

Vision 2001 Conforming To His Image

(Colossians 3:10)



Joining us in fellowship this month:

March 4th

East Lake Baptist Church

Rev. Michael Cunningham, Pastor

March 11th

Bethany Baptist Church

Rev. Samuel Bullock, Jr., Pastor

March 18th

Third New Hope Baptist Church

Rev. E. L. Branch, Pastor

March 25th

Musical Concert

Historic Little Rock Mass Choir

—Programme—

Sunday, March 04, 2001

Host Auxiliaries

Trustee Board—Deacons Board

Deaconess Board—Ministerial Staff

Guest Church:

East Lake Baptist Church

Rev. Michael Cunningham, Pastor

Rev. James Hilliard, Presiding

Devotion.....Deacons of Both Churches

Scripture.....Rev. Curtis Young

Prayer.....Rev. Marshall Campbell

Welcome.....Sis. Ruth Green
Uniter Board #1

Response.....Guest
East Lake Baptist Church

Selections.....Adult Choir

A Moment In Church History.....Bro. Walter Hardeman
Deacons Board

Introduction of
Guest Minister.....Rev. Jim Holley

Selections.....East Lake Baptist Church Choir

Sermon.....Rev. Michael Cunningham
Call To Discipleship

Offering & Assessments.....Anniversary Committee

Remarks.....Rev. Jim Holley

Introduction.....Rev. Michael Cunningham

Church Anniversary Program Examples

Adele Oltman



Church Anniversary Program Examples:

Final Report Relating to a Celebration of the Hundredth Anniversary of the Birth of Theodore Roosevelt, 1858-1958 Theodore Roosevelt Centennial Commission, 1959 *The Negro's Church* Benjamin E. Mays, 2015-08-04 **The Other Great Migration** Bernadette Pruitt, 2013-10-16 The twentieth century has seen two great waves of African American migration from rural areas into the city changing not only the country's demographics but also black culture In her thorough study of migration to Houston Bernadette Pruitt portrays the move from rural to urban homes in Jim Crow Houston as a form of black activism and resistance to racism Between 1900 and 1950 nearly fifty thousand blacks left their rural communities and small towns in Texas and Louisiana for Houston Jim Crow proscription disfranchisement acts of violence and brutality and rural poverty pushed them from their homes the lure of social advancement and prosperity based on urban industrial development drew them Houston's close proximity to basic minerals innovations in transportation increased trade augmented economic revenue and industrial development prompted white families commercial businesses and industries near the Houston Ship Channel to recruit blacks and other immigrants to the city as domestic laborers and wage earners Using census data manuscript collections government records and oral history interviews Pruitt details who the migrants were why they embarked on their journeys to Houston the migration networks on which they relied the jobs they held the neighborhoods into which they settled the culture and institutions they transplanted into the city and the communities and people they transformed in Houston **Now That You're a Deacon** Howard B. Foshee, 1975-10-16 A combination of practical guidance and inspiration on character relationship to church and pastor stewardship missions and more

Congressional Record United States. Congress, 2017-10 *Sacred Mission, Worldly Ambition* Adele Oltman, 2012-01-01 Using Savannah Georgia as a case study *Sacred Mission Worldly Ambition* tells the story of the rise and decline of Black Christian Nationalism This nationalism emerged from the experiences of segregation as an intersection between the sacred world of religion and church and the secular world of business The premise of Black Christian Nationalism was a belief in a dual understanding of redemption at the same time earthly and otherworldly and the conviction that black Christians once delivered from psychic spiritual and material want would release all of America from the suffering that prevented it from achieving its noble ideals The study's use of local sources in Savannah especially behind the scenes church records provides a rare glimpse into church life and ritual depicting scenes never before described Blending history ethnography and Geertzian dramaturgy it traces the evolution of black southern society from a communitarian nationalist system of hierarchy patriarchy and interclass fellowship to an individualistic one that accompanied the appearance of a new black civil society Although not a study of the civil rights movement *Sacred Mission Worldly Ambition* advances a bold revisionist interpretation of black religion at the eve of the movement It shows that the institutional primacy of the churches had to give way to a more diversified secular sphere before an overtly politicized struggle for freedom could take place The unambiguously political

movement of the 1950s and 1960s that drew on black Christianity and radiated from many black churches was possible only when the churches came to exert less control over members' quotidian lives. A Sarah Mills Hodge Fund Publication *When Church Became Theatre* Jeanne Halgren Kilde, 2005. This text focuses on the shift in evangelical Protestant architecture in the 1880s and links it to changes in worship style and religious mission. It focuses on how these buildings helped congregations negotiate social and personal power.

