

# THE STAR OF ZION

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# THE A.M.E. ZION

## CHURCH SHINES BRIGHTER


Reverend Dr. William "Bill" McKenith, is a native of Englewood, New Jersey, and a certified scholar. McKenith has an earned B.S. degree (Norfolk State University), M.Div. degree (New York Theological Seminary), M.Phil. and Ph.D. degrees (Drew University). He began his ministry journey from the pulpit of Shiloh A.M.E. Zion Church more than twenty years ago, under the pastorate of Reverend Stanley C. Dennison. Dr. McKenith is married to the former Doreen M. Haskins of Norfolk, VA. They are the proud parents of three adult children.

Dr. McKenith was elected Editor by the Forty-Ninth Quadrennial Session of the General Conference which met in Charlotte, NC in 2012. He was elected to succeed Dr. James David Armstrong upon his retirement. Dr. Armstrong was a gentleman and a scholar of the first order. We are reminded of the recent nomination and confirmation of Judge Ketanji Brown Jackson as an Associate Justice of the United States Supreme Court. In her opening remarks at her confirmation hearing, Judge Jackson – speaking of mentor Justice Stephen Breyer – said, “I know that I could never fill his shoes, but I hope to carry on his spirit.” Certainly, this could be said of Dr. McKenith in

succeeding Dr. Armstrong, and Dr. McKenith carried on the spirit, not just of Dr. Armstrong, but of the Editors who preceded him, and the spirit of the Quarterly Review itself.

Of the many accomplishments of his tenure, Dr. McKenith established an Editorial Board for the Quarterly Review. With the establishment of this Board and their review of submissions, this established the A.M.E. Zion Quarterly Review as a peer review journal (where articles are reviewed by peer scholars in the field), on par with other academic theological journals, such as The Journal of Black Religious Thought, or The Journal of Religious Studies. In addition to his scholarly contributions to the Church, Dr. McKenith has served as Pastor of Several of our churches in the New Jersey, Western North Carolina, and West Central North Carolina Conferences.

Dr. McKenith is playing a vital role in the publication of the next official history of the A.M.E. Zion Church and furthering his contributions to the Academy. The A.M.E. Zion Church shines brighter and the Kingdom of God is stronger because of the scholarship, dedication, and service of William McKenith.



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«The LORD himself watches over you!  
The LORD stands beside you as your protective shade.»  
**Psalms 121:5**

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Article/Ad Submission Deadline Dates

- June 2022 Issue..... May 15, 2022
- July 2022 Issue..... June 15, 2022
- August 2022 Issue..... July 15, 2022
- September 2022 Issue..... August 15, 2022
- October 2022 Issue..... September 15, 2022

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COUNTDOWN TO IGNITION

By Rev. Robin R. Woods-Barrant

“Woman, why do you involve me?” Jesus replied. “My hour has not yet come.” **John 2:4**

A pre-launch sequence is necessary in many areas of life, though you may not think of it as such but these pre-launch sequences are necessary for effectiveness or for success. The pre-launch sequence for every type of athlete’s performance is their warm up routine, this is true in basketball, baseball, football, gymnastics, tennis, etc. Sellers of products have a pre-launch sequence that usually involves sending a series of emails that convinces the perspective buyer that the product they offer can’t be lived without by demonstrating the seller’s expertise in these pre-launch emails. And likely the most familiar pre-launch sequence is associated with rocket ships, the pre-launch sequence allows engineers and astronauts to make all the necessary final preparations in order to be ready for the firing of the rocket that is sitting on a launching pad braced by fall-away scaffolding, waiting for the time to ignite the boosters. In these three examples of pre-launch sequences, they vary from minutes to hours, days to a week, and weeks to a month; the point is pre-launch sequences have different timeframes.

But the most important pre-launch sequence of all is described in our scripture lesson for today. Mary, Jesus and his disciples had been invited to a wedding in Cana, Galilee. They weren’t just any invited guests, we know this because of three things Mary did, first, she cared that the wine had run out and second, she took it upon herself to have that corrected by instructing the servants there at the banquet to do what Jesus said do and third, these servants followed her instructions. All three suggests that Mary and Jesus were related to either the bride or groom, and given the patriarchal time they lived in, the extent to which the servants followed her directives makes it more likely that they were related to the bridegroom. Mary likely didn’t know what Jesus being the Son of God would mean, she likely had no idea that Jesus would be crucified but she knew Jesus had extraordinary power and like all mother’s, Mary was proud of her son and so she put her pride and confidence in him into action.

Another important truth this passage shares is the fact that even though Jesus’s time had not yet come, he already had disciples which tells you two things, first, that Jesus was such an awesome rabbi or teacher, that he attracted followers before people could possibly know that he was the Son of God, and second, that the calling of Jesus’s disciples was part of the his pre-launch process as Jesus prepared

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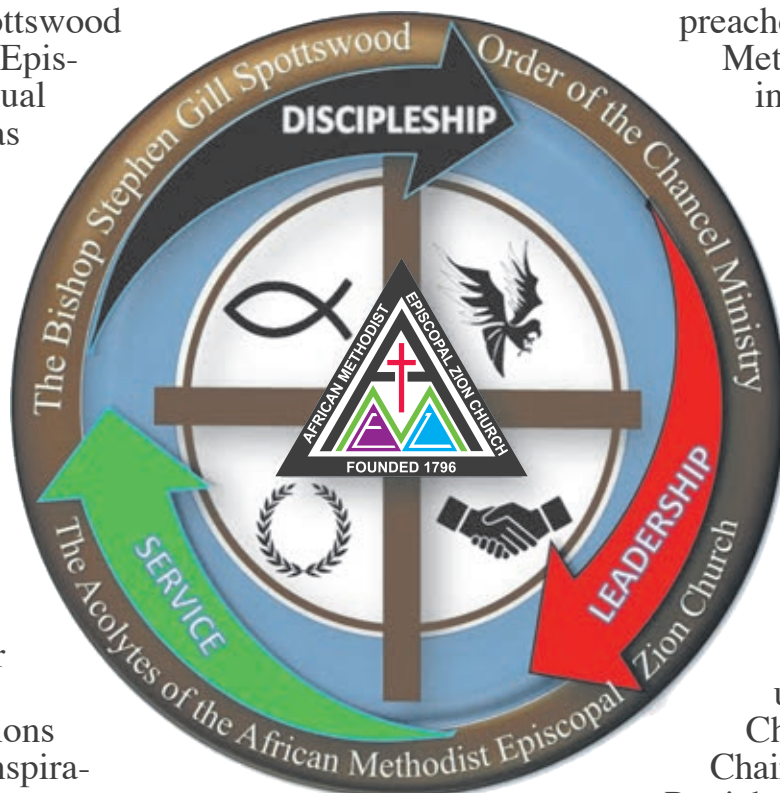
# “Lighting the Path; from the Altar to the Community - Matthew 5:16!”

The Bishop Stephen Gill Spottswood Acolytes of the African Methodist Episcopal Zion Church held its 2nd Annual Virtual Acolyte Conference that was held on Saturday, March 26, 2022, from 11:00 AM - 4:00 PM EST. The conference exceeded the financial goal of \$6,000 by raising an astounding \$19,140 through registrations, offerings, sponsorships, and in-kind donations. Additionally, registrations increased from 129 in 2021 to 185 in 2022.

Through the professional expertise and social media reach of the Star of Zion, the conference was shown virtually across five continents with a viewership of over 700.

All of the workshops and sessions were innovative, informative, and inspirational. The focus of the conference was to encourage and engage seasoned saints and young people to grow every local church through service. This ministry is more than just ritualistic pomp and circumstance, rather it's about love in action demonstrated through service. The pandemic has exposed many needs and disparities in our communities such as food, clothing, shelter, etc. This difficult time has presented our churches with opportunities where we can provide much-needed resources. Jesus' miracle of feeding 5000 people teaches us the importance of feeding and caring for the poor. Jesus could've dispersed and sent the crowds away but instead, He demonstrated God's power by multiplying the five loaves and two fish. Not only did He feed everyone, but He had food leftover. He ministered to the spiritual and physical needs of the people who followed him. The church must do the same and it can happen through the creativity and energy of the acolytes.

The Stephen Gill Spottswood Acolytes of the African Methodist Episcopal Zion Church are grateful for all of the



preachers and lay leaders from throughout Zion Methodism who partnered with our Acolytes in teaching sessions on community service, senior and youth collaboration, digital discipleship, and leadership.

