



# THE STAR OF ZION

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## President Joe Biden Keeps Campaign Promise

### Special to the Star

President Joe Biden has nominated Ketanji Brown Jackson to succeed retiring Justice Stephen Breyer on the U.S. Supreme Court. If Jackson is confirmed by the evenly divided Senate, she will become the first Black woman ever to serve on the nation's highest court, as well as the third Black person and the sixth woman.

Jackson, 51, has been viewed for months as a top contender and fits the bill that Biden and left-leaning activists have sought in the aftermath of Republicans' successful attempt to pull the judiciary to the right under former President Donald Trump. Her name has long been floated as a potential Supreme Court justice, particularly after she was tapped to fill the seat left by now-Attorney General Merrick Garland on the D.C. Circuit Court of Appeals, generally considered the second-most important court in the U.S. She

was nominated to that position by Biden last year and was confirmed in the role on June 14, 2021, by a vote of 53 to 44.

Jackson left law firm life behind in 2010 to become a commissioner on the US Sentencing Commission, an independent agency that establishes sentencing policies and practices for the federal courts. She has said she learned to knit during her Senate confirmation process to channel her nervous energy.

Rachel Barkow, now a professor of law at New York University, served with Jackson on the bipartisan commission and noted pointedly how well the members worked together despite ideological differences. Another commissioner at the time was William H. Pryor Jr., a conservative judge who sits on the 11th US Circuit Court of Appeals.

Barkow said Jackson was an "upbeat presence" who always does "what she is supposed to do when she says she

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# HISTORIC NOMINATION

**THE STAR OF ZION**  
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Accelerating Communication About The Freedom Church

The Star of Zion is an award-winning newspaper and journalistic media organization, published by The A.M.E. Zion Church as its official organ since 1876. Being guided by the core values of truth, faith, and love, the Star seeks to raise the consciousness of readers with news that is current, relevant, and dependable.

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★ The Star of Zion ★

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# Celebrating Clergy Women Firsts

## The Story of Rev. V.O. Jefferies

Written by:  
*J. Hayes McLendon, Pee Dee Conference Historian*



In 1990, Bishop J. Clinton Hoggard stood before the Philadelphia-Baltimore Conference and declared that “by divine revelation,” he would be appointing the first woman to pastor a major pulpit in the conference. The conference is remembered to have rejoiced on this day as the Rev. Gloria Morris Snipes was appointed to the Harris A.M.E. Zion Church in Harrisburg, PA. In 1998, nationally syndicated newspapers declared the Rev. Frances Murray Williams as the first woman appointed to a major pulpit in The A.M.E. Zion Church denomination when she was appointed to pastor the Clinton Memorial A.M.E. Zion Church in Newark, NJ by Bishop Marshall Strickland. Later, in 2002, the Rev. Dr. Kathy McFadden was appointed pastor of the Old Ship A.M.E. Zion Church in Montgomery, AL, a major and historic Zion pulpit, by Bishop Richard K. Thompson. Though “major pulpits/assignments” are defined and identified in different ways by different people, over the last ten years, Zion has seen some women appointed to more major and historic pulpits than at any point in its history; still, many churches have still never been pastored by a woman.

A significant number of women have been appointed to presiding elderships since the Rev. Lillian Robinson was appointed the first woman presiding elder in Jamaica in the late 1960s, and the Rev. Dr. Harriet O. Hooks was appointed the first stateside woman presiding elder in 1978. It has not been until more recently that clergywomen



## *Karen V. Hill, Director of the Harriet Tubman Home: ‘She Was Able To Separate the Brutality of Slavery From How She Loved the Land’*

3/2/2022 Article from - [msmagazine.com](https://msmagazine.com)

by **JANELL HOBSON**

*Professor of women's, gender and sexuality studies at the University at Albany. She is the author of the forthcoming *When God Lost Her Tongue: Historical Consciousness and the Black Feminist Imagination*.*

Karen V. Hill is president and CEO of the Harriet Tubman Home, Inc. in Auburn, N.Y., and is overseeing a series of local programs relating to Harriet Tubman's Bicentennial this year. In her leadership role, Hill has successfully pursued federal legislation to have Harriet Tubman's homestead become one of the newest units of the National Park Service. The Harriet Tubman National Historical Park has the only extant resources related to the life and work of Harriet Tubman.

**Ms.'s Janell Hobson interviewed Hill over Zoom.**

**Janell Hobson:** *For visitors who were to come to the Harriet Tubman Home in Auburn, what new information would they actually learn about Harriet Tubman that they might not know?*

**Karen V. Hill:** *If you've never been along the Eastern Shore of Maryland, then Auburn in central New York shows you that Tubman truly loved pastoral landscapes. She did not try to urbanize her life; the landscapes in Maryland where Tubman grew up are very similar to where she chose to live in Auburn. I mean that's who she was, that's where she felt comfortable.*

*To me that's just startling, that this place in Maryland where she had been treated so harshly, she was able to separate the brutality of slavery from how she loved the land. She loved the beauty; she loved the quiet. Despite*

*the cruelty of her experience in that place, she tried to recreate and replicate that landscape. She chose property that would give her that kind of sensibility, just her profound respect for what is natural.*

*Where did she learn the life lessons about what is good to put in your body and what you should stay away from? I think more work needs to be done on how she developed that kind of appreciation.*

**Hobson:** *Could you say more about these life lessons?*

**Hill:** *She was incredibly aware of what she put into her body. She lived to be 91. This woman who everybody saw as a plain woman was just so much more, she was deep. Her favorite dessert was eating strawberries; that was her sugar. She even understood that eating the strawberries from a nice container or goblet—she liked these little nice fancy goblets—made a difference. Weight Watchers or Jenny Craig could do a whole campaign called “Do It Like Harriet”!*

*The financial services industry needs to promote her as a model for women and credit, women and home ownership. She understood why it was important for women to be able to acquire credit, why it was important to have home ownership. She also understood that African Americans were culturally driven to have multiple generations living together and how that has been foundational in our history and that this is a good thing. Now with families so dispersed, the pandemic has been really hard on families. But Tubman understood the weaving of the generations into family life was important to the health of the individual and communities.*

*AARP ought to be lifting up Tubman as the symbol of the senior movement, as someone who made a difference when she was providing shelter so that seniors could age with dignity and grace with the Home for the*

Harriet Tubman Bicentennial... Continued from pg 3

*Aged, because African Americans were not welcome at the Home for the Aged that existed in the area, and she understood that one's personal health was really important. It had huge consequences, life outcome consequences. That's why she made sure she built an infirmary. She thought it was important that she provided free healthcare to Blacks and whites.*



Photograph of Harriet Tubman (seated, center, in white shawl), with caretakers at the Harriet Tubman Home for the Aged, circa 1911.

**Hobson:** We rarely hear these kinds of stories about Harriet Tubman, about her life in Auburn.

**Hill:** Tubman became a mother figure to so many of her own nieces and nephews. She was also so selfless, she just kept giving and giving and giving. She was a compassionate person.

When she met her second husband Nelson Davis, he was sickly, quite frankly, when he showed up at her house and she took him in as a boarder. She nursed him back to better health. I mean, he was truly in love with her and she with him, but she also understood what society expected of her. She was in his room all the time nursing him, and that doesn't look so cool, people would start talking, so they got married. And he's very dedicated to her. But she never felt—and I think this is really important—when she married him and she maintained her name Tubman, she never felt like she lost her agency to do what God had called her to do.

**Hobson:** Tubman seemed like someone who took on “head of household” status for her extended family in Auburn.

**Hill:** I mean, she operated a kiln on the property. A lot of those tremendous mansions that you see in and around Auburn are the bricks that were fired from the kiln on her property. She was an entrepreneur, she had to figure out, if I'm going to feed the homeless, or people who are food insecure, if I'm going to provide housing, if I'm going to provide free healthcare, I also have to generate revenue. She took herself to the brink of having no resources and being destitute many times. The reason why she did the Sarah Bradford book was just to make the money to support her ministries. I think of all of her

*work as her ministries. That's why that carte de visite, that photo that was taken in downtown Auburn on Gene-see Street at Powelson studio is so iconic and widely recognized.*

**Hobson:** Are you referring to the recently discovered photograph?

**Hill:** Yes. The reason it's so iconic is because it's a new image, it's a younger Tubman, but it gave the world better insight into her. We see another side of Tubman. That was how Tubman would be attired for those occasions that she had to go and influence the abolitionists and make a difference and talk about strategy. That's how she would dress for those occasions in her attempts to be respectable. But, unlike Frederick Douglass, she wasn't trying to have her image constantly out there. She just wanted to quietly do her work.

**Hobson:** Didn't the Harriet Tubman Home try to acquire this new image when it was auctioned?

**Hill:** Yes. Let me say I'm very happy that the photograph, which is owned by the Library of Congress and the National Museum of African American History and Culture, is in public space. The biggest fear I had is that this iconic photograph would end up in the hands of a private collector. We very zealously tried to campaign to become the owners of the photograph because it's an Auburn story. Harriet Tubman is one of 47 images in that little album, and the overwhelming majority of those images tell Auburn's story, a central New York story, and I felt she needed to come home.

