

14221 Southfield Road
Detroit, Michigan 48223
313-837-5040
www.mbcdet.com

A monthly publication for Members of Macedonia Baptist Church

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The 2021 theme for Black History Month is
“The Black Family: Representation, Identity, and Diversity”
FEBRUARY 1, 2021—FEBRUARY 28, 2021

BLACK HISTORY MONTH

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ANNOUNCEMENTS

There will be an important business meeting on **Wednesday, February 3, 2021**, at 7:00 p.m. in Fellowship Hall.

This meeting is reserved for **church members only**.

Masks must be worn and social distancing will be observed.



**NOON
PRAYER
SERVICE**

PRAYER SERVICE is held every **Wednesday** at 12:00 noon in the Chapel.



Monday, February 15, 2021



2021 MEMBERSHIP REGISTRATION

Registration is extremely important! However, due to the pandemic, Macedonia **will not** be hosting a membership registration this year. We will carry-over all registered members from 2020.

Please contact the church office to notify us of changed addresses, phone numbers, and in some cases, last names. Thank you in advance for your cooperation.

✓ **Member
REGISTRATION**



SERMONS

CDs and DVDs are available through the Audio Ministry. Visit www.mbcdet.com/media or via the **MBCDET app** to listen to archived sermons.

- 📖 January 3, 2021, 11:00 a.m.
"When Hope Ends, Faith Begins"
Psalm 124:1-8
Rev. Eric Shumate
- 📖 January 10, 2021, 11:00 a.m.
"It's Me," Revelation 3:20,22
Rev. Ronald Davis
- 📖 January 17, 2021, 11:00 a.m.
"A Changing World, But the Same God," Hebrews 13:8
Rev. Terry Minor, Assistant Pastor
- 📖 January 24, 2021, 11:00 a.m.
"The Peaceful Transference of Power," Acts 1:4-8
Rev. Terry Minor, Assistant Pastor



One in four cowboys
was Black, despite the
stories told in popular
books and movies.



?? Bible Quiz ??

What was the
name of Moses'
wife?

- A. Miriam
- B. Jochebed
- C. Zipporah
- D. Leah



Answer: C (See Exodus 2:21.)

THE BLACK FAMILY: REPRESENTATION, IDENTITY, AND DIVERSITY

Submitted by Newsletter Staff

The black family has been a topic of study in many disciplines—history, literature, the visual arts and film studies, sociology, anthropology, and social policy. Its representation, identity, and diversity have been revered, stereotyped, and vilified from the days of slavery to our own time. The black family knows no single location, since family reunions and genetic-ancestry searches testify to the spread of family members across states, nations, and continents. Not only are individual black families diasporic, but Africa and the diaspora itself have been long portrayed as the black family at large. While the role of the black family has been described by some as a microcosm of the entire race, its complexity as the “foundation” of African American life and history can be seen in numerous debates over how to represent its meaning and typicality from a historical perspective—as slave or free, as patriarchal or matriarchal/matrifocal, as single-headed or dual-headed household, as extended or nuclear, as fictive kin or blood lineage, as legal or common law, and as black or interracial, etc. Variation appears, as well, in discussions on the nature and impact of parenting, childhood, marriage, gender norms, sexuality, and incarceration. The family offers a rich tapestry of images for exploring the African American past and present.

The African diaspora refers to the many communities of people of African descent dispersed throughout the world as a result of historic movements. The majority of African dispersal resulted from the Arab and Atlantic slave trades – the largest forced migrations in history. An estimated 11 million Africans were dispersed from the Atlantic slave trade from Western Africa (e.g., Ghana, Nigeria) and Central Africa (e.g., Congo, Cameroon) and an estimated 10 to 80 million from the Arabic slave trade. Despite popular association with the United States, only 5% of African slaves went to America while the remaining 95% went to Central America, South America and the Caribbean. Like African-Americans, other Africans in the Diaspora (e.g., Afro-Cubans, Afro-Brazilians, Afro-Costa Ricans, etc.) face challenges in their countries, and share a common history.

Cultures in the African diaspora strive to re-capture what was lost from their global scattering and colonization. Many who are accustomed to being regarded as simply black are adventuring for terminology that categorizes them as individuals who are members of a larger culture which does not simply reflect the color of their skin.

