



Welcome from Pastor Johnson

What a joy it is to welcome you to Sweet Magnolia on this Sunday! Our doors are wide open to people from all backgrounds, regardless of where they are on their spiritual journey. Together, we're striving to become the kind of church described in the Bible, where there's relevant teaching, heart-felt worship, honest friendships, constant prayer, and compassionate care for those in need. In short, we'd like to have the kind of contagious Christianity that can influence and encourage the entire community, one life at a time.

Kingdom Business is not about going to a church building - it's all about building the Church in You!

So whether you're a spiritual seeker who's just starting to ask questions about God, or a committed Christian who wants to sink the roots of your faith even deeper, you can find a home here at Sweet Magnolia!



Culturally Conscious
Spiritually Empowered
Socially Relevant
Holistically Saving Ourselves!

Established in 1914, the "Sweet" Magnolia Missionary Baptist Church has stood as a physical representation of the hope and determination of the African American spirit in Bulloch County. Seeking a better life for their families, the founders left Louisville and rolled their church on logs. Then and now the Church has served the community as a Meeting Hall and Spiritual Anchor.



MAGNOLIA
Missionary Baptist Church

SUNDAY WORSHIP SERVICES

September 1, 2019

Rev. Dr. Francys Johnson, Senior Minister

720 Magnolia Church Road · P.O. Box 1982 · Statesboro, Georgia 30461

Phone: 912.225.3151 · Fax: 888.360.6516 · Email: info@magnoliabaptistchurch.online

"Celebrating 105 Years as a Progressive Witness in Statesboro"

www.magnoliabaptistchurch.online

MARKING TIME

THE CALM by S. Ross Browne



THE CALM depicts two sacred women and one sacred child before the upheaval of their lives, as they are soon forced to leave their homeland for unfathomably distant shores once as cargo.

The sentry in the foreground is alerted to the turmoil that will soon befall the trio, as they are soon to be forced to leave all they know and understand behind, and rely on the lessons of their lives up to that day, to live on in a world not of their choosing.

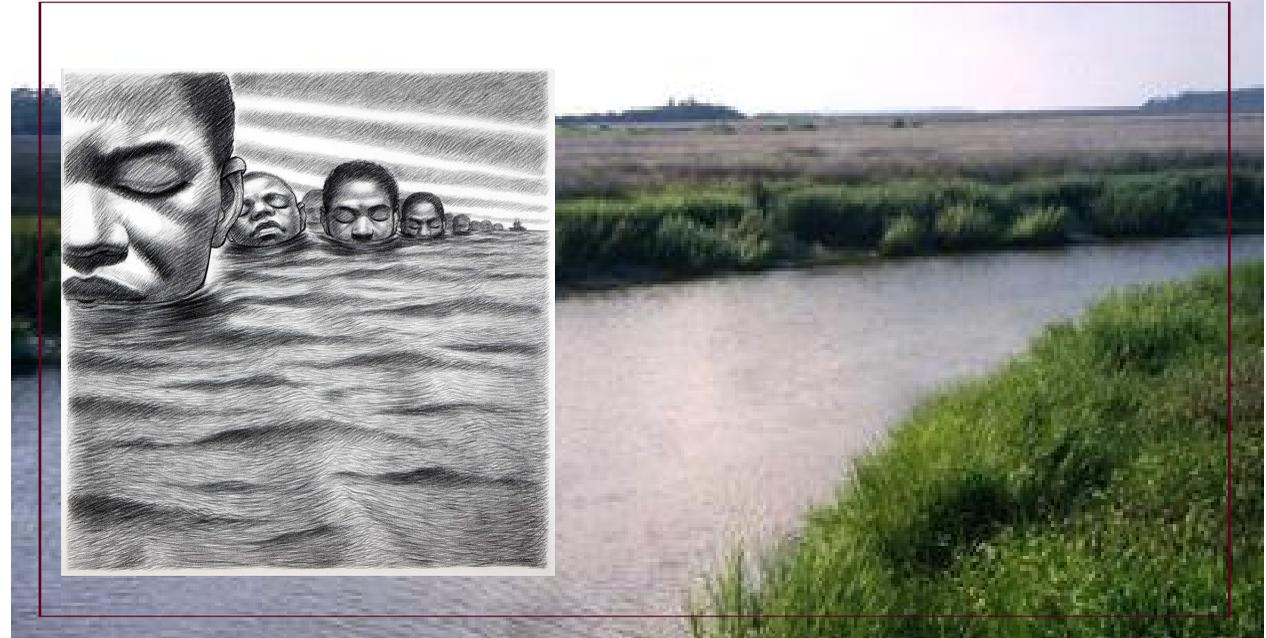
The Calm resonates with a foreboding only witnessed from the point of view of the kinetic energy coined in the phrase, “The calm before the storm” — an impending storm that embodies the prescience of upheaval.