I am disappointed that we did not prevail in the purchase of that photograph, and it really spoke to how our institutions still need to learn how to effectively partner with entities such as the Harriet Tubman Home and other nonprofits for the effective good of our history and what it is we're trying to preserve. There is absolutely no reason whatsoever that the Museum—or the Library of Congress—could not have made it a triumvirate in the purchase and the acquisition of that photo. We're still trying to work through what needs to happen next.

My goal is at some point, we will be able to bring it to Auburn on loan from the Library of Congress and the National Museum of African American History and Culture so we could at least bring her home for a special occasion. But we have to learn how to be open to new dynamics and new partnerships, and both institutions missed what I thought would have been a rare and important opportunity. That said, thank goodness it is in the public square.

**Hobson:** It would be great for the photo to travel to Auburn. It's the place where she was truly able to live out the rest of her life with her family and where she could truly practice freedom, on this side of the U.S.—Canadian border.

**Hill:** It makes you wonder, as the free Harriet, where did she find the fortitude to say, I must feed people, I must house people, I must take up the issue of women who are being battered, I must take up the issue of children who have no home—where did that come from? That came from her generosity in spite of everything.

I mean, she just could have come to Auburn and been



Photograph of Harriet Tubman, circa 1868, in photo album by Emily Howland (Collection of Smithsonian's National Museum of African American History and Culture)

*the darling of the abolitionists. But, that's not what she did; she continued in the struggle. And then to go back into the Civil War and fight in South Carolina. Colonel Montgomery wrote about it, and that's incredible.*

*People try to minimize Tubman all the time, but she led those troops. She used her diminutive stature to work as a spy and a scout. She used her knowing how to care for others to serve as a nurse, and yes, she knew how to*

*fight. Which is why she was able to lead those troops along the Combahee River. That's why they all came out, 750 people. That is amazing, those kinds of numbers.*

**Hobson:** *What most stands out for you about Harriet Tubman's life in Auburn?*

**Hill:** *Harriet Tubman was very results-oriented. She contributed mightily to the founding of the Thompson Memorial AME Zion Church, which was formerly the AME Zion Church of Auburn. Silently, but effectively, because she found a sanctuary where social justice was very much part of the spiritual mission of the Church. And she decided that's where she wanted her membership because she needed a church with a strong social justice message.*

*I think that in bequeathing her property 10 years before she died to the AME Zion Church—and largely because it became really too much to manage financially—the church became an institution to ensure its existence. But Harriet left eight women in charge as the managers for the Home for the Aged. She didn't leave the women out. She respected women and understood that they had a leadership role. Governance was very important to her. And the fact that we still have a cottage of the Home for the Aged standing today is quite a testimony.*

.....  
The Story of Rev. V.O. Jefferies... Continued from pg 2

have begun to see appointment to major pastoral assignments. We celebrate contemporary clergywomen appointed to major pulpits, but history indicates that the first woman appointed to a major pulpit in the denomination was the Rev. V. O. (Vashti Oval) Jefferies in 1958.

Styled exclusively as “the Rev. V.O. Jefferies,” in the way that was common to clergymen of her era with initials and last name, Rev. Jefferies was a pioneering clergywoman. For much of the 20th century, Zion clergywomen were noted as “Rev. Miss/Mrs.” and/or by their full first and last name. While it was easy to “pick out” clergywomen in written documents before clergymen listed themselves by first and last name, Rev. Jefferies was styled and represented just as her clergymen counterparts which likely played a role in her success as a clergy person. Rev. V. O. Jefferies (1903-1991) began her preaching career while a student at Morristown College (TN) in the late 1910s, becoming a well-known evangelist. In 1932, she

became the first woman ordained in the South Carolina Conference of The A.M.E. Zion Church and soon began a 40 plus year tenure in pastoral ministry.

Rev. Jefferies pastored churches in the Pee Dee, South Carolina, Palmetto, and Central North Carolina Conferences. She became the first woman to receive a significant appointment in the Pee Dee Conference when she was appointed pastor of the Evans Metropolitan Church in Bennettsville, SC in 1953. She pastored there for five years and led in a major renovation campaign and a period of significant church growth. In 1958, Rev. Jefferies was appointed pastor of the Mt. Hebron Church in Cheraw, SC by Bishop R.L. Jones. At this juncture, Mt. Hebron was the first church of the Cheraw-Bennettsville District and a major pastoral appointment in SC and thus she should be remembered as the first woman appointed to a major pulpit in The A.M.E. Zion Church. She was elected one of the first women ministerial General Conference delegates and served at least four times. She pastored several other churches including Beaver

Creek, Camden, SC; Metropolitan, Gaffney, SC; Andrews Chapel, Bunnlevel, NC; Norrington, Lillington, NC; Mt. Carmel, Lancaster, SC; Shiloh, Maxton, NC; and Millers Chapel, Little Rock, SC; among others – serving as the first woman to pastor every pulpit to which she was appointed.

Rev. Jefferies was very likely the first woman pastor in The A.M.E. Zion Church in South Carolina. She retired from pastoral ministry around 1975, a time when there were still a limited number of women pastors throughout the denomination. It has been common practice to celebrate when women are appointed to clergy roles of leadership in the denomination, but Jefferies' historic appointment was lost to time until oral histories shared by church members and a retired bishop revealed more about her distinguished career. The Rev. V.O. Jefferies blazed the trail for clergywomen, and as we continue to celebrate the accomplishments and successes of Zion's clergywomen, let us celebrate the rich legacy of clergywomen whose pioneering efforts have not been recorded.

# RECONCILIATION:

BY: REVEREND DR. PAUL ATLAS

For historically Black Methodist congregations overcoming centuries of generational oppression, prejudice, segregation, hurt and systemic racism has not been easy nor fully accomplished. It has been even more difficult without a comprehensive plan for reconciliation from the United Methodist Church. However, the beginning steps towards a mutual willingness to engage in the difficult process of reconciliation have occurred between the Central North Carolina Conference of the African Methodist Episcopal Zion Church (AME Zion Church) and the North Carolina Conference of the United Methodist Church (UMC).

On November 5, 2021, at the 142nd Session of the Central North Carolina Annual Conference, an announcement was made by Bishop Kenneth Monroe that Christ Community and Greater Heights UMC and the Central North Carolina Conference would take the initial steps towards reconciliation through shared worship, shared pulpits, joint ministries, and joint evangelism. This was the public announcement of what had been months of work led by Bishop Monroe, Bishop Hope Morgan Ward of the North Carolina Conference, UMC, a small committee made up of UMC laity, Central North Carolina Conference preachers, and the Reverend Matt Evans, the white pastor of Christ Community and Greater Heights UMC.

Under the leadership of the Bishops, a Covenant was developed to say that Christ Community and Greater Heights UMC congregations will follow appropriate disciplines of both the AME Zion Church and UMC to form a cooperative parish to model unity on earth as it is in Heaven and an alternative to the division in both the kingdom and society. Greater Heights and Christ Community cannot leave the UMC, but at some point, a Central North Carolina pastor may be sent to shepherd those UMC congregations. Reverend Evans may also serve in the Central North Carolina Conference as an AME Zion pastor. Both groups will join together for ministries and evangelism. The AME Zion Church and United Methodist Church will be celebrated in the gathered conferences of the laity and clergy. Christ Community and Greater Heights congregations will continue to attend and actively participate in charge conferences, district meetings, and annual conferences within the UMC as well as begin to attend and participate in the conferences within the Central North Carolina Conference of the AME Zion Church. Although the Covenant is only with two churches, the hope is that many in the Church and society might witness a good work and begin to imagine what it could look like to form a more faithful body of Christ in unity with the neighbor.

As American culture has remained insensitive to differences outside of the superiority of whiteness, Reverend Evans says with conviction that “the church is becoming an echo of our secular culture instead of an alternative to it. The church needs to be different and take a stand. These thoughts were in my head for a long time, but the murder of George Floyd is what pushed me to finally take action. It was time for us to make a sacrifice to further the kingdom.” Reverend Evans wanted to make what he refers to as a “sacrifice of privilege” for healing to take place and to further the kingdom. The initial plan was for his two congregations to become part of the AME Zion Church, but the UMC discipline did not allow this. This was an obstacle at first, but Reverend Evans believes the recent move to align with the AME Zion Church makes it easier for other congregations to follow in this way and, likewise, the journey towards reconciliation.

Demographically, Christ Community and Greater Heights UMC members are mostly white but have several Latinx/Hispanic members who make up about 10% of the population and 3% identifying as non-Hispanic people of color. The average age of the members is between the ages 40-55. According to Reverend Evans, the two congregations plan to merge as one church on a new campus within the next two years. In contrast, the majority of the Central North Carolina conference is close to 100% black with very few non-black members and the average age is 45-65. With the demographics of Christ Community and Greater Heights UMC, some members of the AME Zion Church committee were surprised that the church councils from both congregations unanimously agreed to form the Covenant. Those who did oppose the Covenant were not members of the church council and decided to terminate their membership. Many of the members who left had greatly supported the church financially, so the financial strain of their loss was felt by the treasury. However, Reverend Evans stated that “sacrificing the loss of those members was something that had to be done. Racists and bigots could not stand in the way of his congregation and keep them from following Christ.”