Source: <https://asalh.org/black-history-themes/> and <https://www.history.com/topics/black-history/black-history-month>

THE BLACK FAMILY

Submitted by Gloria Crawford

The strength of the black family remains the nucleus of the black community contrary to popular belief and Black Lives Matter. The black family in the urban ghettos is crumbling... So long as this situation persists, the cycle of poverty and disadvantage will continue to repeat itself.

Research shows that the relationship between race and social well-being over the last 20-plus years has found that marital status has joined employment and education as the dividing line between the “haves” and the “have-nots” of society. This is even more powerfully true for black Americans.

Only 4 percent of all homes with a married mother and father are on food stamps at any given time. The undeniable advantages of growing up in a married, intact family apply as much to Blacks and Hispanics as they do to Caucasians. All other things being equal, married black men enjoy a marriage premium of at least \$12,500 in their individual annual income compared to their single peers.

In advance of the 2020 Census, the U.S. Census Bureau released race-ethnic population estimates ranging from 2000 to 2019. The minority population has grown faster than expected; however, the Black population has grown at a slower rate (2000-12.1, 2010-12.3 and 2019-12.5) than the Hispanic population (2000-12.6, 2010-16.4 and 2019-18.5) within the same timeframe.

The new data shows that, by 2019, the white population share declined nearly nine more percentage points, to 60.1%. The Latino or Hispanic and Asian American population shares showed the most marked gains, at 18.5% and nearly 6%, respectively. While these groups fluctuated over the past 40 years, either upward (for Latinos or Hispanics and Asian Americans) or downward (for whites), the Black share of the population remained relatively constant. Black American growth has become stagnant.

One tragedy for the decline of the black community is legalized abortion. No one likes to mention it. Abortion impacts African Americans at a higher rate than any other population group. In 2011, the Centers for Disease Control and Prevention released an Abortion Surveillance Report. According to that report, black women make up 14 percent of the childbearing population. Yet, 36 percent of all abortions were obtained by black women. At a ratio of 474 abortions per 1,000 live births, black women have the highest ratio of any group in the country.

So, yes the black population has diminished because the black family nucleus is under attack by increased gang violence, homicide, suicide, inadequate health care, non-traditional families and abortions.

If we want other people to recognize and respect that our black lives matter, we must correct the implications of this bleak reality by regaining our Christian values and beliefs that sustained us through slavery and the Jim Crow era. The vast majority of higher-income women wait to have their children until they are married. The truth is that we are now a two-family nation, separate and unequal—one thriving and intact, and the other struggling, broken, and far too often African-American.

Source: <https://www.city-journal.org/html/black-family-40-years-lies-12872.html>, and <https://www.brookings.edu/research/new-census-data-shows-the-nation-is-diversifying-even-faster-than-predicted/>

THE REAL BLACK MAN

Submitted by Wendall Smitherman

We must stand up now or forever remain a fallen race. For we must recognize that we are now stumbling, but at the same time—and almost contradiction—that “to stumble is not to fall but to go forward faster.” One can stumble and fall, but by definition one does not fall when he merely stumbles, and neither does a people resting on the shoulders of the male, the black male.

There are only two basic kinds of black men—the broken who fall and the true black man who may have stumbled in the past but will rise again.

We as black men are breaking loose, with each passing day, from the shackles that bind us, both physical and mental, and becoming once again the real black man in the full tradition of our pre-European forebears.

We are rising and we will win. Victory is ours to seize, if we will but stand and seize it.

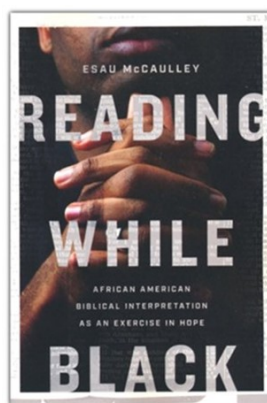
Will the real black man please stand up?

Source: *The Wisdom of the Elders* by Robert Fleming, Random House Publishing Group, Nov 18, 2009, [Nathan Hare, 1974]

Martin Luther King Jr. improvised
the most iconic part of his
“I Have a Dream Speech.”