Baptists and Worship R. Scott Connell, 2020-11-30. Worship is dialogue. It is more than that, but it is not less than that. The way Baptists have worshiped for three and a half centuries demonstrates this consistently in spite of their penchant for freedom and autonomy. No one tells Baptists how to order their worship services. They don't have a common liturgy that they must follow, and yet their services look remarkably similar. This is largely due to two controlling factors in their worship: The Bible that they embrace as inspired, inerrant, authoritative, and sufficient; and the Christ-revealing gospel that is contained within its pages. When the word of God is followed closely, a shape for worship order begins to emerge. It is the same gospel shape that is found throughout the Bible. When the word of God is applied to a worship service in which God and his people are engaged in a worship conversation, a consistent contour of gospel elements and content begins to emerge that reveals the glory of the Christ we gather to worship. He is so glorious that when we behold him, we are transformed into the same image from one degree to another. This is the power of corporate worship. 2 Cor 3.

Indian Pilgrims Michelle M. Jacob, 2016-10-04. In 2012, Kateri Tekakwitha became the first North American Indian to be canonized as a saint by the Roman Catholic Church, an event that American Indian Catholics have awaited for generations. Saint Kateri, known as the patroness of the environment, was born in 1656 near present-day Albany, New York, to an Algonquin mother and a Mohawk father. Tekakwitha converted to Christianity at age nineteen and took a vow of perpetual virginity. Her devotees have advocated for her sainthood since her death in 1680. Within historical Catholic writings, Tekakwitha is portrayed as a model of pious, submissive femininity. *Indian Pilgrims* moves beyond mainstream narratives and shows that Saint Kateri is a powerful feminine figure who inspires decolonizing activism in contemporary Indigenous peoples' lives. Author Michelle M. Jacob examines Saint Kateri's influence on and relation to three important themes: caring for the environment, building community, and reclaiming the Native feminine as sacred, and brings a Native feminist perspective to the story of Saint Kateri. The book demonstrates the power and potential of Indigenous decolonizing activism as Saint Kateri's devotees claim the space of the Catholic Church to revitalize traditional cultural practices, teach and learn Indigenous languages, and address critical issues such as protecting Indigenous homelands from environmental degradation. The book is based on ethnographic research at multiple sites, including Saint Kateri's 2012 canonization festivities in Vatican City and Italy, the Akwesasne Mohawk Reservation, New York, and Canada, the Yakama Reservation, Washington, and the National Tekakwitha Conferences in Texas, North Dakota, and Louisiana. Through narratives from these events, Jacob addresses issues of gender justice such as respecting the autonomy of women while encouraging collectivist thinking and strategizing and

seeks collective remedies that challenge colonial and capitalist filters The Chinatown Trunk Mystery Mary Ting Yi Lui, 2020-07-21 In the summer of 1909 the gruesome murder of nineteen year old Elsie Sigel sent shock waves through New York City and the nation at large The young woman s strangled corpse was discovered inside a trunk in the midtown Manhattan apartment of her reputed former Sunday school student and lover a Chinese man named Leon Ling Through the lens of this unsolved murder Mary Ting Yi Lui offers a fascinating snapshot of social and sexual relations between Chinese and non Chinese populations in turn of the century New York City Sigel s murder was more than a notorious crime Lui contends It was a clear signal that attempts to maintain geographical and social boundaries between the city s Chinese male and white female populations had failed When police discovered Sigel and Leon Ling s love letters giving rise to the theory that Leon Ling killed his lover in a fit of jealous rage this idea became even more embedded in the public consciousness New Yorkers condemned the work of Chinese missions and eagerly participated in the massive national and international manhunt to locate the vanished Leon Ling Lui explores how the narratives of racial and sexual danger that arose from the Sigel murder revealed widespread concerns about interracial social and sexual mixing during the era She also examines how they provoked far reaching skepticism about regulatory efforts to limit the social and physical mobility of Chinese immigrants and white working class and middle class women Through her thorough re examination of this notorious murder Lui reveals in unprecedented detail how contemporary politics of race gender and sexuality shaped public responses to the presence of Chinese immigrants during the Chinese exclusion era

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