# A NEW WAY FORWARD

The initial conversations for this act of faith were facilitated by Bishops Monroe and Ward. Both Bishops, being steeped in prayer along with a faithful theological conviction, brought grace, wisdom, love, and peace to the discussion. Repentance became a major topic, and it was decided that the language of repentance should be reflected in the Covenant. The UMC committee members wanted to include language to state how they have benefited from the racism and bigotry of their ancestors which led to systemic racism. It is a unique opportunity for the UMC committee members to acknowledge how they have benefited from white privilege while uniting with black church members whose communities and lives have been negatively affected by white privilege. It was agreed by all involved that for this covenant relationship to work, the white people would need to accept what they did and continue to do, and not just what their ancestors did. There are reasons why the AME Zion Church and UMC have not joined together until now. One reason is the lack of acknowledgment of racist assumptions and behaviors. It was stated by Reverend Evans that “the existence of the UMC still screams inequality.” Writing the necessary language in the Covenant to express repentance was the first step toward unity and reconciliation.

While past hurts and pains are still prevalent in American culture and the black church, the AME Zion representatives heard and received the words of the UMC voices. It was accepted that the UMC's words and sentiment demonstrated a desire to go against the status quo to follow Christ and ensure the church is a place that does not conform to society's norms. Bishop Monroe and the Central North Carolina Conference ministers respected how Reverend Evans approached them first to seek unity and ask for forgiveness. This took much prayer and discernment as our history in America has taught us that for reconciliation to occur, those who were abused cannot return to the abuser. The abuser must repent and ask for forgiveness. It seems somewhat ironic that the Reverend John Jamison Moore, an AME Zion preacher, and author profoundly and prophetically wrote in 1884, “We could not consistently return to the mother, while the radical causes exist that drove us out, which they know still exist: race, prejudice, and proscription. When we return, we do not wish to be under their government, but an integral part of it.” In this present age, it is a matter of fact that there remain many injustices to fight, and crippling systemic racism to bring down. More problematic is the fact that many of those who benefit from the injustices and system racism the most have yet to acknowledge their privilege nor repent.

Bishops Monroe and Ward along with the committee hope that this interaction and fellowship will serve as a seed and inspire other churches to unify their congregations. The group agrees that we are called by God to build bridges where there is division, seek reconciliation with our neighbors, strive to live in Christian unity, and share the boundless love of God with the world. The work done by this Covenant is an invitation and a model for other congregations in both the AME Zion Church and the UMC to answer a similar call to unify. The long-term goal is for the covenant between the UMC and AME Zion Church to be a model of repentance and reconciliation that can be pursued by other congregations throughout the connections, so Christians can better live into the Biblical calling to fully and truly love our neighbors and to be of one accord. The hope is to see a unified Christ-like church that has repented and healed from the hurts of the past and present. An integrated church that celebrates black heritage is ideal. Bishop Monroe's passion for this effort is driven by the words “making the impossible possible” and he believes that it is up to us to act and create a model for other churches to follow, so that they may see that this challenging work is possible. Furthermore, now that both conferences in the UMC and AME Zion Church are aware of the Covenant, the committee will begin to document and record the process and create a type of how-to guide for other churches in the denominations to follow.

The dark history between the White Methodist Church and the AME Zion Church has too often been ignored. The black clergymen who were once proud members of the Methodist Episcopal Society working in unity with their white brothers were pushed out because of the color of their skin. Since then, no sincere actionable repentance, reconciliation, or healing has taken place between the AME Zion Church and the UMC. Today, both denominations have an opportunity to take the initial steps to achieve unity, reconciliation, and healing. Whether or not this will be feasible hinges on the willingness of both denominations to want to rebuild bridges that have been destroyed because of oppression, prejudice, segregation, and hurt. Bishops Monroe and Ward along with the other committee members believe that this unprecedented relationship is a great milestone for the modern Methodist movement, yet still requires great discernment, prayer, and commitment to living out the teaching of Jesus. We will do this by welcoming, inviting, and helping our brothers and sisters, repenting, forgiving, and loving one another for the purpose of building up the Kingdom of God.

## COMMITTEE MEMBERS:



**Bishop Kenneth Monroe,**  
Senior Bishop AME Zion Church



**Reverend Matthew Evans,**  
Pastor United Methodist Church



**Bishop Hope Ward,**  
Retired Bishop United Methodist Church



**Reverend Julian Pridgen,**  
Pastor AME Zion Church



**Reverend Dr. Paul Atlas,**  
Pastor AME Zion Church

# THERE'S MORE ON THE SHORE

## Eastern Shore District Conference 2022

March 11-12, 2022 Rev. Dr. William E. Kelly, Presiding Elder • Mrs. Devieta Moore, Missionary Supervisor • Bishop W. Darin Moore, Presiding Prelate

by Joy Williamson Foster, reporter

March 11, 2022

The Eastern Shore District met for our first District Conference since the last meeting in March 2020 when the Covid-19 Pandemic began. We gathered at the St. Paul AME Zion Church in Salisbury, MD utilizing Covid protocols to ensure safety for the members of the Eastern Shore District.

The Holy Communion Service processional was led by the Eastern Shore District Acolytes under the direction of Rev. Dr. R.J. Chandler, Sr, Director of Acolytes, CED. Rev. Daquan Bimbo, Pastor of the Mt. Hope AME Zion Church, Princess Anne, MD served as the Worship Leader. Presiding Elder William Kelly introduced the "Preacher of the Hour", Rev. Tyquan Alston, the Host Pastor who brought forth the sermon, "I'm all yours." The text was taken from 1st Timothy 1:12-15. Rev. Alston preached, the St. Paul Choir sang, and the Holy Ghost ushered in an Eastern Shore Praise Break!

The Communion celebrants included PE Kelly, Chief Celebrant, Rev. Dr. David McLendon, Sr., Rev. Alisa Torney, and Rev. Tyquan Alston as Con-Celebrants. Following the Communion Service, PE Kelly officially opened the Eastern Shore District Conference.

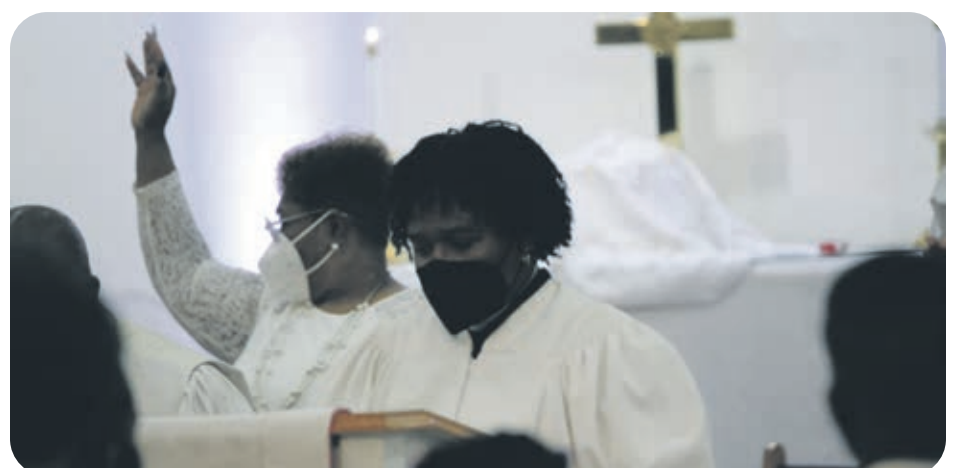
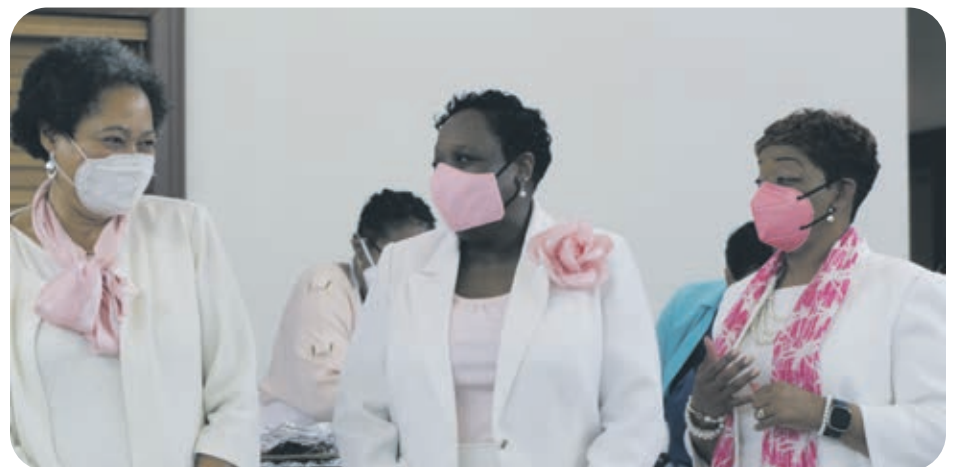
March 12, 2022

The Women's Home and Overseas Missionary Society under the leadership of Ms. Melva Polk Wright, District President paved the way for our 2nd day of District Conference. The Bureau of Supply led by the District Supply Secretary, Mrs. Elaine Forbes presented the "Transformative Service" Prayer Breakfast. Rev. Ida Ositelu, retired Pastor of the Eastern Shore District was the Meditation Speaker. Rev. Ositelu "transformed" the Prayer Breakfast into a Prayer and Praise service by challenging us to review 2 Timothy 2:20-26, with the meditation focus on "A Wonderful Change". Keeping with the Eastern Shore tradition of highlighting our members, this year the honorees were the Pastors' Spouses and Retired Clergy Members who were presented with gift bags and accolades for their service.

