



Low Country Deacons Alliance Newsletter October 2012 Volume 1, Issue 10

Member National Baptist Deacons Convention of America, Inc. and its Auxiliaries

Laity at Work

Low Country Deacons Alliance

October 2012

Series on **BAPTIST DISTINCTIVES:** **Two Ordinances: Baptism and the Lord's Supper**

Baptist Distinctives Series

Baptist number in the millions worldwide but most people don't know much about Baptist beliefs except most people know Baptist only use immersion for baptism. Even some Baptists are not familiar with Baptist Distinctives (beliefs and practices). The Low Country Deacons Alliance, Inc. & Its Auxiliary use the **B-A-P-T-I-S-T-S** acrostic as an outline to review **Baptist Distinctives**. Baptists may not order their distinctives the same but all would include those below as being primary to their Baptist identity. We'd also like to acknowledge that other Christians share some of the same beliefs and practices as Baptist. It should also be pointed out that the Baptist Distinctive of Baptist Congregational Governance is not part of the "B-A-P-T-I-S-T-S" acrostic outline we are using to impart the Baptist Distinctives. After we cover the acrostic we will complete the series with Baptist Congregational Governance.

Deacons should be knowledgeable of Baptist Distinctives (doctrine and practice. It is important because in their ministry deacons will often have to explain or give advice about Baptist Beliefs. Therefore a deacon must be biblically and doctrinally sound.

This month our **Baptist Distinctives Series** covers the **Two Ordinances of the Church**. Baptists believe that God gave the Church two ordinances to observe, **Baptism and the Lord's Supper**. The Rev. Mary L. Jordan, a minister at Christian Missionary Baptist Church located at 835 Magnolia Rd, Charleston, will give a summary review of the **Two Ordinances observed in the Baptist Church** at our October 8, 2012 meeting. You are encouraged to share this information and to attend the meeting.

B - Biblical Authority

A - Autonomy of the Local Church

P - Priesthood of the Believers

T - Two Ordinances of the Church

I - Individual Soul Liberty

S - Salvation by Grace Through Faith Alone

T - Two Officers of the Church

S - Separation of Church and State

*Deacon John Matthews, Chairman
Education and Training Committee*

Baptists' Two Ordinances: Baptism and the Lord's Supper

"Go ye therefore, and teach all nations, baptizing them in the name of the Father,

Two Ordinances: Baptism and the Lord's Supper Continued on Page 6



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Message from The Chairman

Deacon Emeritus Daniel Hoskins

Black Pastors Say 'Stay Home' Election Day

Some Black clergy see no good presidential choice between a Mormon candidate and one who supports gay marriage, so they are telling their flocks to stay home on Election Day. The Rev. Dwight McKissic, a Black preacher, describes himself as a political independent said on Election Day, "I plan to go fishing."

You can read the whole article on Newsmax.com: [AP: Black Pastors Say 'Stay Home' Election Day](http://www.newsmax.com/Newsfront/Obama-black-pastors-election/2012/09/16/id/451930) - <http://www.newsmax.com/Newsfront/Obama-black-pastors-election/2012/09/16/id/451930>

It is very grievous for me to speak out against some of the Black clergy. It's my firm belief that the vote we fought for cannot be dealt with as is being suggested by some of the clergy in the article. Following is my message to the Low Country Deacons Alliance members and others who read this message:

VOTE! NO MATTER WHO SAY'S SIT IT OUT, "VOTE"!

When did the "Black Church" become the only church that is totally right with God? When did the Black Church become the "enforcer" of how we should vote or not to vote at all? God gave man choice in the beginning, and He has not rescinded that opportunity. Every man/woman has the responsibility, to prepare themselves to participate in our governing system. The choice is theirs and shall not be taken away from them by another man or woman. No man/woman is perfect. "The Black Clergy" that chooses to speak words that divide the "Black Vote" should "shut up" on issues that are not their choice to make. Preach and teach me the word of God, then back off and allow me to make my own choice. Don't attempt to place your decision not to exercise your right to vote on me or anyone else. Tell me how the platform of our two imperfect candidates will do the most good for the most people of this nation. If you choose to speak on this issue of "same sex marriage" or Mormonism, do it from the "Word" and let the choice fall where it has been given. Every man or woman has the "right to choose" their path's to right or wrong. The "Black Clergy" nor anyone else should attempt to take this choice away. "I" am voting, and "I" am voting for the candidate whose platform "appear" to me, to do the most good for the most people of this nation and the world.

