in the best interests of its communities. But further, and more importantly, the Black Church pursues this path because its deeply held faith and values demand, indeed, require it. Because of this, the Black Church is and remains a potent force that must be recognized and engaged in every specter of American society, including the political.

BIBLE CROSSWORD PUZZLE

Topic: AT THE RIGHT TIME



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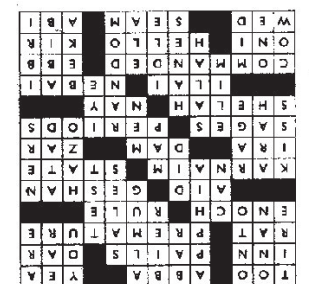
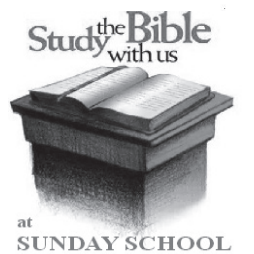
- 1 Also
- 4 "We cry, _____, Father" (Rom. 8:15, KJV)
- 8 Affirmative rallying cry
- 11 Rahab's business (Josh. 2:1)
- 12 Buckets
- 14 Paddle
- 15 Large rodent
- 16 Untimely
- 18 Father of Methuselah (Gen. 5:21)
- 20 Govern
- 21 Help
- 23 Son of Japheth (1 Chron. 2:47)
- 27 Ashteroth-_____, city of the Rephaim (Gen. 14:5)
- 31 Condition
- 32 David's chaplain (2 Sam. 20:26)
- 33 "It is water over the _____" (Eccles. 1:15)
- 35 Brook _____ (Num. 21:12)
- 36 Venerable wise persons
- 39 Monthly cycles
- 42 Son of Judah (Gen. 38:11)
- 44 And moreover (1 Cor. 12:22, KJV)
- 45 One of David's famous warriors (1 Chron. 11:29)
- 47 Political leader signing Nehemiah's covenant (Neh. 10:19)
- 51 Ordered
- 55 Diminish

- 56 Ben-____ ("Son of my sorrow"; Gen. 35:18)
- 57 Greeting call
- 58 City of Syria (2 Kings 16:9)
- 59 Married
- 60 Joint
- 61 Mother of Hezekiah (2 Kings 18:2)

DOWN

- 1 Become weary
- 2 Tamar's second husband (Gen. 38:8)
- 3 Upon
- 4 Christian woman in Colosse (Philem. 1:2)
- 5 Jewish sorcerer, _____ Jesus (Acts 13:6)
- 6 Coffin (2 Sam. 3:31)
- 7 Cypress or sandalwood (1 Kings 10:12, KJV)
- 8 Direct address
- 9 Cereal head
- 10 Currently
- 13 Revenues from goods
- 17 Submit to proof
- 19 Be able
- 22 Accomplished
- 24 Son of Milcah and Nahor (Gen. 22:22)
- 25 Not much: 2 wds. (Gen. 50:10)
- 26 Belonging to Abner's father (1 Sam. 14:50)

- 27 Touch with lips
- 28 Son of Ulla (1 Chron. 7:39)
- 29 Violent anger
- 30 Diagram
- 34 Most troops
- 37 Campsite with 12 springs (Exod. 15:27)
- 38 Son of Arphaxad (Gen. 10:24, KJV)
- 40 Indiscriminate
- 41 _____ abarim, wilderness site (Num. 21:11)
- 43 City in Egypt (Isa. 30:4)
- 46 Frivolous
- 48 _____ h coin (half a shekel, Exod. 38:26, KJV)
- 49 Baby's eating attire: 2 wds. (Ezek. 3:14)
- 50 Brother of Zaccur (1 Chron. 24:26)
- 51 Calf
- 52 A single
- 53 In the center of
- 54 Shimei's father (1 Kings 4:18)



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Evang. Sharon Ford-Turner, Pastor

e-mail: sharonmasonfordturner@gmail.com

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In-Person & Conference

Call Services

9amSunday School

10am....Worship Service

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Love in Action:

11:30 am 1st Sunday ...Village Creek

Nursing Homes Ministry following

Pandemic guidelines.

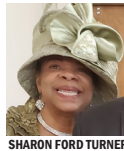
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Mon-Sat. 6:00 am Intercessory Prayer



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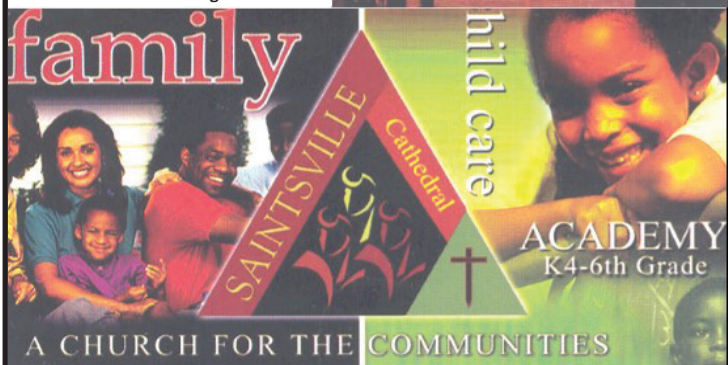
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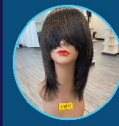
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