The Business Session under the direction of PE Kelly. We heard the reports from the Pastors, Lay Delegates, CED, WHOM Society, Lay Council in addition to Committee Chairpersons. The Necrology Report presented by Rev. Alisa Torney reminded us of those who once labored with us but now are members of the Lord's "Heavenly Conference."

The Breakout Workshops for the Clergy, CED, and Lay Council were informative and interactive. Rev. Dr. David McLendon presented a workshop highlighting the book, "The Trellis and the Vine" which was the focus for the Mid-Atlantic Episcopal District's Spiritual Emphasis Week in January 2022. Dr. McLendon highlighted the importance of having Trellis and Vine workers to advance the Kingdom of God.

The closing Worship Service Sermon Preacher was Rev. Dr. RJ Chandler Sr. who preached on the topic "What happens in the Dark"; text Acts 16:25-34. PE Kelly proclaimed the Eastern Shore District as the "greatest district in all of Zion and that's why we say There's more on the Shore." The Eastern Shore District continues to grow and go for GOD!



Photos by Thom Foster



# Agape Sunday Celebration “TRANSFORMING LIVES THROUGH LOVE”

John Wesley AME Zion Church – Washington, DC





The Women’s Home and Overseas Missionary Society of John Wesley AME Zion Church observed Agape Sunday on February 20, 2022. The guest speaker, Ms. Janice Ferebee, who is the lead hospitality ambassador for a weekend outreach effort to the homeless as a project of DC’s Downtown Business Improvement was exceptional and impactful. She is a true example of God’s redeeming love and the unrequited love and extensive prayers of parents, other family and friends. Through the first 28 years of her life, the speaker enjoyed a rather privileged existence. However between ages 28 to 35 years, she made poor choices fostering grief and despair on her family and those who loved her, resulting in a need for major redirection in her life.

Ms. Ferebee, now the Hospitality Ambassador for the DC BID Homeless Services is a living and believable example of God’s forgiving love, transformative and redemptive love when we seek and trust in His divine guidance and redemption. She brought a powerful message of the power of prayer and the love of parents, friends and self. She has been able to overcome and remain committed to faith and a different life style for the past 31 years. She believes as it is stated in First Corinthians: Chapter 13, verse 13; And now these three remain: faith, hope and love but the greatest of these is love. God’s unconditional love-Agape Love- The Highest form of love-The love we are celebrating on *Agape Sunday*- The kind of love that works in mysterious ways and can work through you and me as it has afforded her another chance.

Professionally, Ms. Ferebee holds a Master of Social Work from the University of Pennsylvania. She is dedicated to educating, empowering and inspiring women and girls of African descent. She is a self-published author of “Got It Goin’ On,” (GIGO), a personal development handbook series and curriculum

**Transformation AME Zion Church**  
Rev. Dr. R.J. Chandler Sr., Founder/Pastor





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**SATURDAY, MAY 21, 2022**  
**COMMUNITY SERVICE GALA**  
\$75/ticket | Souvenir Sponsorship | Silent Auction | Photo Booth  
\$250 Back Cover | \$150 Inside Front Cover | \$100 Full Page  
\$50 1/2 Page | \$25 1/4 Page | \$10 Patron. Send Ads to  
transformationamezcdover@gmail.com by April 30, 2022  
DONATIONS: CashApp \$transforma#onamezc or GIVELIFY or  
PO Box 1129 Dover, DE 19904

**Whatcoat Harvest House (Indoor)**  
341 Saulsbury Rd, Dover, DE 19904  
**TIME | 6:00 PM**

CDC Guidelines will be enforced. All attendees are required to have their temperature checked and show Vaccination Card or Negative Test Record within one week.







Rev. Dr. Anthony Witherspoon  
Guest Speaker



The Rt. Rev. W. Darin Moore  
Presiding Prelate  
Mid-Atlantic Episcopal District

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**SUNDAY, May 22, 2022**  
**CORNERSTONE DEDICATION**  
**Transformation AMEzc (Outdoor)**  
**TIME | 4:00 PM**

The Transformation African Methodist Episcopal Zion Church wishes to invite you to a historic weekend in Dover, Delaware on Saturday and Sunday, May 21 and 22, 2022. The new church plant in the capital of Delaware is celebrating its 5th year of existence under the visionary leadership of the Reverend Dr. R.J. Chandler Sr. who founded the society.

The Church is celebrating by giving back to the community. On Saturday, May 21, 2022, at 6:00 PM, civic and clergy leaders will be honored at the Community Service Gala. This formal event will occur at the Whatcoat Harvest House located at 341 Saulsbury Rd, Dover, DE 19904. Tickets are only \$75.00 which will include live jazz music and a three-course dinner. The Rev. Dr. Anthony Witherspoon, Pastor of the historic Washington Metropolitan AME Zion Church will be the preacher. Additionally, Dr. Chandler will celebrate 25 years in the ministry.

On Sunday, May 22, 2022, at 4:00 PM, the Rt. Rev. W. Darin Moore will dedicate the cornerstone, new equipment, pastor's office, and the William E. Kelly/W. Darin Moore Fellowship Hall. This outdoor worship experience will occur on the property. Please consider submitting an AD to wish Dr. Chandler and the church well (\$250 Back Cover, \$150 Inside Front Cover, \$100 Full Page, \$50 1/2 Page, \$25 1/4 Page, \$10 Patron). ADs may be sent to: [transforma#onamezc-dover@gmail.com](mailto:transforma#onamezc-dover@gmail.com) by April 30, 2022. Video greetings are accepted as well.

**Please send donations to**  
CashApp \$transforma#onamezc  
or GIVELIFY  
or PO Box 1129 Dover, DE 19903.

# Livingstone president inducted into CIAA Hall of Fame



*Written by Kimberly Harrington*

SALISBURY – Livingstone President Dr. Jimmy R. Jenkins, Sr., was inducted into the CIAA 2022 Class of the John B. McLendon Jr. Hall of Fame on Feb. 25 at the Baltimore Convention Center.

The induction was among several recognitions for the outgoing Livingstone College president, who announced his retirement two weeks prior to the Central Intercollegiate Athletic Association basketball tournament, held in Baltimore, Md., Feb. 22-26.

CIAA Commissioner Jacqie McWilliams also announced on Friday during the semi-finals that the CIAA was creating a scholarship in Jenkins' name.

Jenkins is the longest-tenured president among the CIAA-member institutions and currently serves on the CIAA's Board of Directors.

"I couldn't believe it," Jenkins recalled when McWilliams informed him he was being inducted into the Hall of Fame for his 28 years with the CIAA. The CIAA recognizes inductees for their excellence in the conference, significant contributions to the community, leadership within CIAA athletics, and commitment to the conference mission.

"When I first joined, I was the youngest member on the board. And now as I depart, I'm the oldest member on the board," Jenkins quipped during a talk-show style interview at the induction ceremony. "And just to have my colleagues who are younger than I to see something in me to the point where they voted me into the Hall of Fame is something that I will remember and cherish for the rest of my life."

Jenkins is credited with saving the historically black college in Salisbury from losing its accreditation and with raising its net assets value by \$15 million.

"When we arrived at Salisbury, the school was on the verge of losing its accreditation with SACSCOC (Southern Association of Colleges and Schools Commission on Colleges) ... We were able to move the institution to financial stability. I'm proud we were able to save the institution. Since that time, 16 years later, we're moving forward and got reaffirmed a year ago now with no recommendations, which is historic for the institution." There was only one other college in the nation with such a record, and it, too, was an HBCU.

The host noted that Jenkins has not one, but two buildings named after him, a distinction typically not reserved for the liv-

ing. Elizabeth City State University (ECSU) in North Carolina has a science building that bears his name and Edward Waters University in Jacksonville, Fla., named an athletic field after Jenkins. He is a past leader at both universities.

"I think it's surreal," Jenkins said, especially considering he didn't want to go to college after graduating from high school. However, he ended up earning both his master's and doctorate degrees in biology from Purdue University.