Staying home is the most devastating negative choice for a people who have seen their ancestors die and or live in a sacrificial manner for the right to vote as we choose. Don't help the enemy "Black Clergy". We have a tough enough struggle going on daily trying to obey God's will and also live in this world. ■





This is My Vote will register you to vote and equip vulnerable communities with the resources to fight back against attacks on fundamental voting rights. Register to vote online now or call 1-866-MyVote1.

The NAACP and the major African American Baptist Conventions are working together to promote voter registration through the NAACP's *This Is My Vote!* campaign. The Baptist leaders included Dr. Julius Scruggs, National Baptist Convention USA, Inc., President; Dr. Carroll Baltimore, President, Progressive National Baptist Convention, Inc.; Dr. Gregory K. Moss, Sr., President, Lott Carey Foreign Mission Convention; Dr. Stephen Thurston, President, National Baptist Convention of America; and Dr. Nehemiah Davis, President, National Missionary Baptist Convention. The Low Country Deacons Alliance agrees with the NAACP and Baptist leaders and fully supports this is my vote and encourages all eligible citizens to make their voice heard and their vote count by taking part in this year's General Election on Nov. 6th.

In preparation for Election Day, we want to remind South Carolina voters and eligible unregistered citizens of the following:

- **Polls are open 7 a.m. - 7 p.m. on Tuesday, Nov. 6.**
- To register to vote in person, visit your county voter registration and elections office and complete an application.
- Registration forms are also available at www.scvotes.org. The form should be completed and mailed, faxed or emailed as an attachment to the county voter registration and elections office. Applications sent by U.S. mail must be postmarked on or before Oct. 6.
- Make sure all registration information is current by checking your registration online at www.scvotes.org or by calling or visiting your county voter registration office (**see locations below**).
- When voting, bring your voter registration card, driver's license or DMV-issued ID card with you to the polls on Election Day.
- Frequently updated information about voting in South Carolina is available at www.scvotes.org, on Facebook (facebook.com/scvotes) and on Twitter (twitter.com/scvotes).

County Voter Registration and Elections Offices

Berkeley County Voters Registration and Elections

Office Hours: 9AM – 5PM Monday - Friday
P.O. Box 6122
Moncks Corner, SC 29461

Street Address:
6 Belt Drive
Moncks Corner, SC 29461

Phone Numbers:
(843) 719-4056 (Moncks Corner)
(843) 723-3800 Ext. 4056 (Goose Creek/Charleston)
(843) 567-3142 Ext. 4056 (St. Stephen)
Fax: (843) 719-4060
Email: webvre@berkeleycountysc.gov

Charleston County Board of Voter Registration

Office Hours: 8:30 AM – 5PM Monday through Friday
Post Office Box 71419
North Charleston, SC 29415

Street Address:
4367 Headquarters Road
Charleston, SC 29405-7402

Tel: (843) 744- VOTE (8683)
Fax (843) 974-6419
Email: voterregistration@charlestoncounty.org

Absentee & the Uniformed and Overseas Citizens
Absentee Voting Act (UOCAVA) Contact:
Email: absentee@charlestoncounty.org
Fax: (843) 745-2236

Dorchester County Board of Elections and Voter Registration

Office Hours: 9AM – 5PM Monday -Friday

Address:
201 Johnston Street
St. George, SC 29477

Tel: (843) 563-0132 or (843) 832-0132
(843) 832-0071 (Summerville)

Fax: (843) 563-0186
Email: vote@dorchestercounty.net

OR visit website at:
www.dorchestervotes.org

Saturday, October 13, 2012 - 11:30 A.M. – 3 P.M. Crab Crack & Oyster Roast



**Low Country Deacons Alliance & Its Auxiliaries
Crab Crack & Oyster Roast
Northwoods Park, 8348 Greenridge Rd; N Charleston.
Tickets are \$25 in advance & \$10 for Children
For more information call (843) 367-2748**

September Meeting

At the September 17th meeting the Rev. Joe McNeil, Pastor of Trinity Missionary Baptist Church reviewed the Baptist Doctrine of the Priesthood of Believers with the Low Country Deacons Alliance. Pastor McNeil did an excellent job explaining the Priesthood of Believers.