*“My humanity is bound up in yours,
for we can only be human together.”*

Desmond Tutu

MARKING TIME

...And Before I be a Slave I'll be Buried in My Grave



The stories of resistance by African people are worth being told. Take that of ‘The Igbo Landing’. The Igbo Landing is a historic site at Dunbar Creek on St. Simons Island, Glynn County, Georgia. It is the site of one of the largest mass suicides of enslaved people in history.

Historians say Igbo captives from modern-day Nigeria, purchased for an average of \$100 each by slave merchants John Couper and Thomas Spalding, arrived in Savannah, Georgia, on the slave ship the *Wanderer* in 1803.

The chained slaves were then reloaded and packed under the deck of a coastal vessel, the *York*, which would take them to St. Simons where they were to be resold. During the voyage, approximately 75 Igbo slaves rose in rebellion. They drowned their captors and caused the grounding of the ship in Dunbar Creek. The Igbo were known by planters and slave owners of the American South to be fiercely independent and more resistant to chattel slavery.

Led by their chief, the Africans then marched ashore, singing. At their chief's direction, they walked into the marshy waters of Dunbar Creek, committing mass suicide.

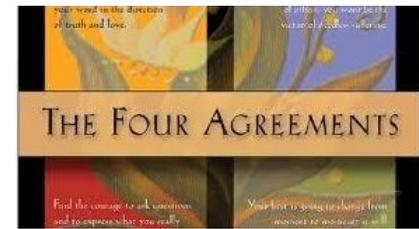
Marking Time is this Church's yearlong tribute to 400 years of the creative industry of a people who were kidnapped and brought unwillingly to these shores and who, with resolute African spirit, fought for human dignity and equality.

MONTHLY ACTIVITIES

GET INVOLVED WITH YOUR CHURCH

Regularly Scheduled Activities

Services	Day	Time
Sunday School	Every 1st, 2nd and the 3rd Sunday	9:00 am
Worship Service	Every 1st, 2nd and the 3rd Sunday	10:00 am
Prayer Line (1.712.775.7200 use code 1065315#)	Every Wednesday	6:30 am
Academic Enrichment	Every Wednesday	5:30 pm
Bible Study	Every Wednesday	6:30 pm
Choir Rehearsal	Saturdays before 1st Sunday	10:00 am



A Meeting of Mind towards Freedom

Wednesday Evenings at 6:30 pm

Book will be available for \$10



WAYS TO GIVE

Text "Blessed" to 912.274.8804



Give in Church



Give by Phone



Give Online



Text to Give

www.magnoliabaptistchurch.online

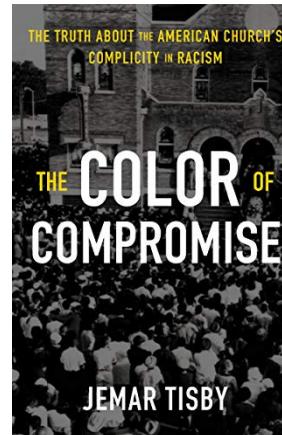
SERMON NOTES

SERMON TOPIC _____

Scripture References _____

Supporting Scripture References _____

Questions to follow up in Private Study:



An acclaimed, timely narrative of how people of faith have historically--up to the present day--worked against racial justice. And a call for urgent action by all Christians today in response.

The Color of Compromise is both enlightening and compelling, telling a history we either ignore or just don't know. Equal parts painful and inspirational, it details how the American church has helped create and maintain racist ideas and practices. You will be guided in thinking through concrete solutions for improved race relations and a racially inclusive church.