Being a 28-year-old black male with a Ph.D. attracted many offers, but he chose to return to his alma mater, where he could serve as a role model. He was an assistant professor for 11 years before making history by becoming the first alumnus to become chancellor there.

When asked about the future of HBCUs, Jenkin said, "We have to remember that these HBCUs were established at the time to educate the children of the just-freed slaves. This is war and it's a war against ignorance. Many of our students are not able to perform on certain standardized tests – not because of their intellect but because of exposure. If we get that exposure, they will be able to perform well and be able to command their rightful place in the global society."

Jenkins was joined at the induction by his wife, Dr. Faleese Moore Jenkins; their children and grandchildren; and his brother and sister.

Dr. Beverly Downing, a 1978 Livingstone College graduate, was also inducted into the CIAA Hall of Fame for her work as a women's basketball coach at St. Augustine's University. She played basketball and softball at Livingstone and was the first woman inducted into the Livingstone College Athletic Hall of Fame in 2002.

The CIAA is the nation's oldest historically Black athletic conference and is now touted as the third-highest attended basketball tournament among all NCAA divisions.

## About Livingstone College

*Livingstone College is a private historically black college that is secured by a strong commitment to quality instruction, academic excellence, and student success. Through a Christian-based environment suitable for holistic learning, Livingstone provides excellent business, liberal arts, STEAM, teacher education, and workforce development programs for students from all ethnic backgrounds designed to promote lifelong learning and to develop student potential for leadership and service to a global community. For more information, visit [www.livingstone.edu](http://www.livingstone.edu).*



# Are you Living in 3-D



ALONZO HILL



When we usually think of 3-D, we collectively remember the experience of objects coming out of the big screen appearing to come right at us. 3-D can be invigorating, startling, alarming, or downright frightening. Our reaction to the 3-D object has some determining factors like the nature of the object coming towards us and is it something we ordinarily embrace or avoid. Creatively, I have formed my own concept of 3-D in birthing a vision on the big screen of life which is Discussion, Decision, and Delivery. God has given all of us an imagination. Many

of us use our imagination to become visionaries. Imagining the outcome of our vision should be something that people would want to embrace. If it is something that people would want to avoid, abandon that vision. Our imagination should be used for the good and the well-being of mankind.

Any vision conceived, be it personal or professional should start with a discussion. I have come to learn that a discussion is needed to acquire clarity. When discussing your vision, let it only be with like-minded people. Like-minded people would embrace, critique, and aid in forming the vision. People who are not like-minded tend to dismiss, criticize and encourage you to abandon your vision. The discussion also helps develop knowledge of what is needed to complete the vision. You as a visionary can and may see only one side of the vision. We all see through a glass darkly. Others of like mind can and will bring to light intricate details of your vision. People who keep their visions to themselves accomplish little. People who partner with other visionaries and key players accomplish much.

The second D is Decision. As a visionary, you must come to a decision to move forward. The decision-making process can be involving, mentally taxing and a slippery slope based on the time, amount of money, and the number of people making decisions. Be mindful not to overthink this process. It has the potential to delay or misdirect your progress. It has been noted in many research articles that your first instinct is on average your best choice. The decision process should be well thought out and proven before

you could attempt to deliver. The decision process should also create a clear path for easy delivery.

The third D is Delivery. Delivery determines the outcome of your vision. It is one thing to have a vision but it is another reality to bring that vision to pass in its entirety. If you only deliver part then it is incomplete. Taking shortcuts could change the vision and delay delivery. You may become overwhelmed with multiple assignments if you bypass the complete process because of mistakes and problems. Follow step by step of the Decision process because it has been proven. Delivering your vision is like delivering your baby. You will experience the pains of birth, the excitement of your vision coming to life, and the enjoyment of watching others love what you have created.

Every movie, establishment, organization, etc. starts with a vision. The vision of 3-D on the big screen is an illusion and my concept of 3-D on the big screen of life is a full scope of reality. Ask yourself, "Am I dreaming, imagining, and concluding with a vision for my future? Am I applying the 3-D concept?" If your answer is, "No", make a decision to begin right now. When it pertains to your life such as physical health, mental health, fulfilling relationships, finances, occupation, etc., You can envision success for your future. It just takes the 3-D (Discussion, Decision, and Delivery). You just need the right people to collaborate with. I can, [Zolingospiceforlife.com](http://Zolingospiceforlife.com) or call **240 393-5515** for assistance.

## Upcoming Events

*Zolingo's Spice for life will be performing healthy cooking demos and Health is Wealth seminars.*

## Sign up to be an assistant or seminars

at the link below if you live or plan to be in the Charlotte area <https://form.jotform.com/220676643141150>

Scan to  
sign up



## Zion Lifestyle

## ZOLINGO'S Monthly Recipe

ZO'S  
VEGGIE  
& PASTA  
DELIGHT

1 Orange pepper, 1 Red pepper, 1 Yellow pepper, 1 Green pepper, 1 Red onion, 1 Sweet vidalia onion, 6 Mushrooms, 4 Cloves of garlic, 2 Cups of spinach, Pink himalayan sea salt, 1 Box of rotini pasta, Zolingo's Spice for Life Herb Blend (garlic, pink himalayan sea salt, turmeric, black pepper, thyme, parsley, oregano, cayenne pepper) 2 Tbsp of Olive Oil, ½ Stick of salted butter (optional)

Boil water in large pot, add 1 Tbsp olive oil and pinch of pink himalayan sea salt. Boil pasta for 10 -15 min. Slice the peppers, onions, garlic, mushrooms; saute in large skillet with 1 Tbsp of olive oil until desired tenderness. Add spinach, drain pasta and add to vegetables. Mix with desired amount of Zolingo's Spice for Life Herb Blend. **Enjoy!!**

Historic Nomination... Continued from Front Pg

is going to do it."

At the time, federal prisons were overcapacity, and there was a widespread bipartisan acknowledgment that federal drug sentences were too long. The seven-member body unanimously decided to lower federal drug sentences. They made the reductions retroactive, Barkow said, which meant more than 30,000 federal prisoners got lower sentences.

President Barack Obama would go on to nominate Jackson to the US District Court for the District of Columbia, which she joined in 2013. For that confirmation hearing, she was introduced by a well-known Republican, Wisconsin's Paul Ryan, who would go on to become speaker of the House and who happened to be related to her by marriage. (Jackson's husband's twin brother is married to the sister of Ryan's wife.)

"I know she is clearly qualified," Ryan said. "But it bears repeating just how qualified she is."

"Our politics may differ, but my praise for Ketanji's intellect, for her character, for her integrity, is unequivocal," he added.

At each of her judicial confirmation hearings, her husband, Patrick Jackson, a DC-based surgeon, has been pictured sitting behind her. The couple shares two daughters, Talia and Leila. Her mother, a former public school science teacher and principal of a public magnet school in South Florida, and her father, a public high school teacher who was later chief counsel to the Miami-Dade County school board, also have been in attendance.

One thing she did not discuss was the life sentence her uncle, Thomas Brown, Jr., received after a drug offense.

In 2008, when she was in private practice and well before she became a judge, Jackson referred her uncle's file to WilmerHale, a law firm that handles numerous clemency petitions, according to a spokesperson for the firm.

The firm submitted the petition on Brown's behalf on October 7, 2014, and Obama commuted his sentence on November 22, 2016. According to the firm, Jackson had "no further involvement in the matter" after making the referral. Jackson's chambers said she would

decline comment on the issue.

Jackson was born Ketanji Onyika Brown in Washington, D.C. in 1970

She married surgeon Patrick Jackson in 1996. The couple has two daughters — Talia, 21, and Leila, 17.

Jackson's parents moved to South Florida when she was a child and she graduated from Miami Palmetto Senior High School. She studied government at Harvard University, graduating in 1992. Jackson spent a year as a reporter at Time magazine before returning to Harvard, receiving her law degree from Harvard Law School in 1996. Patrick Jackson is also a graduate of Harvard and works as a general surgeon at MedStar Georgetown University Hospital.

Jackson began her legal career with three clerkships, perhaps appropriately spending a period clerking for Justice Breyer from 1999 to 2000 and was in private practice in Boston, Massachusetts from 2000 to 2002. She was assistant special counsel at U.S. Sentencing Commission from 2003 to 2005.

Jackson then served as an assistant public defender in Washington, D.C. from 2005 to 2007. During that time, she was involved in cases related to detentions at Guantánamo Bay and was assigned to represent detainee Khi Ali Gul.

In private practice in D.C. from 2007 to 2010, Jackson then served as vice-chair of the U.S. Sentencing Commission. She was nominated to the commission by then-President Barack Obama in 2009, winning Senate confirmation in 2010 and serving in that role until 2014.

Perhaps Jackson's best-known ruling from the bench was against former President Trump. While a district judge in 2019, Jackson ruled that former White House counsel Don McGahn had to testify before Congress, famously writing that "presidents are not kings."

The Senate currently consists of 50 Republicans, 48 Democrats, and two independents who caucus with the Democrats. Though the numbers are razor-thin, Democrats should have the necessary votes to confirm Jackson to the Court.