The conference was extremely blessed by the preaching of the Rev. Tajuan Kyles of Ebenezer A.M.E. Zion Church in Waxhaw, NC, and the Rev. Milton A. Williams Jr. of Pennsylvania A.M.E. Zion Church in Baltimore, MD.

Thank you to the Board of Bishops, the Rt. Rev. Kenneth Monroe, Senior Bishop, The Rt. Rev. Darryl B. Starnes, President of the Board of Bishops, Bishop Dennis V. Proctor, Chairman of the Board of Christian Education, Bishop W. Darin Moore, 1st Vice-Chair, Bishop Nathaniel Jarrett, 2nd Vice-Chair, Mrs. Ava Swinton, 3rd Vice-Chair, Rev.

Patrick Barrett, II, General Secretary, Rev. Dr. R.J. Chandler Sr. and the Acolyte Task Force, the Star of Zion, General Officers, Presiding Elders, Pastors and laity for your support of this juvenile ministry. Thank you to all of the sponsors: PLATINUM - Mid-Atlantic Episcopal District, Rev. Dr. Laticia Hill Goddette, & Camden District, New Jersey, GOLD - Alabama Florida Episcopal District, Transformation A.M.E. Zion Church, Dover, DE, Simon Temple A.M.E. Zion Church, Fayetteville, NC, Mt. Hope A.M.E. Zion Church, White Plains, NY, Shaw Temple A.M.E. Zion Church, Smyrna, GA, Hood Temple A.M.E. Zion Church, Richmond, VA, Washington Metropolitan A.M.E. Zion Church, St. Louis, MO, SILVER - St. Catherine's A.M.E. Zion Church, New Rochelle, NY, Lomax A.M.E. Zion Church, Arlington, VA, Southwestern Delta Episcopal District.

Please scan the QR Code to access the program.



.....  
 “Continued...Countdown To Ignition” for his public ministry. In our text Mary and Jesus are at this wedding and the wine runs out. Mary tells Jesus, but Jesus being ever obedient to his divine Father, God, tell his human mother, Mary, that his time had not yet come; Jesus knew that he was in the pre-launch mode waiting for instructions from God that it was time to launch his public ministry. But Mary wanted Jesus to use his extraordinary power to help their relative at this wedding because only Jesus could do so, there was no Liquor Super Store to send the servants to where they could buy more wine. Can you imagine what effect the master of the banquet or banquet manager's words had on the servants who had filled the large jars with water and took a cupful to him when the banquet's manager declared that the water turned into wine by Jesus was of a higher quality than the wine originally served. Turning water to wine at a wedding was Jesus's first demonstration of his miraculous power, power not yet fully actualized, for he had told Mary that it was not yet time for his public ministry to be ignited. However, Jesus was in the pre-launch phase, he was fully charged with God's power and

was ready for ignition for his public identity as the Son of God in weeks to months to come.

None of us know how long our pre-launch sequence is for what God would have us do but one thing we know is that God would have every one of us who call ourselves Christians to prepare ourselves for ignition. In spite of Jesus telling Mary his hour had not yet come, that it was not yet time for his public ministry to begin, Jesus turned the water into wine, and not just any wine, but into fine wine. This tells you two things, first, that Jesus is always present and always willing to engage even when it's not the ideal time for Jesus to do so and second, Jesus's engagement is never substandard, mediocre, or even average but everything Jesus does is of superior or exceptional quality. Each of us must follow Jesus's example and be ready to launch into doing whatever God says do because God has endowed you with power during your pre-launch period just as God had done with Jesus which was evident at the wedding in Cana, Galilee.

# The 132nd Session of the



**By Cynthia Brown**

Under the leadership of Presiding Elder, the Rev. Dr. Kevin W. McGill, Sr., the Mighty Concord District of the West Central NC-Conference convened at the Pleasant Grove A.M.E. Zion Church in Concord, NC. Beginning on Wednesday, March 23, 2022 with a Welcome Program by the host church at 6:30 pm. A greeting from the Chairman of the Trustee Board, Mr. Derrick Davis ended with the Red Carpet being rolled out. With the promise to serve the District for whatever their need was for the conference. Greetings also came from Cabarrus County Sherriff, Mr. Van Shaw. Then the church family sang an original song, "Welcome to the Grove".

The in-person conference has been at a wait stage for 2 years due to Covid-19, But the Presiding Elder McGill was determined to come together as the restrictions eased. After the Welcome program, the Communion Worship Service began with the clergy robed as they processed in. The sermon was delivered by the Rev. J. C. White, pastor of the Gilmore Chapel Church in Concord from the 51st Psalms, "I Need Help". Songs were ren-

dered from the Pleasant Grove and Gilmore Chapel churches. The district was blessed to be able to receive the Holy Communion with the fellowship cups for safety. After the service the presiding elder, declared the opening of the 132nd Session of the Concord District Conference, with a Reception followed on the Fellowship Hall.

Thursday morning began with breakfast, with devotion conducted by the Evangelism Department before service each day. The business of the conference was done with the hearing of reports: Delegates, Pastors, WH & OMS, Christian Education, Lay Council and all other organizations. With the evening service, we were delighted with song by the Rock Hill and the Bethel churches. And the Annual Sermon was delivered by the Rev. Dr. Charles H. Wilson, Jr., pastor of the Bethel Church in Kannapolis, NC. Message from Philippians 4:11, "Making the Best of a Bad Situation".

Friday morning we were blessed during the Necrology Service by the Rev. Shirley McConnell pastor of the McDonald Chapel in Badin, NC asking the question "Do You Know the Man" from John 14:1-4. The Necrology Committee gave the report. Then a workshop, Serving the present age, the opportunity of life-



# Concord District Conference



time, presenter, Bro. Xavier Daniels spoke on “Embracing Technology and the New Norm”. It was very informative. After the lunch break we were delighted to receive, former Connectional Lay Council President, Dr. Yvonne Tracey. She presented a workshop, giving an overview of General Conference. Information that informed us on past, but also gave a better understanding on meetings to come. The Exhorter Hour followed and the conference heard from Sis. Cynthia Brown and Bro. Wyne Ince, both from the Pleasant Grove Church. We also heard from Local Preacher, Bro. Walter Rose of the Bethel Church. Any unfinished business was completed and dinner was served. The Friday Night Evangelistic Service was fire from beginning to end. Evangelism lead devotion and the Concord District Choir was on program to set and keep the fire burning. The message was delivered by the Rev. Dr. Daran H. Mitchell, pastor of the Trinity A.M.E. Zion Church in Greensboro, NC, and again a question was asked, “What to Do When Storms Keep Coming”? We were told to “Keep Going Through the Storm” from 2 Kings 20:1-2. Yes, we were Blessed. Guest were acknowledged and the Courtesy Committee gave their report, with Thanks to the Confer-

ence for their programming and the church for the Hospitality.

Saturday, March 26th began with a Health Fair in the Fellowship Hall and the Christian Education Department Church School Convention in the sanctuary at the Pleasant Grove Church. District Director, the Rev. Dr. Reginald Boyd, Jr. presided over the service. After devotion, the Roll Call, Seating of the Delegates, then Reports were received. Presiding Elder McGill presented a guest, the Rev. Dr. Haven O. Anderson, who is the WCNC-Conference Director of Christian Education. He greeted the conference and was delighted to see all in attendance.

A Spirit Filled Song, “Everybody Clap Your Hands” was sung to engage all in attendance. A workshop on COVID-19 & Mental Health was given by facilitator the Rev. Robin H. Stitt. Then the Preacher of the Hour was presented and blessed the House. The Rev. Lafayette Thompson delivered a message for the young and the young at heart. Coming from the Psalms 30, Letting us know that joy comes in the morning and stating, “Guess What”? We again were blessed his message and all that took place as the Mighty Concord District came together!! To God Be the Glory!!



# Blue Ridge Holds Third (Easter) Check Up

By Ruth L. Thompson, Reporter

The Third (Easter) Check Up Meeting of the Blue Ridge Conference was held Saturday, March 5, 2022 at the beautiful, scenic and picturesque DWCRC in Black Mountain, North Carolina. Bishop Darryl B. Starnes, Sr., presided. Missionary Supervisor was Sister Camile Starnes. Presiding Elders were Reverend Herbert Grant (Asheville) and Reverend Dr. J. Ruth Davis (Hendersonville).

The meeting opened with a prayer session. The delegation was then divided into breakout sessions for teaching-WHOMS, C.E., Lay, Ministerial and children.