The Rev. Joe McNeil, Pastor
Trinity Missionary Baptist Church



Join The Low Country Deacons Alliance

The Low Country Deacons Alliance, Inc. and Its Auxiliaries is a tax-exempt charitable organization in accordance with the U.S. Internal Revenue Service codes.
Membership fee is \$5.00 annually.



You may join us as an individual Missionary Baptist Deacon or as part of an organized body of Deacons. We encourage you to become involved and participate with the Low Country Deacons Alliance to bring about ongoing fellowship among Low Country Deacons and to partake in education, missionary work and youth programs.

Download the membership application form online at www.deaconsalliance.org and mail to us with your annual fee or email info@deaconsalliance.org for an application.

Mail Applications to:

Low Country Deacons Alliance
PO BOX 41172
Charleston, SC 29423-1172



Two Ordinances: Baptism and the Lord's Supper from Page 1

and of the Son, and of the Holy Ghost.”

Matthew 28:19

“The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” 1 Corinthians 11:23-25

Christians of various denominations cherish baptism and the Lord's Supper in some form. Baptist beliefs about baptism and the Lord's Supper differ from those of many other denominations.

These differences are some of the ingredients in the distinctive Baptist recipe of beliefs and practices.

Baptism and the Lord's Supper Are Symbols

Baptists usually use the term “ordinances” rather than “sacraments” when referring to baptism and the Lord's Supper. Even if “sacraments” is used, it is never intended to imply that either of these two is necessary for a person to be saved.

Baptists consistently declare that baptism and the Lord's Supper are symbols and are not necessary for salvation. They are nonetheless a significant part of Baptist practice and worship.

Because baptism and the Lord's Supper are symbolic, the use of the proper symbols is important. Baptism symbolizes the death, burial and resurrection of Jesus that has made possible our salvation. Baptism also symbolizes that a person through faith in Christ has passed from death to life and that this person has identified with Christ's death and resurrection (Romans 6:3-5; Colossians 2:12).

Only the total immersion of a person in water adequately symbolizes this death, burial and resurrection.

Likewise, using the correct elements in the Lord's Supper with a biblical understanding of them is important. Jesus instituted the Lord's Supper at his last meal with his disciples as part of the Jewish Passover (Matthew 26:26-30; Mark 14:22-26; Luke 22:14-20). Unleavened bread and the fruit of the vine were part of the meal. Jesus indicated that the bread was

symbolic of his body and the fruit of the vine symbolic of his blood. The unleavened bread symbolizes the purity of Christ, for he was without sin (Hebrews 4:15) and thus his body was an unblemished sacrifice for our sins. The juice from crushed grapes symbolizes the blood that Christ shed for us.

In partaking of the bread and the cup, Christ's disciples are to remember his sacrifice on the cross of Calvary as he gave his body and shed his blood for our sins. Baptists believe the Bible teaches that the elements used in the Supper are not literally the body and blood of Christ.

They are symbols of his body and blood. In eating the bread and drinking from the cup, a person does not actually partake of Christ's flesh and blood. Rather, it is an opportunity to obey a command of Christ and to recall his sacrifice for us, his presence with us and his certain return (1 Corinthians 11:24-28).

Baptism and the Lord's Supper Are Not Merely Symbolic

Believing that the Lord's Supper and baptism are symbolic does not mean that Baptists believe they are inconsequential. Baptists believe that both of these are of great significance.

They are important because of their divine origin. They are not human creations but given by God to assist us in declaring and sharing the gospel (1 Corinthians 11:26) and motivating us to live the Christian life (1 Corinthians 10:16-33; 11:29).

The act of baptism affords opportunity for a person who is being baptized to testify publicly that he or she has trusted Jesus as Lord and Savior and experienced forgiveness of sin. The person doing the baptizing can utilize the experience to explain the nature of salvation and the meaning of baptism.

The Lord's Supper provides an opportunity for both evangelism and Christian growth. The Supper movingly emphasizes the love of God that led Jesus to give himself a sacrifice for sin. For believers, the Supper affords a time for special communion with the Lord, expressing thanks for his sacrifice that enables us to be forgiven of our sin. Thus the Lord's Supper is also referred to as Communion.