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# Remembering the civil rights pioneer who paved way for Black college students



## Autherine Lucy Foster 1929-2022

*University of Alabama's first Black student, Autherine Lucy Foster dies at age 92*

Autherine Lucy Foster's daughter, Angela Foster Dickerson, confirmed the news and said a family statement would be released. UA recently renamed a building in Foster's honor, calling the College of Education building, Autherine Lucy Hall.

Dickerson said while her mother was happy no matter the building name, she was thankful they voted to just honor her mother.

While Foster is celebrated now by the university, that wasn't always the case. Back in 1956, mobs and threats of violence forced her to leave. But, her expulsion was reversed in 1988 and she went back and got her Master's Degree.

"I'm still amazed even at this point what she endured during that time," Dickerson said.

Although she was chased from campus after only three days of classes, Ms. Foster's 1956 enrollment at the University of Alabama in Tuscaloosa was a symbolic milestone in the civil rights movement, occurring at what was then an all-White citadel of the segregated South.

The Supreme Court had ruled against "separate but equal" public school facilities two years earlier in *Brown v. Board of Education*, and Ms. Foster — an Alabamian — had been waiting for four years to take graduate education courses at what she considered the best school in the state.

Autherine Lucy had no particular desire to be a civil rights pioneer. Growing up as the youngest of 10 chil-



Ms. Lucy after appearing on the Alabama campus for classes in 1956. She was the first Black student to attend the university.

Credit... Bettmann, via Getty Images

dren in an Alabama farm family, she simply wanted to get the best education her state could offer.

She obtained a bachelor's degree in English from the historically Black Miles College in Fairfield, Ala., in 1952. But then, though she was a reserved, even shy person, she took a daring step: She applied for entrance to her state's flagship educational institution, the University of Alabama. And she was accepted — at least until university officials discovered that she was Black and promptly told her that a mistake had been made and she would not be welcome.

So began a legal fight that culminated in 1956 — nearly two years after the Supreme Court found segregation in public schools and colleges unconstitutional in the landmark *Brown v. Board of Education* decision — when Ms. Lucy became the first Black student in Alabama.

### Statement from The University of Alabama:

"The UA community is deeply saddened by the passing of our friend, Dr. Autherine Lucy Foster," said UA President Stuart R. Bell. "While we mourn the loss of a legend who embodied love, integrity, and a spirit of determination, we are comforted by knowing her legacy will continue at The University of Alabama and beyond. We were privileged to dedicate Autherine Lucy Hall in her honor just last week and to hear her words of encouragement for our students. Dr. Foster will always be remembered as one who broke barriers, reminded us of the respect due to every individual, and lived a life of strength in steadfast service to her students and community."

Statement from The Birmingham Civil Rights Institute: It is with deep sadness that The Birmingham Civil Rights Institute marks the passing of Autherine Juanita Lucy, an American activist and one of the first African American students to attend the University of Alabama, in 1956. Lucy was known and described as "the architect of desegregating Alabama's education systems."

On her passing, DeJuana Thompson, BCRI president, and CEO said that "Mrs. Lucy was a fearless pioneer known not only for her courage, but her perseverance; she enriched the lives of so many educators and students. Her legacy continues to inspire advocates of social justice."

# sankofa



## Looking Back to Move Forward

WRITTEN BY, DR. ASA G. HILLIARD III  
In From The Browder File

Presented by, Rev. Dr. Sarah Fleming

### It's About Time

*We work for it. We save for it. Records are made and broken because of it. Newspapers and magazines are named after it, and when we run out of it ---we die. It's all about time.*

### What is time?

Purist will tell you that time doesn't really exist. They insist that time is a human construct, created by, and limited to, human minds. And they're right.

Does God wear Rolex and tell us what time it is? Do you think the sun pays attention to us when we set our clocks ahead one hour in the spring? Does it matter to the earth when we set those same clocks back an hour in the fall?

Time was invented by us, for us so we could record the passage of time. Days were determined by the rising sun. Months were determined by the phases of the moon. Collectively, they told our early ancestors when to get up, when to plant and when to harvest.

Months determined seasons and seasons determined years. All of these events were references which allowed us to catalogue our experiences for future generations. These time references were established by Africans in the Nile Valley, who devised the first solar calendar over 6,000 years ago.

The ancient Egyptians were masters of horology, the science of measuring time. They used the sun to divide the day into 24 equal units which we now call hours. This word references Heru, the Egyptian personification of the sun, who the Greeks later renamed Horus.

The Egyptians divided the year into 12 months of 30 days each. Each month consisted of three ten-day weeks. Five holy days were celebrated after the end of the twelfth month. This arrangement made for a calendar year of 365 days.

The Egyptian calendar is regarded as one of the oldest and most accurate calendars ever devised. Certainly there were other calendars developed in other lands. They often were based on the moon, stars or other natural phenomenon. But the Egyptians were looked upon as leaders in

the development of science, religion, architecture and time, and their achievements attracted the interest of numerous foreigners.

Julius Caesar traveled to Egypt in 48 B.C.E. where he met Queen Cleopatra VII who introduced him to the scientific and cardinal knowledge of her ancient ancestors. Caesar returned to Rome the following year with Cleopatra, their newborn son Caesarion, and an improved time keeping system.

Caesar introduced his "friends, Romans and countrymen" to the ancient Egyptian calendar which they were initially reluctant to embrace. Caesar and his advisors introduced several bold initiatives to recalibrate their calendar, they moved the new-year from March 1 to January 1 and added the concept of the leap year. The new calendar was comprised of 12 months with alternating days of 31 and 30 days respectively. The only exception was February which had 29 days during regular years and 30 days during the leap year.

This new calendar was called the "Julian calendar" and it went into effect in 45 B.C.E. Over time, it was widely accepted by all Roman citizens. In a display of gratitude (or ego), the Romans (or Julius Caesar) renamed the seventh month (Quintilis) July in honor of Caesar's birthday.

When you're the most powerful man on earth you can rearrange time, and even name a month after yourself, if you so desire. These actions established a precedent which other powerful men would follow for centuries to come.

After Caesar's assassination in 44 B.C.E., he was succeeded by Octavian, his great nephew. Octavian's influence was so far-reaching that he was proclaimed the first Roman emperor and given the title "Augustus" (the exalted). In a show of gratitude (or ego), his birth-month was renamed August. Since August originally had 30 days, a day was taken from February and added to Augustus' birth month so that it would be as long as Caesar's.

These changes left 3 consecutive months (July, August and September) with 31 days each. To remedy this problem, one day was removed from September and November, and added to October and December, to reestablish the pattern of alternating 30 and 31 day months.

Three centuries later, another Roman emperor introduced even more profound changes to the calendar. In 312 A.C.E. Emperor Constantine embraced Christianity

Continues... next page

and told his soldiers that they were to conquer new lands in the name of "The Lord." Constantine later adopted the Jewish seven-day week and declared Sunday the new day of worship for the citizens of the rapidly expanding Holy Roman Empire.

These were the first of numerous steps taken to shift the focus of the "Julian Calendar" from a political center to a Christian one. More elaborate changes were made thirteen years later when Constantine convened a Great Council of Bishops in Nicaea in order to establish new guidelines for his new religion.