The morning message was delivered by Bishop Starnes. His focus for 2022 is “Serving our Flock by Leadership”. His subject for the meeting was, “Disciplined Leadership” (1st Peter 5:7-8). Bishop Starnes said, “we leaders in church must do better. We must step up our game. God placed us in authority to SERVE, not to be served. Disciplined leadership is about having the kind of self-control that enables us to be what God wants us to be”. Bishop Starnes gave three insights into what Disciplined Leadership is all about.

1. Disciplined Leadership is about managing our authority. The devil devours us due to our inability to manage our anxieties.
2. Disciplined Leadership is about handling our anger. The devil devours us because of our inability to handle anger. Unresolved angry gives the devil a foothold and can cause us to sin by retaliating-getting revenge. Handling anger quickly can lead to joy and peace, it involves forgiving people.
3. Disciplining Leadership is about overcoming our addiction, disciplining ourselves.
4. Disciplined Leadership is about fleeing sexual immorality. Flee because our bodies are made for God.

The ordination Service was held following the dynamic teaching message from the Bishop. Those ordained were: Rev. Myrna Casey (Elder) and Brother Gregory Gerald (Deacon).

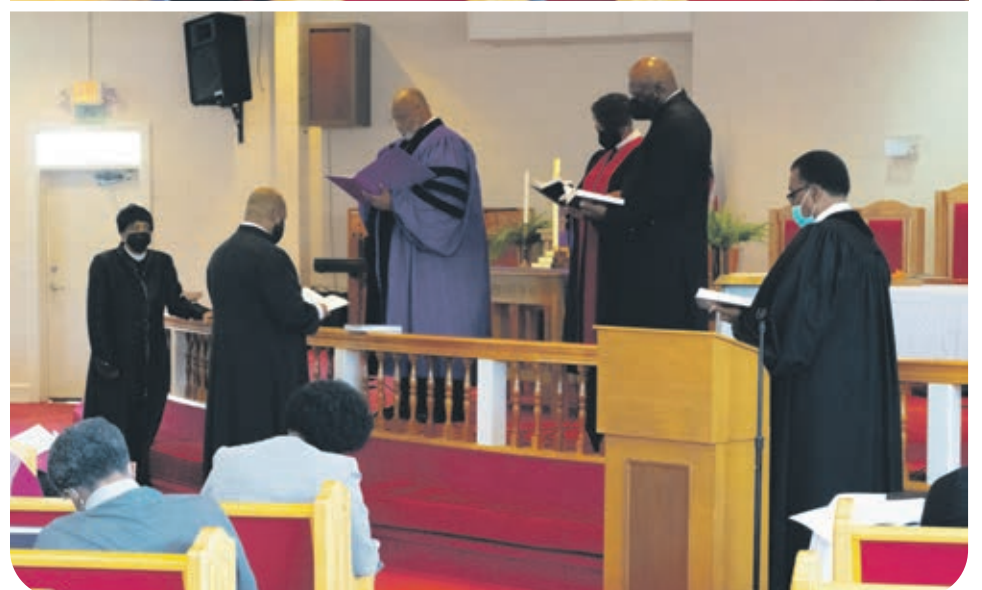
The meeting closed with directives from Bishop Starnes, Greetings from Missionary Supervisor Camille Starnes, and the financial reports. The highlight of the meeting was that one received Christ.

Sunday morning Bishop Starnes was the speaker at Young’s Memorial A.M.E. Zion Church, Strawberry Plains, TN. The Bishop’s custom is following each check up meeting to attend one of the churches on the host district. Host pastor Rev. Luke Curry, Sr. presided. Assisting him was Presiding Elder Herbert Grant.

Bishop Starnes addressed the delegation on, “The Dynamics of Spiritual Renewal” (Ezekiel 36:25-27). He gave three dynamics of Spiritual Renewal as:

1. The need for Spiritual Renewal must be recognized.
2. The purpose of Spiritual Renewal must be understood
3. The process of Spiritual Renewal must be appreciated.

The celebration of the Holy Communion followed. Flowers and gifts of appreciation were presented to Bishop and Mrs., Starnes from the church and organizations.



# LAY LEADER HONORED AT CAMPBELL CHAPEL

By Rev. Harriet McElvaney

On February 20, 2022, the members of Campbell Chapel A.M.E. Zion Church, Bloomfield, Kentucky, were pleased to honor MR. LEO STIVERS, for 50 continuous years as Preacher’s Steward at their 6th Annual Love and Friendship Day. Mr. Stivers was first asked to serve as Preacher’s Steward under Rev. George Bell in 1972. Mr. Stivers stated that at the time, he didn’t really know what he was getting in to, but Rev. Bell persuaded him and he took the position. He has since served 6 Presiding Elders and 11 pastors and currently serves as Preacher’s Steward to Rev. Harriet McElvaney.

This was a surprise celebration that had been in the works for months. Mr. Stivers knew nothing about it until he drove up for Sunday School on February 20th and a huge sign was in the yard announcing his congratulations for 50 years as Preacher’s Steward. People came from as far away as Chattanooga, Tennessee to honor him and pay their respects.

The preacher for this special service was Rev. Dr. O. Lacy Evans, Presiding Elder of the Louisville District of the A.M.E. Zion Church, whose subject was “Modeling the Love of God.” It was so appropriate for this man of God. Mrs. Janice Stivers and Mr. Terry Stivers served as Worship Leaders. Ms. Elaine Murphy Allen graced us with a solo, “Going Up Yonder”, and Mr. Terry



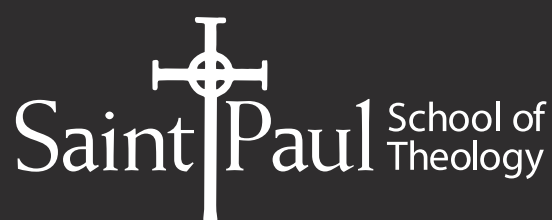
Rev. Dr. O. Lacy Evans



Mr. Leo Stivers Receiving Award

Stivers sung, “Drinking From My Saucer” (his favorite). Video accolades were given by Presiding Elder Erich V. Shumake, former pastors, Rev. George Phillips and Rev. M. Allen Keene, as well as other family members and friends.

Mr. Stivers is a godly servant of Christ and a prayer warrior. He attends Sunday School, Bible Study, and all other services on a regular basis. On January 10th, 2022, Mr. Stivers reached 82 years of age. He is oldest of 5 brothers that belong to this historic church.



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# 77TH ANNUAL CONFERENCE OF BKKX



**SECOND PLACE AWARDEE**  
Emile Dogbe-Gakpetor of Accra, Ghana,

The 77th Joint Annual Meeting of Beta Kappa Chi National Scientific Honor Society and the National Institute of Science was held virtually April 6-8, 2022 with the theme, Scientific Communication in the Age of the Pandemic and Sustainability of our STEM Ecosystem. As the purpose of the organizations is to encourage and advance scientific education through original investigation, the dissemination of scientific knowledge; and the stimulation of high scholarship in pure and applied science, Livingstone College stu-

dents engaged and excelled. Junior Biology majors Jalen Hurt of Memphis, Tennessee, and David Bradford and Adrian Taranto of Jacksonville, Florida presented collaboratively, The Role of P49/Strap in Glucose Deprivation Episodes. Clarence York of Fayetteville, North Carolina presented Modification of Surface of Wind Turbine to Enhance Efficiency. Biology faculty Drs. Emmanuel Williams, chair and Jo-Sette Wilkes served as the research advisors for these students.

Moreover, junior Business Administration major Emile Dogbe-Gakpetor of Accra, Ghana, was a second place awardee for his research, The Holistic Impact of Covid-19 on small-southern HBCUs in the category of Undergraduate Oral Presentations in the Social Sciences, whereas Dr. Da'Tarvia Parrish served as his research advisor. Navigating the Anymeets platform, attendees participated in oral

and poster presentations by undergraduate and graduate students, and were offered professional development opportunities including virtual etiquette techniques, resume development, and interviewing skills.

The conference concluded with prize giveaways and an award ceremony. Attendee Emile Dogbe-Gakpetor said, "I'm extremely happy for the opportunity to present my research and share in an experience with other undergraduate students. I was able to meet others, build a network, and even share future research ideas and cooperative opportunities." Beta Kappa Chi, a member of the Association of College Honor Societies is comprised of 67 chapters at colleges and universities across the United States, with over 66,000 members. The society publishes the Beta Kappa Chi Bulletin and sponsors, stimulates, and encourages a variety of program activities through local chapters, and an annual national convention to transact society business and for the presentation of reports on research conducted by undergraduate and graduate members. Livingstone College has held membership in the southeastern region for over three decades.