Baptism and the Lord's Supper Relate to Other Baptist Beliefs

Baptist beliefs about baptism and the Lord's Supper do

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Baptist beliefs about baptism and the Lord's Supper do not stand alone. They are closely related to each other as well as to other cherished Baptist doctrines.

Baptism and the Lord's Supper are interrelated. Baptists believe that the Lord's Supper should be taken only by those who have been born again and baptized.

Baptists base their beliefs on the Bible, including beliefs about baptism and the Lord's Supper. The Bible records that the New Testament churches practiced baptism and the Lord's Supper, in that order and as symbolic. These churches were made up of persons who had been saved and baptized. Baptists believe that this same pattern should be followed today.

Believing in the lordship of Christ, Baptists base their beliefs about baptism and the Lord's Supper on the teachings of Jesus. Baptists often use the word "ordinances" in referring to them because they were ordered or commanded by Jesus himself (Matthew 28:19; Luke 22:19; 1 Corinthians 11:24-25).

Baptists insist that salvation is by God's grace through faith in Christ alone, not by works or ritual (Ephesians 2:8-9). Therefore, Baptists contend that baptism and the Lord's Supper, while very significant, are not necessary for salvation.

Because the Bible indicates that all believers in Christ are priests (1 Peter 2:5; Revelation 5:10), there is no need for a priestly class to administer either baptism or the Lord's Supper. Although normally the pastor of a church baptizes and presides at the Lord's Supper, any member designated by the church could do so. In the Lord's Supper, each believer priest, and not just the one presiding is, to partake of the bread and the cup.

Soul freedom relates to baptism and the Lord's Supper in that a person's participation in each ought to be voluntary, never forced. Baptists have consistently advocated freedom of religion, insisting that no one be coerced to participate in any religious act, such as baptism or the Lord's Supper.

Congregational governance and church autonomy under the lordship of Christ relate to the two ordinances. Concerning baptism, each Baptist church has the right to determine such matters as when and where baptisms will be conducted. Concerning the Lord's Supper, each congregation decides who will preside, how often the Supper will be offered, and who will be invited to participate. In regard to the latter, some churches restrict the Supper to members of the church, many invite members of other churches of "like faith and order" to participate, some include all baptized believers, and a few open the Supper to all who profess faith in Christ as Lord and Savior.

Conclusion: Baptists believe that Jesus gave two ordinances to be carried out by a church: baptism and the Lord's Supper.

Each of these is both symbolic and highly significant because each symbolizes the Christian message of grace and salvation and relates to other major Baptist doctrines.■

"We believe that Christ left two sacraments for his Church to keep, baptism, and the Lord's Supper, and that the scriptural qualifications for baptism, are repentance and faith, and that this is properly administered only by immersion, and that baptism is a prerequisite for the Lord's Supper."

**—Article 8 of the Articles of Faith
of the Union Baptist Association 1840**

The Low Country Deacons Alliance, Inc. and It's Auxiliaries gives special thanks to the Production Team of Dr. William M. Pinson, Jr. & Doris Ann Tinker for producing the information and allowing us to share it with our members and friends.

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This information on this websites is intended to provide resources for further study on Baptists-doctrine, polity, heritage ministries, organization.

However, it is not intended as an official statement of belief or endorsement in any way of the listed resources.

The article was reprinted from the Baptist Distinctives website (www.baptistdistinctives.org).■

Health Committee



Increasingly, people are turning to places of worship to get accurate, useful information about issues that uniquely affect African Americans. The Low Country Deacons Alliance, Inc., & Its Auxiliaries Health Committee aspires to improve the health of member congregations and Low Country communities. The Health Committee will endeavor to educate and provide activities necessary to create a healthier community.



Deaconess Gwendell Murray - Health Committee Chairperson

October is National Breast Cancer Awareness Month!

Don't just be aware.
Be educated!

Knowing it exists is not enough.
Get informed. Pass it on.

Too many African-American women die needlessly from breast cancer who might have lived with early diagnosis and treatment. Encourage your sisters, mothers, daughters, aunts and grandmothers to:

- Get screened regularly and early
- Exercise regularly
- Control weight
- Know your family history of breast cancer
- Find out the risks and benefits of hormone replacement therapy.
- Limit the amount of alcohol you drink

For more information talk to your doctor and visit www.cancer.org.



