

# Christian Missionary Baptist Church

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## NEWSLETTER

February, 2020 Vol. 6



African Americans have at various times in United States history been referred to as African, colored, Negro, Afro-American, and black, as well as African American.

Exactly what portion of the African American population is of solely African ancestry is not known. Over the past 300 and more years in the United States, considerable racial mixture has taken place between persons of African descent and those with other racial backgrounds, mainly of white European or American Indian ancestry. Historically, the predominant attitude toward racial group membership in the United States has been that persons having any black African ancestry are considered to be African American. In some parts of the United States, especially in the antebellum South, laws were written to define racial group membership in this way, generally to the detriment of those who were not Caucasian. It is important to note, however, that ancestry and physical characteristics are only part of what has set black Americans apart as a distinct group.

African Americans responded to their treatment under slavery in a variety of ways. In addition to such persons as Prosser, Vesey, and Turner, who openly opposed the slave system, thousands of blacks escaped from slavery and moved to the Northern United States or to Canada. Others sought ways to retain some sense of individuality and some vestige of their African heritage under difficult circumstances. Still others accepted the images of themselves that white America sought to project onto them. The result in some cases was the "Uncle Tom" or "Sambo" personality, the black who accepted his or her lowly position as evidence that whites were superior to blacks.

In spite of the absence of legal status and the adverse effects of the domestic slave trade, the African American family retained its traditional role in ordering the relations between adults and children. Much religious activity among slaves reflected the influences of African religious practices and served as a means by which slaves could develop and promote views of themselves different from those held by the slave owner. Outside the South, blacks established separate churches and, eventually, denominations within Protestantism, including many black Baptist churches. Another early denominational effort was the African Methodist Episcopal Church, initially called the Free African Society, which was founded (1787) in Philadelphia by Richard Allen.



*All Presidents and/or Chairpersons*

*If you would like to put an ad in this Newsletter, please see Reverend Ernestine Johnson.*

*Come join us and be a part of one of our services!*

### **Sunday**

*Sunday School – 9:00 – 10:00 am*

*Morning Worship – 10:50 am*

*Afternoon Services – 3:00pm*

*Shepherd's Hour (TBD)*

*Tuesday*

*Bible class Hour – 7:00 pm*

*Thursday*

*Bible Class Hour – 10:00 am*

*Prayer Meeting – 7:00 pm*

*Saturday*

*The Laymen's Class – 12:00 – 1:30pm*

*Our Annual Preaching Theme*

*Who is this "Jesus"?*

*Philippians 2:5-11*

## **A Message from our Youth Minister!**

We have reached the second month of the New Year, February. And above the start of a brand new month, above a day of love and admiration, above a day that an animal must see a shadow to determine how much longer the cold and brisk days linger, this month is set aside to acknowledge some of the accomplishments our black brothers and sisters have made from times past and our present time. In this effort, this month is also set aside to ultimately acknowledge those sung and unsung heroes and she-roes that paved the way and broke the glass ceiling for those who were to come behind them.

Out of a calendar year of 365 days, we as black people are given the shortest month out of the year to show how loud our pride speaks, but over time it was not like that. We did not always have a month or to even think about a year. To honor our black culture and history, we had a week that was formerly called "Negro History Week. Yet in 1976, with the contributions and sacrifices made by Dr. Carter G. Woodson, former President Gerald Ford decided to acknowledge and official recognize what we call Black History Month. Though, man says we have a month to acknowledge our successes and

accomplishments, we have an entire year to make history and celebrate them as we go.

The question that still lingers throughout the preface of our communities is how do we keep our history alive? How do we uphold it in the face of opposition and oppression? How do we educate our coming generations on it and they are not teaching it in the schools they attend? And the answer may seem far from answering but the answer is simply this—Our history, black history will not be upheld to the highest standard by other people until we as a people, as proud black people start upholding our history to the highest standard in our own lives, in our own communities, in our careers, in our schools, in our risings and even in our shortcomings, in every step and move we make individually and collectively.

Each day we make history and we cannot let that stop from our young, old, sick, or healthy. We make the difference, we change the spectrum, we are the force, and we are the difference! Be bold like Malcolm, Dream dreams like King, stand your ground like Rosa, do the unthinkable like Obama, and most of all, Trust God like a simple servant does and we will continue to make this world go round! He has not brought us this far to leave us...we have a long way to go but through Christ, all things are and will be possible!

**Attention!**

**Valentine's Day**

February 14, 2020

**Black History Musical**

February 23, 2020 3:00pm