*Over 100 Livingstone College students are happy snackers thanks to the youth Missionary Society of the Salisbury District's W.H.&O.M.S. The colorful snack-bags comforted students in need who prepared for mid-term examinations.*



Freshman student, *Eve Beyan of Liberia* stated,

*"I am very grateful for this nourishment because the shuttle does not run to the store anymore, and the cafeteria closes too early. It was very good the church thought of us."*



# Freedom and Global Politics In The 21st Century

What does freedom mean when two million refugees are welcomed with open arms into the European Union from the Ukraine and in the same week a sole black African climbing over a wired border in Melilla, a Spanish enclave on the African continent is brutalised before the by six Spanish Border guards? What does freedom mean when African students in Ukraine are taken off of buses, coaches and trains so that white refugees can be seated first and transported to safety?

These and other images speak to the hypocrisy people of colour have to face at a local and international level, be that in Sumy, Ukraine or in New York at the United Nations headquarters. What does freedom mean for people of colour who are refused access to scarce vaccines in Africa while Western nations i.e. United States of America and European nations, destroyed millions of surplus out of date doses of vaccinations? It is quite clear that freedom means different things dependent on the melanin content of your skin.

This is why advocates of Critical Race Theory (CRT) have need to apply uncomfortable questions at the intersection of race and international law and to challenge white supremacy when it raises its head at international fora.

How can it be that 55 African nations of the world represent almost 1 in 4 persons on the planet cannot find a permanent seat on the United Nations security council but a country such as the United Kingdom can? Africa is the second-largest and second most populous continent on earth with 1.3 billion people and we cannot find space on the Group of 20 countries (G20) but Spain is a permanent guest?

What does this have to do with the Freedom Church? The founders of the African Methodist Episcopal Zion Church placed us on an educational trajectory that meant we would no longer be satisfied with being only 'hewers of wood and drawers of water'.

Frederick Douglass, had to apply his faith as Ambassador to Haiti and came to recognise that Christian charity does not always work in tandem with American Imperialist policies.

**“Who the Son of Man sets free, they are free indeed”. We will have to place into the global context what ‘indeed’ means for us as people of African origin and descent.**

Sojourner Truth, came to the conclusion that the international feminist movement was not always compatible with black women’s progress. Paul Robeson, became persona non grata in the United States of America when he stood up for the rights of international labour while still raising his voice against ‘Jim Crow justice’.

Bishop Herbert Bell Shaw that indefatigable planter of churches in the Caribbean and the United Kingdom raised the sceptre of black theology as chair of the National Conference of Black Churchmen’s Board of Directors and vice-president of the World Methodist Conference.

What is therefore expected of the A.M.E. Zion Church, a historically Black Methodist denomination stretching from Guyana in the West to South Korea in the East, from Alaska in the north to South Africa in the South? What role will this Pan African institution of 1.3 million persons of African origin and descent play in the leadership of the race? I am inspired by the words of two Zionities, Harriet Tubman and Coretta Scot King.

“Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world”. Harriet Tubman. “Freedom and justice cannot be parceled out in pieces to suit political convenience. I don’t believe you can stand for freedom for one group of people and deny it to others”. Coretta Scott King.

Geopolitics is a framework that is used to understand the complex world around us. Global politics, or “getting what you want in the world”, involves thinking and acting geographically. When our saviour and master, Jesus the Christ told us to ‘go into all the world’ he was sending us as His Kingdom agents into the heart of global intrigue. The message he gave us has not changed though the nations empires have. “Who the Son of Man sets free, they are free indeed”. We will have to place into the global context what ‘indeed’ means for us as people of African origin and descent.

**By Rev. Ronald A. Nathan,** pastor of the Hoggard A.M.E. Zion Church, Jackson, Barbados.

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# The Covid-19 Vaccine: An Act of Love

By **Dogbe-Gakpetor**,  
Interfaith Youth Core Covid-19  
Ambassador for Livingstone College



As a person of African descent; issues of diversity, exclusivism, and lack of tolerance are real and have caused much strife, hate, wrath and even death among many of our communities and people. The need to embrace love and to share that love with one another cannot be over emphasized; and as many across the world are afflicted by various ailments and conditions - the Covid-19

pandemic left several homes and families devastated, highlighted health disparities in historically marginalized communities, and in a unique way – forced agencies to commit to a call to action of unity.

While some suffered death, job loss, stigmatization, and were even demonized due to the effects of the pandemic, the lack of leadership in leading nations, and even the politics in something as simple as naming the vaccine, offered skeptical reactions and hesitancy to a process that has existed since the early establishment of many nations. This negative rhetoric and lack of trust is something, and even perhaps for centuries, a kinship I share with my countrymen and ‘continentmen’ who have been exploited, demonized, and stigmatized. As I continue to travel and journey the world, I recognize this injustice and strive to look for places of welcome and comfort, but most of all – humanity. The same is true now. In the midst of this global crisis, we need to emphasize our common humanity and embrace one another in love to bring peace and harmony in our communities.

As a person who believes the vaccine brings people together and is indeed a vaccination of love and sacrifice, I have served as an Interfaith Youth Core Covid-19 Ambassador for Livingstone College, in an effort to promote the vaccine and bring about better human relations.

Unity at the frame of diversity and inclusion, is needed now more than ever before. In the 1700s, the disease Smallpox plagued many nations, but in particular – the state of Massachusetts in North America whereas an enslaved West African, given the name Onesimus by Puritan Cotton Mather, a notable figure in the Salem Witch trials; introduced to his ‘master’ the idea of inoculation. In this effort, Onesimus and other enslaved men and women demonstrated their immunity from smallpox because they had already been exposed to the disease by exposing themselves to the pus of an already infected person. Mather engaged in further research and learned the practice of inoculation was also present in Turkey and China, Africa’s second civilization. Because of the work of Onesimus and Mather, today smallpox is the only entirely eradicated infectious

disease. Onesimus and Mather’s collaborative efforts – from two different backgrounds, made a great difference in the world.

This makes it imperative to recognize that everyone is different, but unique; and yet, we are created to love and care for one another. Knowing everyone needs someone, and no one is created to be an island, persuades us to embrace one another in the midst of our differences. Race, gender, religion, or political views should not cause us to hate each other or act selfishly in world affairs. Rather, we need to appreciate our diversities and constantly remind ourselves of the beauty of love and the need for us to tolerate one another through mutual embrace.

In embracing one another, we offer hope to the hopeless; strength to the weak; courage to the faint-hearted, encouragement to the desperate, and comfort to those seeking. I have witnessed first-hand the impact of this practice with my peers. Our campus Covid-19 efforts have included monthly prayers with a guest A.M.E. Zion preacher, a Covid-19 corner in the cafeteria during high-peak cafeteria hours, and a poster and digital media campaign to get tested, vaccinated, and boosted. Moreover, within the Rowan-Salisbury community and beyond, I make efforts to lend my time to help promote healing in our land from the pandemic. Most recently, as an IFYC Ambassador, I volunteered at Samaritan Ministries in Winston-Salem to provide the Covid-19 vaccination and outreach to the homeless population. Our efforts in distribution and increasing levels of comfortability and familiarity with the vaccination, led 27 people to engage in their first dosage of the vaccine. Moreover, I plan to engage in another community effort of vaccination outreach in Salisbury with Soldier’s Memorial A.M.E. Zion Church. All of my contributions and commitment to the cause are motivated by love and with the intent of unity and friendship.

In addition to witnessing firsthand the positive impact of the vaccine, I have too witnessed the detrimental effects of not having the vaccine. With the death of three Livingstone College peers that have been speculated as Covid-19 related, the death of episcopal leaders, and the death of loved ones – I recognize the significance of social distancing, personal hygiene and sanitation, mask wearing, and of course, the vaccination. As these measures to me were gestures of love for our neighbors and community, again, the politics of the measures proved at times to be greater than love.

Many say Republicans were hostile to the idea of the vaccine being mandatory despite the recommendations by health professionals and experts. Therefore, deliberate efforts were made to reject the government’s vaccine mandates. Secondly, some evangelical church leaders and other religious personalities spoke against the vaccine saying it was demonic and the devil’s way of destroying lives. Most of all, racial assumptions and interpretations were being impugned on the use of the vaccine as a means to eliminate the historically marginalized, and in particular, the black community. Several of these voices gathered momentum and sounded well to many, which eventually led to a global onslaught against the vaccine, and ultimately leading to fear and resistance to the vaccine of love and sacrifice.

Embracing a legacy of love is not about holding on to exclusive rights; it is about sharing love with others and recognizing that everyone’s life matters and each have human rights that ought to be respected and upheld. Sharing this love by getting the vaccine and embracing others in the midst of our differences and diversities, makes room for us to be more of what God intended. This and more embodies the rich legacy of love and sacrifice to make our world a better place, and I endeavor to bequeath this legacy to the next generation.