Breast Cancer Mortality Rates for African American Women Disproportionately High

By Shanti Norris and Carole O'Toole

In March 2012, The Washington Post shared results of a new study revealing that thousands of African American women are dying needlessly from breast cancer because of psychosocial, cultural and economic barriers. As the District's only stand-alone cancer support organization, we at Smith Center for Healing and the Arts applaud the coverage of this important issue. The report's timing however, is ironic as funding for programs that directly address these disparities is being dramatically reduced.

The study, published by the Sinai Urban Health Institute in Chicago, confirms what those of us working in the under-served community already knew: Black women often don't have information and access to proper care, in no small

See Breast Cancer Mortality Rates for African American Women on Page 8

Breast Cancer Mortality Rates for African American Women from Page 8

part because of a culture of fear and hopelessness. In other words, poverty, silence and racial inequities — not genetics — are responsible for high mortality rates.

Smith Center responded in 2007 to the District's daunting breast cancer statistics by launching an innovative breast cancer awareness and Community Navigation Program to address the specific challenges facing low-income African American women. The program, which is the only one of its kind, has allowed us to serve over 12,000 medically underserved D.C. residents with targeted education and direct cancer support.

Through research conducted in collaboration with the Center for Urban Progress at Howard University, we concluded early on that fear and deeply entrenched psychosocial and cultural barriers to seeking care were as isolating as the physical barriers such as poverty and geographical division. These findings shaped all of our subsequent program efforts and drove home the critical need to end the silence around cancer, to keep the topic visible in the community and to offer women concrete ways to become more invested in their health and well-being.

Our research also led us to expand what began as an exclusively hospital-based program (we brought the first breast cancer patient navigator into Howard Cancer Center in 2006) into neighborhoods, greatly increasing the impact of our efforts by partnering with churches and community organizations to serve people where they live. We trained and employed navigators, all of whom were African American breast cancer survivors, to provide education, outreach and individual support. The navigators' main focus is to provide access to appropriate cancer treatment services and information and resources on wellness, diet and nutrition, stress reduction and early detection. Smith Center's integrative approach also directly addresses fear, social issues and other non-medical aspects of cancer by including elements of psychosocial support and holistic lifestyle practices

As part of our ongoing outreach efforts, we recently developed a video on [the wisdom of survivors](#) to encourage women to prioritize and speak openly about their own health. We are now widely disseminating this tool to help decrease fear and silence with culturally sensitive and personal advice from survivors who have faced the same challenges.

The Sinai Urban Health Institute study calls for a public commitment to ensure that quality breast health care, from screening to treatment, is available to all women, regardless of their ability to pay.

To do this, there must also be a commitment to addressing the psychosocial and societal barriers that prevent many from receiving necessary treatments. Yet, at this very moment, major reductions in private grant funding for the coming year are now forcing Smith Center to find new, private support or begin dismantling the Community Navigation program. Intensifying the ramifications of this loss, Mayor Gray's 2013 budget proposes the elimination of the D.C. Healthcare Alliance's insurance coverage for hospital care, which acts as a safety net for many of the women we serve.

If we truly hope to reduce these very real barriers to screening, treatment and recovery that are leading to an astonishing number of unnecessary deaths among black women in our own community, we must prioritize funding for programs that address them directly and where these disparities occur. Otherwise, we will be leaving our most vulnerable sisters on their own in the fight against breast cancer. ■

The Low Country Deacons Alliance, Inc. and It's Auxiliaries gives special thanks to the authors, Shanti Norris and Carole O'Toole for producing the information and allowing us to share it with our members and friends.

Shanti Norris is co-founder and executive director of Smith Center for Healing and the Arts. Carole O'Toole is Smith Center's director of integrative patient navigation. Smith Center for Healing and the Arts is located at 1632 U St NW, Washington DC, 20009 (<http://www.smithcenter.org>). Founded in 1996, Smith Center for Healing and the Arts (formerly Smith Farm) is a nonprofit health, education, and arts organization offering integrative healing programs and resources that explore physical, mental, emotional, and spiritual wellness. Dedicated to serving those affected by cancer, we now also offer many of our resources to the community at large. We serve thousands of people each year.