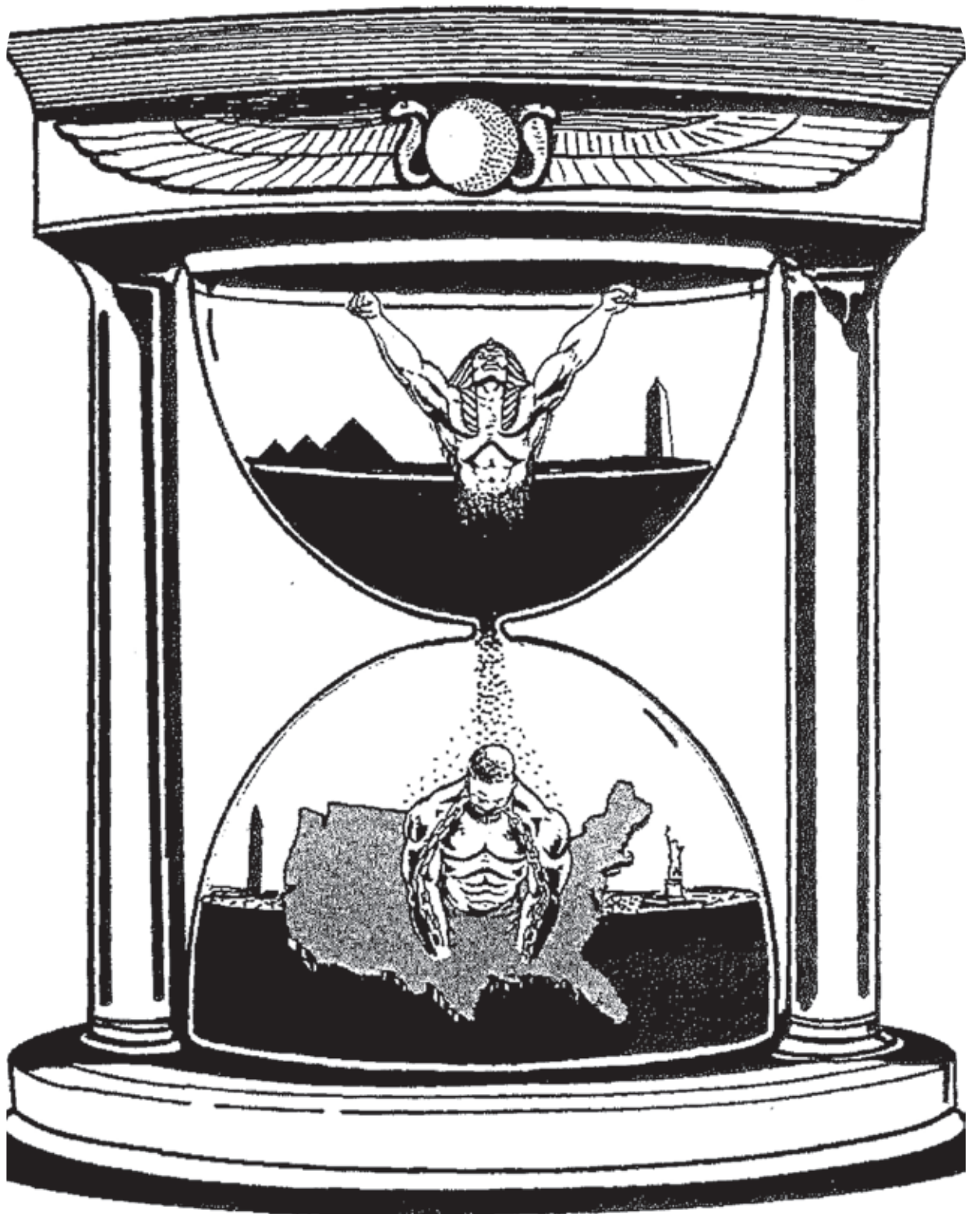
At the Council of Nicaea in 325, the previously unknown dates of the birth and resurrection of Jesus were established as horological dogma. The bishops revised the "Julian Calendar" and established their "sacred" calendar of the Roman Catholic Church. This also allowed the bishops to broaden their influence over the illiterate masses and nullify any resistance by establishing dates that were said to be "ordained by God."

Myths, lies and pagan rituals were appropriated, revised and presented as timeless truths. December 25 was declared to be the birthdate of Jesus, the son of God. Even though the bishops of Nicaea knew that the Egyptians had originally designated this same date as the birth of the sun 4,000 years earlier.

The bishops also decreed that Easter would be celebrated on the first Sunday after the first full moon after the spring equinox. They believed that the resurrection of Jesus occurred on a Sunday during the Jewish Passover. Since Jewish holidays were determined by the phases of the moon, the celebration of Easter would fall on a fixed date. Easter was thereby determined to be a "moveable" religious holy day.

Constantine's calendar and religion became laws of the land---in all of the lands he conquered, but without a few problems. Determining future dates for Easter posed a challenge because many clerics lacked the mathematical and astronomical skills to correctly plot the course of the heavens. Without the ability to accurately determine the spring equinox, many Easter celebrations were often held too early or too late.

In 525, Pope John I attempted to correct this problem by commissioning Dionysius Exiguus, a brilliant mathematician and monk, to calculate the correct dates for all future celebrations of Easter. Dionysius---or Dennis the Little as his Latin name infers---struck upon an idea that was profoundly bigger than he. It was an idea, he felt, whose time had come.



Dennis calculated the dates for Easter, as requested, but he also recalibrated the calendar according to the year he believed Jesus was born. Seven years after he began the project, Dennis presented the pope with his new calendar which began with the, "year of our Lord Jesus Christ 532."

Thus was born the concept of B.C. (before Christ and A.D. year of our Lord). These new time frames re-oriented history around the birth of Jesus, which became known to the Christian world as the "Common Era." Contemporary historians who prefer to use non-religious timelines when writing about history often use the terms B.C.E. (Before the Common Era) or A.C.E. (After the Common Era)." Contemporary historians who prefer to use non-religious timelines when writing about history often use the terms B.C.E. (Before the Common Era) or A.C.E. (After the Common Era).

Dennis the Little's creation radically changed the face of history. However, some historians quietly acknowledge that Dionysius Exiguus made two critical mistakes when he revised the calendar for Pope John I.



Since the Romans had no concept of “zero,” Dennis began his calendar count from the year 1 A.D.

Think of the significance of that error. Every object created was one day old on the day of its creation and one year old on the same date the following year. Since there was no year zero, then all of the revised “Julian Calendars” are off by one year.

No one knows the exact day or year of Jesus birth. December 25 was chosen because it was a universally accepted celebration of the birth of the sun. Biblical historians now believe that Jesus may have been born around 5 or 6 B.C.E., and they still don’t know the exact day or month of his birth.

Given these facts, it appears that people of the past and present are often oblivious to the truth. They believe, or accept, without question, any man-date which comes down from on high. But there has always been those who have studied, questioned accepted truths, and found new truths. And for this, they were often shunned, killed, or choose to live lives of quiet indifference.

Dennis’ calendar was warmly accepted by Pope John Paul and was heralded as a monumental achievement throughout the Holy Roman Catholic Empire. Other pontiffs continued to tweak the calendar over the millennium and the last significant change occurred during the reign of a sixteenth century pope named Gregory.

All of these changes are bound to be confusing, so

allow me to provide you with a brief overview of the evolution of our modern calendar:

In 1582, Pope Gregory XII gave his name to the latest revision of Dennis the Little’s sixth century revision of the calendar that Julius Caesar had first introduced to Europe some 16 centuries earlier. Caesar borrowed his calendar from the Egyptians who invented it 4,000 years before his birth.

By way of conquest, via the sword, the bible and now the dollar, the “Gregorian calendar” has become the most widely used calendar on earth. Over 6 billion people regard it as the standard by which they orient themselves to a man-made idea called time.

Do we ignore the ego-centered grandstanding of Caesar and Augustus? Should the actions of Constantine be ignored because they make some true believers uncomfortable? Should Dennis the Littles’ oversight be overlooked? Is it time to set the record straight and let it be known that the decision to celebrate the beginning of the twenty-first century in the year 2000 was as arbitrary as it was inaccurate?

2K or Not 2K? That is the question. Are we to remain ignorant of the manipulations of time or are we willing to reorient ourselves to a new consciousness for a new millennium?

I think we are ready. I think ...it’s about time.

Transforming Lives Through Love... from Pg .9

for Black girls. She is also the Founder and Chief Women’s Warrior of Ferebee Enterprises International, LLC (a global female empowerment social enterprise).

In her message to the John Wesley congregation it was clear that Ms. Ferebee continues to feel God’s redemptive love and she is quite comfortable in freely extending her love and advocacy to bring hope, opportunity and mercy into the lives of others. She is the perfect example of what God can do, His mercy, forgiveness and of the immense joy to be found in new beginnings.

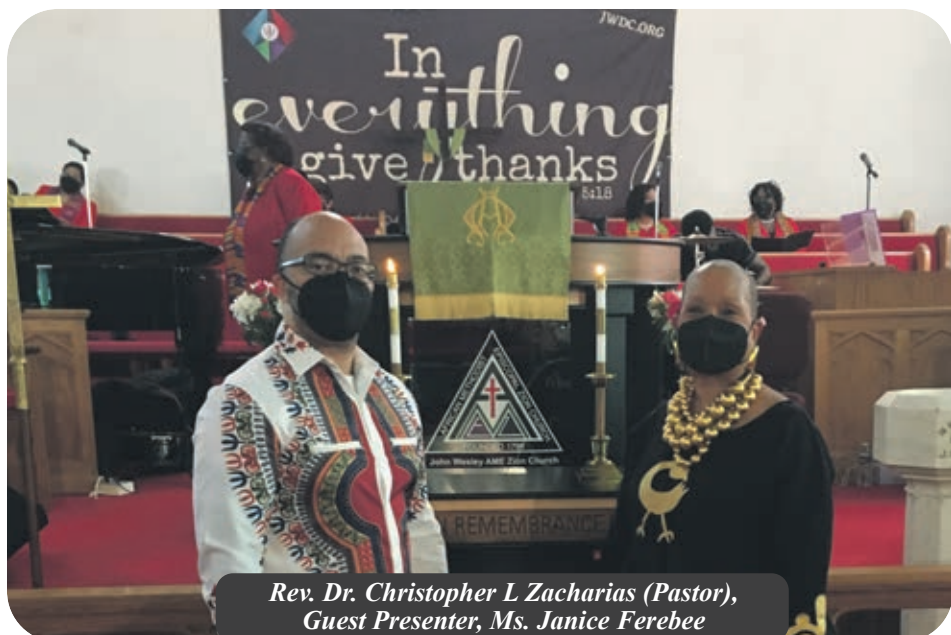
As WH&OMS’ chosen speaker on *Agape Sunday*, Ms. Ferebee prescribed ways that we can transform lives as a result of God’s amazing Grace. Through outreach we can change someone’s life. We must believe in love’s power to transform as a result of the things we do and what we say.