# *Official Statement*

## *of The Board of Bishops of The African Methodist Episcopal Zion Church regarding the confirmation of Judge Ketanji Brown Jackson as Associate Justice of The Supreme Court of The United States*

The AME Zion Church, founded in 1796 was birthed out of the protest of racial exclusion and injustice. Known as “The Freedom Church,” the church of Harriet Tubman and Sojourner Truth, we are exuberant at the historic nomination by President Joe Biden and yesterday’s confirmation by the US Senate of Judge Ketanji Brown Jackson as the first African American woman to serve as an Associate Justice of the Supreme Court of the United States.

Judge Ketanji Brown Jackson, soon to be Justice Brown Jackson, is one of the most qualified jurist confirmed to the Supreme Court and yet, becomes a trailblazer and inspirational figure for all, especially young women. Representation matters! Black girls can now look to the Supreme Court for the first time in American history and see themselves seated among the nine justices. Praise GOD!

While we unapologetically celebrate this significant achievement, we are keenly aware that there remains much to be done in order to fully actualize the “Beloved Community,” envisioned by Dr. Martin Luther King, Jr. and many of our fore-parents; a nation of love, freedom, and justice.

On this occasion as we celebrate, we also commit ourselves to continue to engage in righteous agitation. Voting made this as well as other positive advances possible, therefore we will forcefully resist efforts at voter suppression. Our people continue to persevere in the face of racism, poverty, gender-bias, violence, environmental racism, and health disparities. Therefore, with joy in our hearts today, we are clear-eyed about the long struggle that remains.

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DONE THIS THE 8TH DAY OF APRIL, 2022

# 8 Tips to Strengthen Social Justice in the Community

By Rev. Dr. Allison Lee



Social injustice is an ever-present reality. While many of us think of and actively see the need for action in the moments when trouble swells due to: the tragic killing of a Black or Brown person, voter suppression, an unsubstantiated arrest, and a myriad of other unfortunate events, the actuality is that discrimination is in attendance during both high and low tides. We must take upon both our individual and collective selves the continual bonds of responsibility and effort in order to keep the issues at the forefront and problem solving in view. The forethought to be proactive and to continue to nurture our future – children who are able to critically think and engage conflict judiciously – are our greatest strength. Below are eight ways that each of us can strengthen social justice in our local communities, churches, schools, places of employment, and ultimately, the world.

## 1. Assess your beliefs and actions.

It is hard to know where to begin or what the end goal is without first knowing where you are. Take the time to think about what it is that you believe in regarding issues pertaining to social justice and general life principles. Are your beliefs actually those of your family passed down through the generations, or do you firmly believe and understand that which you speak? It can be both, just make sure you know for yourself. Pencil in time to do the heart-work of learning and knowing self so as to act in a way in which you can be most effective. \*\*This is also a gentle reminder that as we grow, we change – even if you once believed a viewpoint, there is power in acknowledging that there is transformation in evolution; and that is okay.

## 2. Educate yourself.

Sir Francis Bacon is credited with having coined the phrase, “Knowledge is power.” Every person has been in a place in life where they have done something based on a guess or what someone else told them to do. No judgment, because we learn when we learn, and not a moment sooner. There is, however, a certain strength and ownership in knowing information for yourself. In a digital age with access to knowledge at the click of a button, lean into: analyzing the platforms of candidates for office, reading about social justice issues, listening to podcasts, and pouring over research. Becoming aware is imperative for action and a high form of caring for self.

## 3. Register to vote, VOTE, and encourage someone else to vote.

This work is always happening. If you are registered to vote, take the steps necessary to be present and make your voice heard through the power of the ballot in every election available to you. As you soar by exercising your right, share your experience through social media, word of mouth, educating others, or driving someone else to vote. People who may never speak to you, see and follow your example.

## 4. Become an active member of your local NAACP.

Affiliating yourself with an organization that has a history of fighting to dismantle systemic oppression will place you front

and center both knowledge wise and on the action front. It will also broaden your network. Also, check out other organizations that may cater to your needs regarding strengthening your knowledge of and participation in social justice.

## 5. Attend city council and school board meetings.

Attending city council and school board meetings are a great way to have your voice heard and make your presence felt. Black and Brown people are often underrepresented at these regularly occurring gatherings. Adding the dates to your calendar and showing up as you are able lends to having knowledge about issues and plans that you would not otherwise have been privy to firsthand, as well as, the ability to share with your community. Start by just showing up.

## 6. Volunteer in your local community.

There are some things that just do not get done without hard-working and committed individuals who believe in the vision so much that they are willing to act on it by sowing their time. There are an endless number of places that need volunteers, including, but not limited to: the school system, voting polls, marches and rallies, and local organizations. Challenge yourself to make a weekly, monthly, or quarterly effort to volunteer your services regarding a social justice matter in your community.

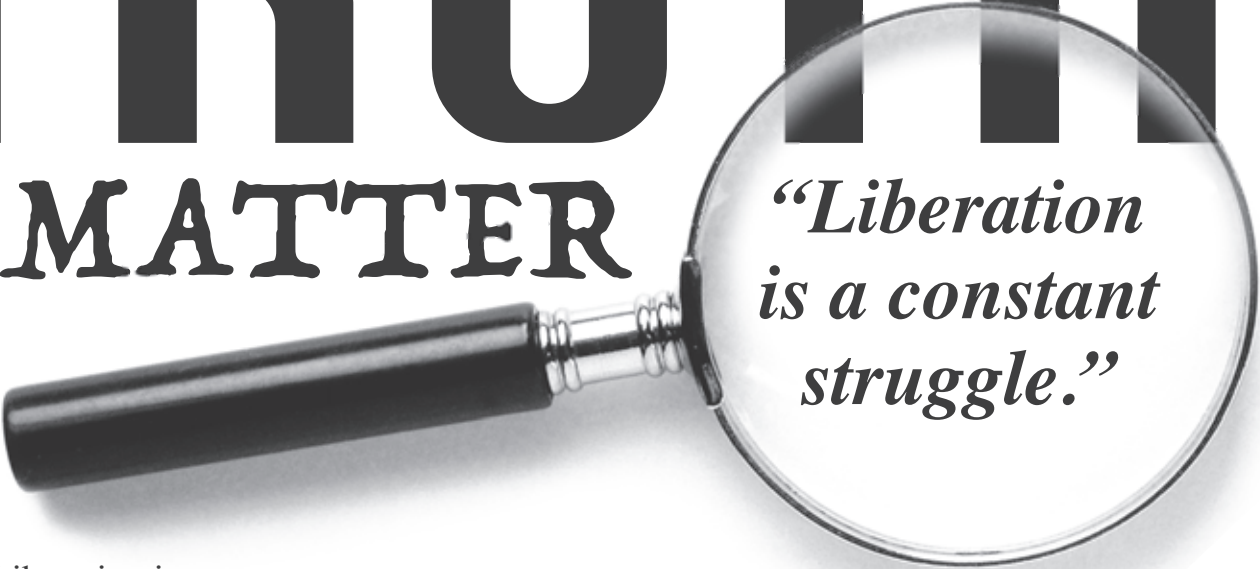
## 7. Intentionally spend and invest your dollars.

If you are not changing it, you are choosing it. As often as you are able, support minority-owned businesses, movements, and individuals. From banks to restaurants, doctors, artists, educators, ministries, and the like, support those who embody what you stand for. There is a weight in where the consumer dollar is placed. Make a point to be intentional about where you rest your capital.

## 8. Give yourself grace.

Learning something new and putting different decisions into action takes time and patience. As you are carving out a more holistic version of you, realize that it does not all need to be done in a day, but in time and with consistency, change will come and it will stay.

# The TRUTH OF THE MATTER



*“Liberation is a constant struggle.”*

By Rev. Dr. Allison Lee

In the words of author Pearl Cleage, “Liberation is a constant struggle.” Liberation, defined in the Oxford English Living Dictionary as, “The act of setting someone free from imprisonment, slavery, or oppression; release,” is what America prides itself in having a rich history of accomplishing – setting people free. In 1776, the Declaration of Independence declared America independent of Great Britain – liberation. In 1865, the 13th Amendment to the United States Constitution abolished slavery in the United States of America – liberation. In 1920, the 19th Amendment to the United States Constitution granted women the right to vote – liberation. In 2022, the 117th United States Congress passed into law the Emmett Till Antilynching Act – liberation. With the myriad of steps toward liberation that we as a country appear to have taken from the very beginning of our existence until now, it is perplexing that even in our current space in the portal of time: America is still competing with other countries, human trafficking is running rampant, qualified and capable women must work twice as hard to even be acknowledged in a society and Church that is framed in patriarchal principle, and African Americans are being shot dead in the streets because of the color of our skin in what many would suggest is a modern day form of lynching. It is perplexing to me, and in the words of Mrs. Cleage – liberation is a constant struggle.