ORDER OF SERVICE

Twelfth Sunday after Pentecost

SUNDAY SCHOOL.....Deacon Johnny Tremble, Teacher

PRELUDE.....Min. Brandon Thompson and the Ministry Band
Gospel Medley of Traditional Songs

WELCOME AND ANNOUNCEMENTS

DEVOTIONAL SERVICE.....Deacons Ministry

CALL TO WORSHIP.....Rev. Dr. Francys Johnson, Senior Pastor
2 Corinthians 3:3; Spirit of the Living God, Fall fresh on me

*Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host; Praise
Father, Son, and Holy Ghost!*

SERVICE OF LIGHTS AND MARKING OF TIME

God in your goodness you pour out on all your people. Make us bold in asking, thankful in receiving, tireless in seeking, and joyful in finding, that we may always proclaim your coming kingdom and do your will on earth as in heaven. Amen.

READING FOR THIS SUNDAY FROM THE NEW TESTAMENT

Luke 14:1, 7-14

Guide us in the path of discipleship, so that, as you have blessed us, we may be a blessing for others, bringing the promise of the kingdom nearby our words and deeds. Amen.

*Other Readings: Jeremiah 2:4-13 and Psalm 81:1, 10-16 • Proverbs 25:6-7 and
Psalm 112 • Hebrews 13:1-8, 15-16 • Luke 14:1, 7-14*

A LITANY REFLECTING ON 400 YEARS ON INJUSTICE



SUNDAY SERVICES

1ST, 2ND & 3RD SUNDAY MORNING WORSHIP 10:00 AM | SUNDAY SCHOOL - 9:00 AM

CONGREGATIONAL RESPONSE.....*Let The Words of My Mouth as inspired by Psalm 19:14
and The Lord's Prayer in Concert*

OFFERING.....Deacons Ministry

*I am consistent Tither, a Bountiful Sower, and a Cheerful Giver.
I have confessed my sins; therefore GOD rebukes the Devourer for my Sake,
and GOD makes all Grace abound toward me! MAL 3:1-11 & II COR. 9:5-8*

HYMN OF PREPARATION

THE PREACHED WORD.....Rev. Dr. Francys Johnson, Senior Pastor

BENEDICTION AND BLESSING.....Rev. Dr. Francys Johnson

*Col. 3:16-17 - Let the word of Christ dwell in you richly, teaching
and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs,
with thankfulness in your hearts to God. And whatever you do, in word or deed,
do everything in the name of the Lord Jesus, giving thanks to God the Father through him.*

POSTLUDE



*Tap into the WiFi Network by using
the password "Jesusislord"*

RESPONSIVE READING

For All to be Free

LEADER: God yearns for all to be free. It is far beyond time we reckon with America's Original Sin, slavery. And so today let us join together as our Church pays tribute to 400 years of the creative industry of a people who were kidnapped and brought unwillingly to these shores and who, with resolute African spirit, fought for human dignity and equality.

RESPONSE: *God, we praise you. We ask for your help as we work for the full humanity of all people. Jesus our Lord became fully human. He experienced suffering in solidarity with the oppressed.*

LEADER: Even today, when we use systems, economics, and laws to oppress one another, Christ stands with the oppressed and proclaims release to the captives.

RESPONSE: *Holy Spirit, teach us to love our neighbor in word and action.*

LEADER: *As we continue our worship, may the Holy Spirit open us up to our history and the pain of our people today. The Lord Be with You.*

ALL: *And also with you.*



OUR VISION – *Mount Moriah will utilize all our resources to provide a Christ-centered setting where people in this community can be redeemed to a personal relationship with Christ, reconciled to God and his people, restored to wholeness, to well-being, and revived for a full life involved in service to others. At Mount Moriah you can be redeemed, reconciled, restored, and revived.*

MARKING TIME

400 YEARS: 1619-2019



This past week, the world marks 400th Commemoration of the arrival of the first African men and women held as slaves at Point Comfort, present-day Fort Monroe, in Hampton, Virginia. Some of the Africans became part of the Jamestown Settlement in Virginia, the cornerstone of this nation. Forced migration of Africans to the Virginia colony in 1619 reminds us that they came before the Mayflower (1620).

Our Church pays tribute to 400 years of the creative industry of a people who were kidnapped and brought unwillingly to these shores and who, with resolute African spirit, fought for human dignity and equality.