MACEDONIA BIBLE & BOOK CORNER

Submitted by Sonja Gray



Growing up in the American South, Esau McCaulley knew firsthand the ongoing struggle between despair and hope that marks the lives of some in the African American context. A key element in the fight for hope, he discovered, has long been the practice of Bible reading and interpretation that comes out of traditional Black churches. This ecclesial tradition is often disregarded or viewed with suspicion by much of the wider church and academy, but it has something vital to say.

Reading While Black by Esau McCaulley is a personal and scholarly testament to the power and hope of Black biblical interpretation. At a time in which some within the African American community are questioning the place of the Christian faith in the struggle for justice, New Testament scholar McCaulley argues that reading Scripture from the perspective of Black church tradition is invaluable for connecting with a rich faith history and addressing the urgent issues of our times. He advocates for a model of interpretation that involves an ongoing conversation between the collective Black experience and the Bible, in which the particular questions coming out of Black communities are given pride of place and the Bible is given space to respond by affirming, challenging, and, at times, reshaping Black concerns. McCaulley demonstrates this model with studies on how Scripture speaks to topics often overlooked by white interpreters, such as ethnicity, political protest, policing, and slavery. Ultimately McCaulley calls the church to a dynamic theological engagement with Scripture, in which Christians of diverse backgrounds dialogue with their own social location as well as the cultures of others. ***Reading While Black*** moves the conversation forward. This paperback is available in our Bible & Book Corner, or you can also order from www.christianbooks.com.



Invitation to: *Macedonia Baptist Church Sunday School*

Superintendent of Sunday School: *Rev. Brady Bennett*

Asst. Superintendent of Sunday School: *Rev. Eric Shumate*

The Sunday School classes will be conducting lessons via Zoom for the time being. Additionally, we have identified Sunday School teachers that will provide technical support to access the Zoom classes.

If you have questions on adding the Zoom app to your smartphone, tablet, laptop or desktop computer, or need connectivity issues, feel free to contact our team.

Macedonia Baptist Church Zoom Technical Support Contacts:

Rev. James O'Rear	Adults & Men's Class	Phone: 734-308-0056 Email: jjalo@hotmail.com
Sister Terry Mann	Adult Women's	Phone: 313-801-4765 Email: temaka79@hotmail.com
Brother Michael Moore	Teens & Young Adults	Phone: 313-312-4044 Email: mmore@3lconsulting.info
Sister Mary Ann Windham	Juniors, Beginners & Primaries	Phone: 313-418-8830 Email: maryann.windham@yahoo.com

We invite you, your family, friends and neighbors to join our Sunday School Classes; you will be blessed! All classes are being held onsite and virtually with the exception of the Beginners and Primaries. They are online only.

CLASSES	ZOOM ID'S	PASSWORDS	CLASS TIMES
Adult Men and Women	927 219 5591	4Y06SC	9:30-10:30 AM (ET)
Adult Women	801 855 9447	646902	9:30-10:30 AM (ET)
Teens and Young Adults	314 202 2102	503816	9:30-10:30 AM (ET)
Juniors (10-12 yrs.)	775 4028 7203	7DJIT2	10:00-10:40 AM (ET)
Primaries (7-9 yrs.)	830 6987 0617	primary	10:00-10:55 AM (ET)
Beginners (4-6 yrs.)	246 295 5225	5TykPq	10:00-10:40 AM (ET)

The list of lessons for February 2021 includes the following:

Preparation of Jesus' Disciples: Going Deeper with Jesus

Date	Lesson	Scripture
February 7	Jesus' Claim to Deity	John 8:48-59
February 14	Jesus' Responses to a Dire Need	John 11:1-16
February 21	Assurance of Victory over Death	John 11:17-32
February 28	A Display of Divine Glory	John 11:33-44



Macedonia Baptist Church

14221 Southfield Road, Detroit, Michigan 48223

"Come over into Macedonia and help us." ACTS 16:9



Esther Jones was the real Betty Boop



Of the 12.5 million Africans shipped to the New World during the Transatlantic Slave Trade, fewer than 388,000 arrived in the United States.