With the understanding that freedom is an uphill battle, we must turn our attention to what is necessary to attain it. Liberation theology is defined by Miguel A. De La Torre, author of *Liberation Theology for Armchair Theologians*, as a term that is grounded within the Christian faith, which causes Christians to “stand in solidarity” with the oppressed, poor, and the disenfranchised - not taking on the yoke through our own eyes - but looking through the eyes of the marginalized. Liberation theology, as told by De La Torre, is related directly to Jesus Christ, stemming from the Bible verse located in John 10:10 which says, “I have come that they might have life and have it more abundantly.” The issue with “having life more abundantly” is that we all do not have it. To be clear, the majority of the world does not have life “more abundantly,” but rather, scrapes by just to live, whether economically, socially, culturally, etc. De La Torre notes that liberation is equated with our salvation, and the goal of the two is to be free from sin by living a new life in Christ Jesus. He says, “To be liberated

from sin, personal or corporate, is to be saved.” The only way that we are able to obtain this salvation is through taking the time to learn about just what it is that keeps believers of Christ from experiencing the abundant life mentioned.

It is our responsibility to stand up for issues regarding social justice and actively participate in the matters that cause most of the world to live in such a way that an abundant life is simply impossible. Liberation theology calls the Church out of our expensive buildings with stained-glass windows, television screens, and comfortable pews, and into often uncomfortable places with our brothers and sisters; it causes us to act in a way that we might take part in freeing the downtrodden from the systemic forces of racism, poverty, sexism, and injustice of all forms that keep each and every one of us from living life more abundantly. It causes us to step outside of the realm of privilege that in many cases, we believe we are entitled to, and immerse ourselves in the troubles of the oppressed that do not belong just to them, but to us as well. It helps us to push beyond the traditional envelope of just thinking about Christianity from a textbook standpoint, into acting on behalf of and in union with those that we are bonded with in struggle.

Yes, liberation is a constant struggle – history has proven it so, to date. Does it always have to be? Frederick Douglass states in a quote that has been carried down through the years, “If there is no struggle, there is no progress.” If we are to move forward, progress will require a

reset of actions and mindset. We must pick up our crosses and follow the example that Jesus Christ has set. Liberation theology requires us to give of ourselves tirelessly, knowing that in helping others, we are helping ourselves. It requires that we break ourselves free and that we break others free from the chains of inequality and injustice so that we might live life more abundantly, just as Jesus mentioned. Liberation theology says that we must act on our instinct to right the wrongs in society, do for “the least of these,” force ourselves to leave the comforts and confines of a life in which we are only fulfilled in the sense of our individual self and into a life where we are fulfilled in the sense of our communal selves. Liberation is definitely a constant struggle, but the call of greater is beckoning us...forward.

**Frederick Douglass states in a quote that has been carried down through the years, “If there is no struggle, there is no progress.”**

# sankofa

*Looking Back to Move Forward*

## *The Mysteries of Melanin*

By Dr. Asa G. Hilliard III

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From the Browder File

Presented By Rev. Dr. Sarah Fleming

Ever wonder why a sliced apple, banana, pear, eggplant or cabbage turns brown when left exposed to the air? That's melanin! Ever wonder why brown an open wound or sore turns dark brown or black when the protective scab forms during the healing process? That again is melanin.

Most people probably believe that melanin is only the pigment that gives color to our skin, hair and eyes. But research now shows that melanin is also found in our hearts, livers, nerves, muscles, intestines and in our blood, our hormones and cerebral spinal fluid.

In short, our bodies contain melanin from head to toe, inside and outside. Melanin is the substance which is responsible for our very existence. It is a healer, an energy absorber, a drug and an organizer of major body functions. It is now universally accepted that melanin is a total system unto us.

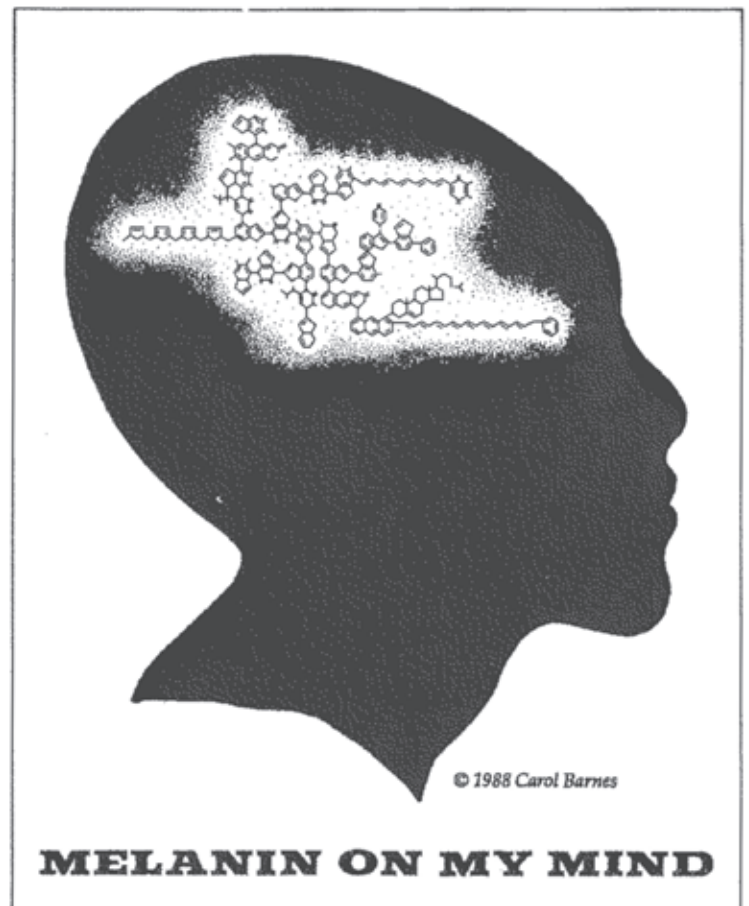
Without a doubt, melanin is viewed as the "giver of life." It is present in both the sperm and the egg and it supervises the growth and developing of the fetus. The brain and spinal cord of every person was formed from melaninated cells within the embryo.

During the 2nd Annual Conference of Melanin Researchers, April 15-17, 1988, a dozen African American scholars met in New York City to discuss the scientific, historical, psychological and physiological aspects which means black of melanin. I feel compelled to share some of this interesting and fascinating information with you.

Melanin is derived from the Greek word melanos, which means black. Melanin is the most important, the most complex and the most perfect molecule in the human body.

Every person on earth has varying amounts of melanin in his body. The key is, some people have more than others. In the bodies of Africans and African Americans, melanin is found in more sites and in greater concentrations than in any other race of people on earth.

The first people to inhabit the earth were Africans, with blue-black skin, who lived on the equator. These Africans had high concentrations of melanin in their skin which served to screen out the harmful ultraviolet light from the sun. In



The more melanin there is in the skin, the darker it is and the less it ages from sunlight exposure. Scientifically speaking, black skin is 100 percent more efficient in screening out harmful ultraviolet light than white skin.

It is because of a lack of melanin and the deterioration of the ozone that whites are now warned to avoid exposure to sunlight. It has also been shown that both herpes and the AIDS virus are activated by ultraviolet light.

the African brain, a melanin hormone is secreted which is the essence of what we now call soul.

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Continues... next page

to sunlight. It has also been shown that herpes and AIDS virus are activated by the violet light.

Think about it; the sun is the life giver, but for people who lack melanin, the sun means death. This black light-absorbing molecule called melanin is recognized as one of the primary keys of life. Melanin is what makes peoples human. Melanin connects people to the creative forces of the universe.

Melanin has been found in the ocean, the soil and our food, particularly bananas, eggplants and greens. Melanin is present in clouds and stars, and it has been found to be active in unearthed bones which were over a million years old.

As ever-present as melanin is, it still remain a mystery to scientists. It cannot be analyzed. It cannot be broken apart. It cannot be finger painted.

Melanin is influenced by the electro-magnetic field of the Earth, by light waves and sound vibrations. Because of its magnetic properties, people with higher concentrations of melanin in their bodies are more in tune with nature.