Article originally posted 04/09/2012 on The Washington Post website (<http://www.washingtonpost.com/blogs/therootdc>) ■



The National Baptist Deacons Convention of America Inc. and Its Auxiliaries

Deacon Robert Ransom, President Parent Body

79 Years of Christian Service "Changing the Method, not the Message"

1 Corinthians 9:20-23
July 22-26, 2013

The National Baptist Deacons Convention of America, Inc. and Its Auxiliaries began on July 26, 1934, when members of local Deacons organizations from Washington, DC, Richmond, Virginia and Hilltop, Maryland met to initiate a closer relationship of Baptist Deacons.

The original purposes included:

1. Learning how to assist Pastors better in advancing general interests of churches;
2. Bringing a closer relationship between Deacons and members of our churches;
3. Discussing and studying principles and duties applying to Deacons;
4. And, performing home and foreign mission work.

What We Do

The Convention offers a vast array of positive programs that resolve around the organization's original purposes of worship, education, fellowship and missionary work. Skilled and dedicated personnel lead all programs. Just a few of the Conventions programs are:

- | | | |
|---|---|---|
| <ul style="list-style-type: none"> 1. Christian Leadership Training <ul style="list-style-type: none"> • Workshops • Bible Study • Prayer and Worship Services | <ul style="list-style-type: none"> 3. Dynamic Youth Programs <ul style="list-style-type: none"> • Youth Workshops • Scholarship Competitions and Awards | <ul style="list-style-type: none"> • Lott Carey Foreign Mission • National Regional and Local Charities |
| <p>2. Women's Auxiliary Program</p> <ul style="list-style-type: none"> • Panel Discussions • Health Ministry • Prayer Breakfast • Missionary Work | <ul style="list-style-type: none"> 4. James and Priscilla Ross Mission and Education Board's Annual Awards to: <ul style="list-style-type: none"> • NAACP • United Negro College Fund | <ul style="list-style-type: none"> 5. Two Annual Sessions <ul style="list-style-type: none"> • 4th Weekend in March Executive Board Meeting and Annual Youth Day • Monday after the 3rd Sunday in July Annual Week long Session |

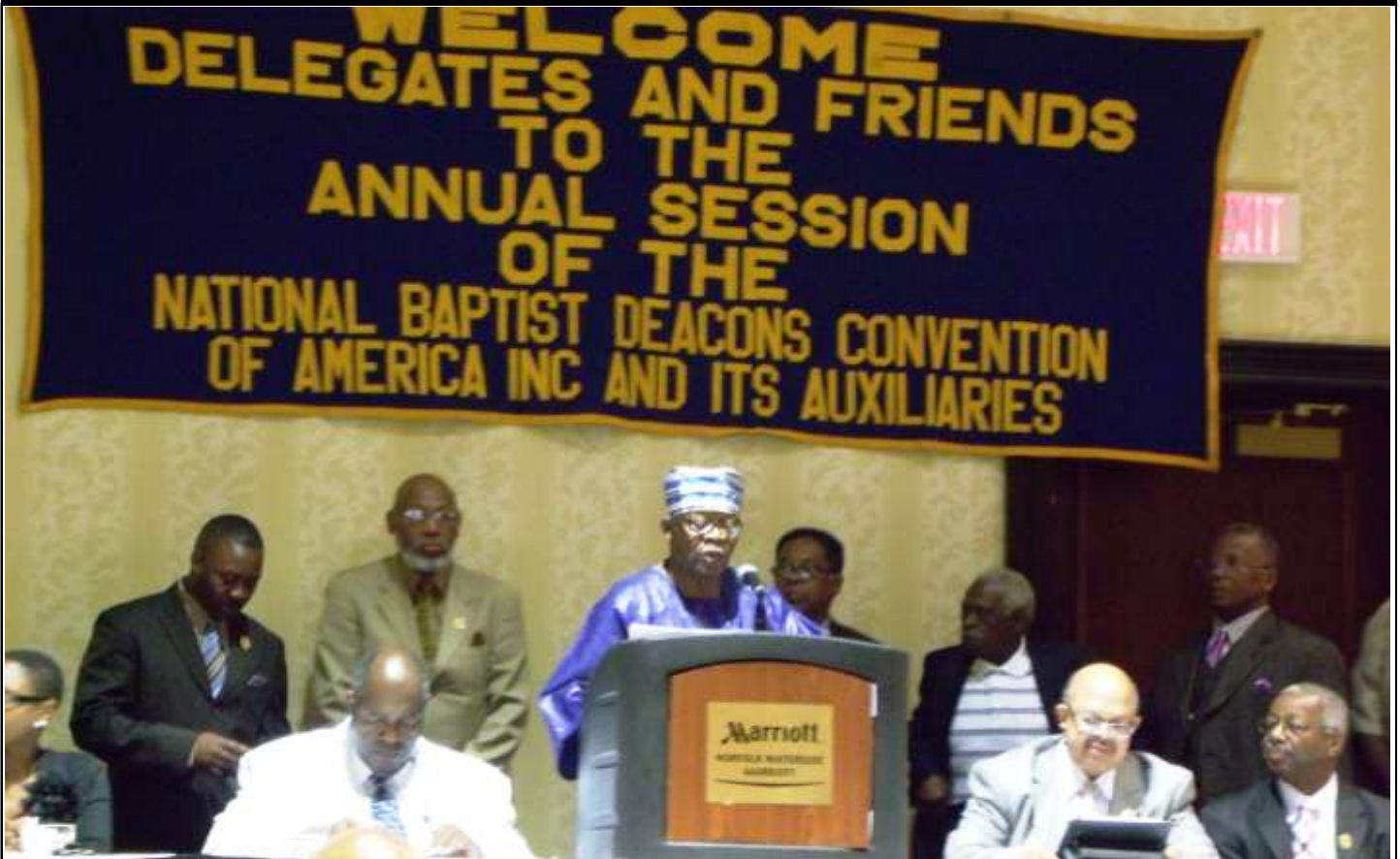
Join Us:

You may join us as an individual Missionary Baptist Deacon or as part of an organized body of Deacons. We encourage you to become involved at the local level to perpetuate ongoing fellowship among Deacons and to promote programs in education, missionary work and youth programs. Local groups are advised to form a Women's Auxiliary to include Deaconesses and other Christian Women. Usually, a minimum of three Ministries or Boards of Deacons from nearby Churches is sufficient to form a local unit.

Deacons, Christian Women and youths as well as Pastors and Ministers are welcome to register for all Convention functions.

The Convention is a tax-exempt charitable organization in accordance with the U.S. Internal Revenue Service codes.

For more information please contact:
Deacon Emeritus Daniel Hoskins
Chairman National Field Workers Ministry
E-mail: hoskinsd@tds.net
Phone: 843-567-6300
Mobile: 843-412-5813



Photos from 78th Annual Session
Norfolk Virginia
July 2012





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(843) 567-6300

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843-377-3843

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Secretary
(843) 764-4965

Deacon John Matthews
Newsletter Editor
843-442-1319
info@deaconsalliance.org

UPCOMING EVENTS

This Month



Calendar Mark Your Calendars Mark Your

See Church Announcements on Page 11

Next Meeting: 7PM October 8, 2012
Christian Missionary Baptist Church
835 Magnolia Rd
Charleston, SC 29407
(843) 566-9471



OCTOBER 6, 2012 DEADLINE TO REGISTER FOR 2012 GENERAL ELECTION

NOVEMBER 6TH ELECTION DAY!



October is Pastor Appreciation Month

Traditionally, the month of October has been designated as Pastor/Staff Appreciation Month. National Clergy Appreciation Day is the second Sunday of October each year. Pastor/Staff Appreciation Day provides an excellent opportunity for your church to affirm her love and appreciation for those who are called by God and your church to lead them in fulfilling the Great Commission.■

November 12 (Veterans Day)
New Mary Ann Missionary Baptist Church
2638 Clements Ferry Rd.
Wando, SC 29492
(843) 552-4808

March 22 to 23 2013
NBDC 2013 Mid-Term Session
Norfolk VA
Hilton Norfolk Airport
1500 N Military Highway
Norfolk VA 23502
Register online at: www.nationalbaptistdeaconsconvention.com/registration

July 22-26 2013
NBDC 2013 Annual Session - Cleveland Ohio
Intercontinental Hotel
9801 Carnegie Ave
Cleveland, OH 44106
Register online at: www.nationalbaptistdeaconsconvention.com/registration/

"Teamwork Generates Harmony"