Today, the Bell of this Church will toll during Worship to mark in solemnity this important time. How much do you know about American Slavery? *Take test at www.mountmoriahbaptistchurch.online.*

MARKING TIME

“20 and odd” Africans



*There is not a man beneath the canopy of Heaven
who does not know that slavery is wrong for him. -Frederick Douglass*

We know that they were not the first Africans on the continents of North and South America. Africans had been crossing the Atlantic since Before the Common Era (BCE). **On August 25, 1619, the first ship carrying enslaved Africans to English occupied North America landed at Point Comfort (today's Fort Monroe) in Hampton, Virginia.** From that perilous landing, their presence has had a profound impact on the cultural manifest of America's past, yet their descendants remain subject to socioeconomic and political disparities today.

The first Africans did not land at Ellis Island, Plymouth Rock, or Jamestown Island, but landed as human cargo that had been captured on the high seas during the transatlantic slave trade. The English privateer ship the White Lion, with aid of another privateer the Treasurer, attacked the Spanish slave ship São João Bautista or San Juan Bautista in a fierce battle in the Bay of Campeche in the Gulf of Mexico. The White Lion continued on to land at Point Comfort carrying the captured and documented “20 and odd” Africans from the San Juan Bautista seeking to trade for provisions.

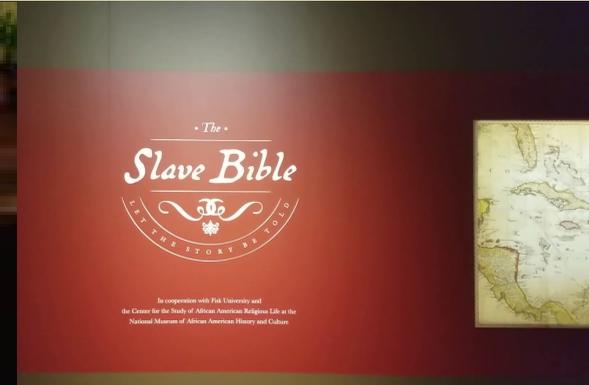
This first generation of enslaved Africans brought to Virginia were captured from the villages of Ndongo, Congo, and Kabasa in the Angola region of Africa and were skilled farmers, herders, blacksmiths, and artisans. They had the perfect skill set needed for the colonies to survive. Along with their culture, language, and beliefs, they also brought many ideas and innovations including food production, crop cultivation, music, and dance. It was their unbridled spirit and labor that helped build the United States.

For generations, Africans and their descendants would toil to survive the evils of slavery. Facing civil unrest, physical attacks, and other atrocities, they endured a long march to become legal citizens of the United States. Those first “20 and odd” Africans marked the beginning of 246 years of slavery in the United States.

Two Africans who arrived on the White Lion in 1619 at Point Comfort were Antoney and Isabella. In January 1625, according to the Virginia census Isabella, Antoney and their son William were living in Hampton in the home of Captain William Tucker, the commander of Fort Algernourne. Their son William is the first documented African child born in English North America. He was baptized on January 4, 1624.

MARKING TIME

Know Your Bible



*“I did then what I knew how to do.
Now that I know better, I do better.”
Maya Angelou*

When slavery was legal, its proponents often justified it with the Bible; specifically, a verse that tells servants to obey their masters. There were also a lot of verses that abolitionists could and did use to argue against slavery. But you wouldn't find those in the heavily-redacted “Slave Bible.”

90% of Old Testament is missing, and only about half of the New Testament remains. The reason? So that the enslaved Africans in the Caribbean islands of Jamaica, Barbados and Antigua couldn't read or be read anything that might incite them to rebel.

The Slave Bible was actually titled Parts of the Holy Bible, selected for the use of the Negro Slaves, in the British West-India Islands. British planters in the Caribbean had long been weary of missionaries, and could've demanded that they only teach enslaved people certain parts of the Bible. But some missionaries may have also believed that it was only appropriate to teach enslaved people excerpts that reinforced their enslaved status. There are only two other known copies.

The Slave Bible doesn't include Moses leading the Israelites to freedom, but it does include Joseph's enslavement in Egypt. In the U.S., some sermons aimed at enslaved people portrayed Joseph as someone who “accepts his lot in life, keeps his faith in God and in the end is rewarded for it,” Schmidt says. The Slave Bible may have wanted to impart a similar lesson to its audience.

Passages that emphasized equality between groups of people were also excised. This included: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). The Slave Bible also doesn't contain the book of Revelations, which tells of a new heaven and Earth in which evil will be punished.