We witness the power of melanin whenever we see African Americans performing on the football field, basketball court, at city hall, on television or in the theater. It's been said that blacks have to be twice as good as whites in order to compete with them. For blacks, melanin is the equalizer.

Melanin has been found to be a primary component in the creation and maintenance of the human race. In addition to the numerous physiological influences melanin has on the body, research now shows a definite relationship between melanin and spiritual awareness.

Historian Chancellor Williams and John Henrik Clarke have both stated that the African had a belief in the univer-

sality of God in all in all people. this allowed them to embrace the European as their brother, and grant him access to African soil, thereby setting up the conditions for the "Destruction of Black Civilization."

Africans today are still suffering from fatal error in judgement. However, two serious questions must be asked. "Why did the African see the European as a child of God?" and, "Why did the European see the African as a soulless savage?"

The answers can be found in an examination of the differences between these two races of people and the presence, in the Africans, of a melanin derived chemical substance called melatonin. Melatonin can be described as a mentally or morally stimulating hormone produced by the pineal gland. It allows an individual to experience higher levels of spiritual awareness.

Scientific research has shown that some 85 percent of people with high concentrations of melanin in their skin (i.e., Africans, Hispanics, Indians and other "people of color") produce melatonin, while only 15 percent of people lacking melanin (principally Europeans) produce this spiritually-inducing substance. The reason for this dramatic difference in melatonin production is that the pineal gland (which regulates the activities of other glands in the body) is found to be calcified and nonfunctioning in people lacking substantial amounts of melanin. Could this be the reason why African Americans refer to each other as soul brother and soul sister, eat soul food and listen to soul music? Soul certainly has a spiritual connotation.

Historically, most people of color possess this quality called soul. Most have developed a system of salvation (religion) which is based on ancestral worship. The essence of ancestral worship is necromancy, or communication with the dead.

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By Rev. Ronald A. Nathan

Pigeon-holed by racism there are those whose vision of Black Church denominations, is as organizations that are parochial and therefore of no international importance. The truth is that it is racism and in particular white supremacy whose head pops up wherever people of colour are located. Due to these prejudicial appearances at international events, the Black Church does not have the luxury of burying its own head in the international sands of non-engagement and passivity.

Let's take for example, the current Russia-Ukraine tribal conflict which has previously spiralled into several regional wars over a period of one thousand years. This conflict has currently filled our contemporary news, as a case of Russia bullying a smaller and weaker neighbour, Ukraine, at the geopolitical level. Whatever the agreements or disagreements, treaties and concords between these white European tribes it seems that when they encounter the African or persons of African descent in their space, race becomes the dominant thermometer to determine human value and worth.

Be they international treaties, international financial institutions or global organisations with their altruistic values of common human interests and rights, and pronouncements of civilized behaviour, when it comes to the well-being of People of African Descent they seem to take an intermission. The appalling videos of African international students being taken off of trains, coaches and buses fleeing Putin's cannons is a case in point. Whites first, Blacks last. Somehow the economic benefit of over 16,000 African students to the Ukrainian economy over the past 20 years is lost.

We also note the deafening silence concerning thousands of bi-racial children in Ukraine orphanages who are missing from the constant blanket news coverage from Kyiv, Sumy and Mariupol, Ukrainian cities. These children are the fruits of unions between Ukrainians and Africans from the Democratic Republic of the Congo, Ghana, Nigeria, Mozambique and Rwanda. Called 'social orphans', in Ukraine, this means that they maintain some ties with their families — for example, they go home to their families on the weekends or their parents come and visit them. They these children do not feature on the BBC, CNN or Fox news.

As members of the Body of Christ, God's international representatives on the earth aka, The Church, we have to proclaim the Lord to all these institutions as the ancient prophet declared, 'Come near, you nations, and listen; pay attention, you peoples! Let the earth hear, and all that is in it, the world, and all that comes out of it! With a clear and singular message, "Righteousness exalts a nation, but sin condemns any people". There is a court that is higher than the International Criminal Court, one for which all the nations of the world is answerable.

Dr. Lawrence Little, in his book, 'Disciples of Liberty' reminds us that the Black Church played a part in addressing historical global issues. Whether it was the Irish struggle for home rule, British imperialism during the Boer War, perse-

cution of Russian Jews, or the Boxer Rebellion in China. He shows that ordinary elders and laypersons, closely followed current international events.

Members of the A.M.E. Church and the A.M.E. Zion Church recognized that prejudice at home was also a reflection of imperialism and expansionism abroad by focusing on the theme of liberty.

So as we pray for those impacted by Russia's move into Crimea and Ukraine we must let others know that the we are not ignorant of the world of internationalism. Paul's exhortation that I will not have you to be ignorant brethren extends to international relations and foreign affairs.

We are aware that the North Atlantic Treaty Organization (NATO) was established in 1949 for the defence of Europe and its democratic traditions after World War II. We are aware that the founding members of NATO were Canada, France, Belgium, Iceland Denmark, Italy, Nederland, Norway, Portugal, United Kingdom of Great Britain, and United States of America. West Germany and Spain joining in 1955 and in 1982 respectively.

We are aware that NATO's hands are not clean when it comes to its activities in Europe and in its dealings with the Union of Soviet Socialist Republics (USSR) after World War II.

We know that the humbug for the present Russian Republic is the continued expansion of NATO right up to its physical borders. We know that In 1999 NATO expanded by adding the Czech Republic, Hungary, and Poland. In 2004, NATO again extended its membership to seven east European countries, Bulgaria, Estonia, Latvia, Lithuania, Romania, Slovakia and Slovenia. In 2009 Albania and Croatia joined the alliance Montenegro 2017 and North Macedonia 2020. In 2022 Bosnia and Herzegovina, Georgia and Ukraine were being considered for membership.

It would seem to be obvious that Russia would perceive that this continuous expansion would present a direct threat to its security and influence. NATO's calling Russia bluff may be the backdrop to the present Russian invasion of Ukraine.

How do we as the Black Church respond to these international shenanigans at a local level is to pray and support humanitarian efforts through international relief agencies such as Bread for the World and World Relief. However, we should also engage our ecumenical colleagues through the World Council of Churches to engage in dialogue with the Ukraine Orthodox Church and the Russian Orthodox Church to seek peace and pursue it at those transnational levels.

Nevertheless, we cannot lose sight of the fact that we have to also have our eyes open to the constant appearance of racism. It dogs our heels even when we are servants of these exalted bodies as staff or as signatories such as the International Monetary Fund, International Labour Organization, the World Health Organization and the United Nations.

\*Disciples of Liberty: The African Methodist Episcopal Church in the Age of Imperialism, 1884-1916 Lawrence S. Little Knoxville: University of Tennessee.

Rev. Ronald A. Nathan is the senior pastor of the Hoggard A.M.E. Zion Church, Jackson, St. Michael, Barbados

# *Another Soldier in the Army of the Lord has gone home*



## **Reverend Aaron Moore** *Presiding Elder Emeritus*

July 17, 1918 - February 25, 2022

Aaron Moore, was born July 17, 1918 in the Old Town Community of Brunswick County, North Carolina to James Henry and Amelia Nixon Moore. He transitioned peacefully in the early hours of February 26, 2022 at the NC State Veterans Home in Fayetteville, North Carolina. Aaron Moore was educated in both the Brunswick County and New Hanover County school systems. After graduating from Williston Industrial School, he enlisted into the US Army. Corporal Aaron Moore served in Europe during the World War II era. He was deployed to Normandy, France. He became a veteran of the US Army Veteran Theater of Operations assigned to the Quartermaster Trucking Company. He was awarded the Bronze Star and received an Honorable Discharge in October 1945. Upon returning to the States, he moved to Wilmington, North Carolina where he worked a variety of jobs. He was last employed with General Electric. After working for seven years, he answered the call to the ministry on August 12, 1952. In 1954 he was ordained as Deacon and in 1956 he was ordained an Elder in the A.M.E. Zion Church. He received his Bachelor of Theology degree from the United Christian College in Goldsboro, NC, his Masters of Arts degree in Religion from New Port University in Newport Beach, California as well as attending the University of North Carolina to further study.

The Rev. Aaron Moore served as pastor for several locations throughout the Cape Fear Conference. He pastored in the Clarkton District, the Goldsboro District, and the Wilmington District. He also served in the Southwest District in San Diego, California and pastored for five years at Logan Temple A.M.E. Zion Church where he was appointed as Presiding Elder. Upon his return to the Cape Fear Conference, he was appointed pastor of Rehobeth A.M.E. Zion Church. He later served two other parishes; Walters Chapel in Bolton, North Carolina and St. Andrew A.M.E. Zion Church in Wilmington, North Carolina. In October 1993, he was appointed Presiding Elder of the Clarkton District by the Rt. Rev. Herman I. Anderson. He was a staunch

member of St. Andrew A.M.E. Zion Church.