- **Pray for others.** *That is a strong example of transformative love.*
- **Volunteer time, treasure and talents.** *Never underestimate the power of time volunteered.*
- **Be mindful of what we say and do.** *Words can have consequences and not always life affirming.*
- **Speak encouraging words, comforting and helpful words.**
- **Be sensitive to the fact that our words and actions can kill or give life.** *Let’s direct our*

*words and actions to give life and transform lives; to turn a cry into laughter; to heal a broken heart; to help someone who has lost their way find a new way of life.*

Ms. Ferebee concluded her message with the following. “Be mindful of the things you do and the things you say. Do and say them in love. Agape love: God’s greatest gift of unconditional love. Remember to speak life and love to all you meet for they become what you tell them.”

Thanks Be to God! The John Wesley family was able to bless Ms. Ferebee’s organization with seventy-five coats for our un-housed sisters and brothers.



Rev. Dr. Christopher L. Zacharias (Pastor),  
Guest Presenter, Ms. Janice Ferebee



## *Livingstone leads the way in Criminal Justice Reform with Reform Alliance, founded by Meek Mills, Jay Z*

SALISBURY – The nation’s prisons are filled with people who broke probation or parole by visiting a loved one, attending a family barbecue, or picking up their children from daycare.

For recording artist Meek Mill, it was popping a wheelie that caused a judge to sentence him to up to four years in prison. This sparked the popular #FreeMeek movement and eventual docuseries on Amazon Prime by the same name.

Meek, who served five months before being released, decided to use his power to take action for the millions more who are incarcerated for technical probation violations.

He, along with Michael Rubin, a partner of the Philadelphia 76ers, and Grammy award-winner Jay Z, among other world-class philanthropists, founded Reform Alliance, a nonprofit organization whose mission is to transform probation and parole by changing laws and systems.

The group held a Criminal Justice Reform Day on

the campus of Livingstone College on March 23. This signaled the launch of their partnerships with historically black colleges and universities across the country. The all-day event will include lunch on the lawn with students, featuring EarthGang, a hip-hop duo under the Dreamville Records label; and a town hall meeting open to the public.

The town hall meeting began at 3 p.m. at Varick Auditorium and included Robert Rooks, Reform’s CEO; Daryl Atkinson, co-director and co-founder of Forwarding Justice; Karen Boykin-Towns of American Airlines Community Council; Livingstone SGA President Justin Wade; and a representative from the Annie E. Casey Foundation and Bishop W. Darin Moore of the AME Zion Church.

Georgette “GiGi” Dixon, head of External Relations for Wells Fargo, was a moderator for the program. The meeting will include questions from the audience.

During the luncheon on the lawn, members of Reform Alliance and EarthGang will interact with stu-





dents and provoke their interest in criminal justice reform. Rooks; Louis Reed, senior director of membership and partnerships; Britton Smith, senior organizing strategist; and EarthGang will deliver remarks.

The day will culminate with a dinner for criminal justice majors with Reform at the Event Center. Criminal justice is the largest major on the campus of Livingstone College.

According to Reform's website, there are 6.6 million people in the United States' criminal justice system and 4.5 million of those are on probation or parole. Probation and parole failures account for 45 percent of all state prison admissions.

"Right now people under probation or parole make up the vast majority of our criminal justice system, yet the issue has received relatively little attention," Reform says. "Our probation and parole programs were originally intended to hold people accountable and serve as an alternative to incarceration. But they have become a leading contributor to jail and prison populations. Essentially, they are a set-up for re-incarceration."

Dr. Latarcia Barnes, interim chair of criminal justice and sociology at Livingstone College, is former probation and parole officer. "I think this is a very valuable opportunity for our students because it will allow them to experience a different aspect of the criminal justice

system. They are the future and to have this program come to our campus will inspire them to make changes," she said.

"This day of engagement will be an eye-opener for our students and our broader campus community as it relates to the expansive prison industrial complex and the policies that perpetuate their existence," said Dr. Anthony Davis, Livingstone's senior vice president and chief executive officer.

Since its inception in 2019, Reform has had some major wins. It worked to pass three bills in California; a package of supervision reforms in Michigan and Georgia; and reforms in New York that led to the immediate release of 200 people held for technical parole violations.

Mills was also awarded the Nelson Mandela Changemaker Award in 2021 for his work with Reform.

"We are honored that Reform Alliance chose Livingstone College to launch its partnerships with HBCUs. We welcome this opportunity that affords us to be a part of a national conversation in addressing criminal justice reform," said Livingstone President Dr. Jimmy R. Jenkins, Sr.

To learn more about Reform and its work, visit its website, [reformalliance.com](http://reformalliance.com)



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# I believe in marriage!



## About The Author

Tinisha Wharton is a new author of self-help writings. She works full time as an assistant principal, while passionately creating beauty and life content for her YouTube channel. Tinisha is a dedicated member of her local church.

She has a passion for working with children and spreading the knowledge of Christ. God spoke to Tinisha many years ago, telling her that she would author many books. She has always

loved writing and journaling, so it was only natural that her first book would combine the two things she enjoys most. Tinisha is so excited to be releasing this journal and she prays that it blesses you the way that it blessed her!

## Message From The Author

I believe in marriage! I also believe that marriage is a big commitment and should not be taken lightly. It saddens me to see that marriage for many, is no longer valued or respected rather a trend. It is my prayer that by helping women prepare themselves for healthy, Godly marriages, marriage will once again be revered. God honors marriage, and he honors those who keep his covenant. This five-week journey will allow the Lord to heal you, grow you, and prepare you for your future mister. **This book in no way guarantees you will get married; however, it will start you on your journey.**



Mr. Tim. L. & Reverend Linda Harrington-Wharton would like everyone to know that we are the proud parents of Tinisha L. Wharton. Tinisha was born in Zion. Reverend Harrington-Wharton is the proud pastor of Oak Grove A.M.E. Zion Church in Greensboro, North Carolina.

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# Food **FOR** THOUGHT

## *An interview with Chef Bryan Allen*

*Written by Sam Brown*

“Food is not only necessary to sustain life it can create community and express love”, commented Chef Bryan Allen in his exclusive interview with the Star of Zion.

Mr. Allen or Chef B. has been in the culinary industry for over 20 years. His introduction to culinary art began in his family environment observing his mother, aunts, and grandmother in what he calls “the study” learning family traditions and basic cooking truths. Upon entering High School, he enrolled in the Culinary Arts program and while still a student in high school, his mother passed on to him the executive leadership role for her New York-based catering company- Edey's Kitchen. He proved to be quite the visionary and business leader as he took Edey's Kitchen to new heights- offering cooking classes, private chef services, and introducing the “Family Favorite Desserts” collection and a line of gourmet seasonings.

Now known as Chef B's Table the company takes a unique approach to culinary art. Chef B's approach to cooking could be described as simultaneously elegant and rustic, comforting yet refined. He starts with sourcing the very best ingredients the Atlantic Northeast has to offer, from locally grown fruits and vegetables to fresh seafood, meats, and cheeses. He combines these in ways that will surprise and delight, the result being delicious and beautiful. “I enjoy seeing the sparkle in peoples' eyes when they have tasted some delicious food I have prepared.” Chef B hosts monthly events, he prepares a 4-course menu for a limited amount of guests, in a secret location, made known only to the diners, once their seating has been confirmed. The menu will always consist of the finest meats, seafood, dairy and vegan options, along with beverages and a signature cocktail, to make for an enjoyable experience.

Chef B is not only concerned with cooking and feeding you; he is also a teacher. Formerly a member of the Greater Centennial A.M.E. Zion Church in Mt. Vernon, New York- his “On the table” masterclass is an idea birthed out of the Northeastern Episcopal District Lay Council in October of 2020; also, available in this series is a “Kid Cuisine” masterclass. for youth ages 6-17. Perhaps you are more of a literary learner- Chef B has you covered there as well. He has published an E-Book entitled. *Cooking in the Daniels' Fast: Delicious Healthy Recipes for Your Spiritual Cleanse.*

Chef B is a husband, father of two, preacher, and servant to God's people. The joy he gets out of life is derived from these identifiers. He is the epitome of one

giving their best to the “Master”,

You can learn more about him, his ministry, and everything else he offers on his website; <https://www.onthetablewithchefb.com>

*1 Corinthians 16:14(NKJV)*

*“Let all that you do be done with love.”*

# THE Secret INGREDIENT IS ALWAYS Love



THE  
STAR OF ZION

# He is Risen

MATTHEW 28:6

*Wishing all of Zion a*  
**HAPPY RESURRECTION SUNDAY**  
**SUNDAY, APRIL 17<sup>TH</sup>, 2022**

FROM  
**MR. DARIN KENT**  
CHIEF COMMUNICATIONS OFFICER  
EDITOR IN CHIEF OF THE STAR OF ZION