While living in Old Town, North Carolina, the ancestors, built Moore's Chapel A.M.E. Zion Church. He was the oldest living member of Moore's Chapel A.M.E. Zion Church. His love for the family church spurred him into action when Moore's Chapel A.M.E. Zion Church was in jeopardy of being torn down. He, along with several committee members, attempted to get Moore's Chapel declared a Historical Site in order to preserve this important part of our history.

His fraternal affiliations included: Member of Giblem Lodge #2 PHA F&AM NC, Past Patron and Past District Patron Sisters of Giblem Chapter #646 Order of Eastern Star PHA NC, President of Builders Lodge #72 Grand United Order of Salem and Chaplain of Grand United Order of Salem Wilmington, NC.

On April 10, 1971 he was joined in holy matrimony to Anna Lee Briggs. This union also created the opportunity for Rev. Moore to assume a step-father role for Anna's children: Joseph, Anna, Wesley and Robert. He doted on her children and deeply loved and adored Anna. They enjoyed a good, love-filled life for nearly 40 years and her death made a profound difference in his life. Presiding Elder Aaron Moore received numerous awards and honors. He was honored by California Congressman Bates for his community involvement. He served as a member of the Senior Citizen Fellowship, and the Community Action Committee.

Presiding Elder Aaron Moore never stopped being an A.M.E. Zion preacher. When he received visitors in his home, he was always attired in a white dress shirt and tie, the dress of an A.M.E. Zion preacher of his day; he never tired of regaling his listeners of the struggles and the victories over those struggles through Jesus Christ of his beloved Zion; and he kept abreast of what triumphs and what progress the A.M.E. Zion Church had reached. He could also charm with his comedic stories of Zion. Most of his contemporaries preceded him in death, he cherished their memories and often recalled what part they played in his growth in Christ. He had a unique way of connecting the present with the past through the lineage of families he had known.

Reverend Moore was well known for what became his anthem, *I Can't Even Walk* (by Colbert and Croft). He would sing it with humility; he would sing it like he meant it, tiring to convey its meaning to all who would hear. He was never without that soft infectious smile of victory. As he remained mentally sharp, he would tell of the days when as a little boy attending his grandfather's church, Moores Chapel A.M.E. Zion Church, members would walk to church or would go to church by horse and buggy; the annual days that were celebrated with all day singing and eating on the church grounds; and he could tell of the ole time revivals held at the church.

Reverend Aaron Moore was not only a soldier in the Army of the Lord, he was a general compelling men and women to come to Christ by word and deed. He accepted a tour of duty that lasted from 1952 until 2022, a period of more than 70 years. Now that his tour of duty is over, another soldier in the Army of the Lord has gone home.

Presiding Elder Aaron Moore was preceded in death by the following family members: wife, Anna Briggs-Moore; father, James Henry Moore; mother, Amelia Moore; brothers: Adolph Moore and wife Beatrice, Harlee Moore and wife Hattie, Herbert Moore, Moses Moore and wife Lois; sisters: Joneita Jinwright and husband Samuel, Lucille Moore and Christabell Moore; step-children, Joseph Briggs, Anna Briggs Williams and husband Jethro; and Robert Briggs; also, Lois Moore and brothers, Elton Moore, Leroy Moore and Rudolph Moore, who he jointly

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The logo for Zion Church, featuring a central emblem with a cross and the text "AMERICAN METHODIST EPISCOPAL ZION CHURCH" and "FOUNDED 1786".

# ZION

THE AME ZION CHURCH  
*The Freedom Church*

## Announcement of Process for Approval to Begin Campaigning

*Greetings and Grace, Mercy and Peace  
from God our Father and Jesus Christ our Lord!*

By permission of Bishop Darryl B. Starnes, Sr., President of the Board of Bishops, Bishop Kenneth Monroe, Senior Bishop, and members of the Board of Bishops, we wish to officially announce the vetting process for General Officer and Episcopal candidates for the 2024 General Conference.

The season to submit the application for vetting will begin April 1st, 2022; the season of campaigning will begin July 1st, 2022. The application deadline is March 20th, 2024. No candidate will be allowed to campaign or announce their candidacy until they have been vetted and approved by the Office of the General Secretary-Auditor. Dates for the final interviewing process by the Board of Bishops will be announced, at a later date.

Requirements for the vetting application process can be found on the General Secretary-Auditor's website at <https://www.ameziongsa.com/candidate-applications>.

Prayers and blessings to each of you as you officially begin the process of offering yourself to be of higher service to the Kingdom of God through Zion.

**The Reverend J. Elvin Sadler, DMin**  
*General Secretary-Auditor  
The A.M.E. Zion Church*

Done The 1<sup>st</sup> Day Of April, 2022

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# Introducing the 12th Editor of the A.M.E. Zion Quarterly Review



Reginald David Broadnax was born and raised in Detroit, Michigan, and received his early education there. He entered the ministry in 1977 through the John Wesley A.M.E. Zion Church there in the city. He was ordained a Deacon in 1978 and an Elder in 1982. He has pastored A.M.E. Zion Churches in Charlotte, NC; Little Rock, AR; Chicago,

IL.; Woodruff, SC; and he currently is the pastor of the Mt. Olive A.M.E. Zion Church in Durham, NC. He has also served as a Presiding Elder in the Arkansas Conference of the A.M.E. Zion Church.

He is a graduate of Livingstone College where he received his B.A. in Sociology and Hood Theological Seminary where he earned the M.Div. degree. He holds the S.T.M. (Master's of Sacred Theology) degree from Chicago Theological Seminary, and the Ph.D. from Garrett-Evangelical Seminary, Northwestern University. He previously served as the Academic

Dean and Associate Professor of Philosophical Theology at Hood Theological Seminary; and as a visiting professor at Hood Speaks Theological Seminary; Ndon Ebom, Uruan L.G.A., Akwa Ibom State, Nigeria. He is currently Chair of the Division of Religious and Ministry Studies and Professor of Religion at Clinton College.

He is a Martin Luther King, Jr. Scholar at Morehouse College in Atlanta, GA. He is also a member of the American Academy of Religion, the Center for Process Studies, the Faith and Order Commission of the National Council of Churches USA, and the Society for the Study of Black Religion. He was appointed to the Board of Scholars of the Journal of Interreligious Dialogue. He is the author of *The Category of Freedom in the Thought of Charles Hartshorne* (VDM Publishing House Ltd., 2009); and he has served as the editor of 2 publications: *Prophecy and Expectation*, and *Liberation and Unity*.

He has one son, David and a daughter Michah.

On April 5, 2022 Dr. Reginald Broadnax became the twelfth Editor of the A.M.E. Zion Quarterly Review.

Contact: [ReginaldBroadnax@amezion.org](mailto:ReginaldBroadnax@amezion.org)

THE A.M.E. ZION QUARTERLY REVIEW, established as the Church Quarterly in 1890, was first published as an independent journal. It was officially accepted by the Church Board of Publications of the A.M.E. Zion Church in 1892. It is a nonprofit religious journal destined to increase and diffuse matters pertinent to the Ministry and Laity of the Church.

To subscribe to the Quarterly Review visit  
<https://www.starofzion.org/subscribe>



## North Carolina Council of Churches RELEASES ANNUAL REPORT

**NORTH CAROLINA COUNCIL OF CHURCHES** With 18 denominations representing over 6,200 congregations in N.C., the Council provides incarnational evidence of Christian Unity. By creating unity without expecting uniformity, member bodies collaborate on matters that contribute to the flourishing of God's creation. We are grateful to the African Methodist Episcopal Zion Church, Eastern North Carolina for their support and for the leadership on our Governing Board provided by the Rev. Hanna Broome of A.M.E. Zion Church, Fayetteville, NC. We invite individual congregations to unite more closely with the work of the Council by becoming Covenant Partners. For more information about this opportunity, please contact [info@ncchurches.org](mailto:info@ncchurches.org). Currently our priority areas include:

- **Reparations to Restoration: A Call to Action.** Grounded in the Christian principle of confession, repentance, and reconciliation, we hope to recast the reparations conversation through the lens of Christian restoration. By focusing on restoration, we leave behind the language of debtors and creditors, victims and perpetrators, givers and takers. We move to a place of restoration by acknowledging the reconciling work that begins with God. Representatives from 10 of the Council's member denominations, including The UMC, are compiling an 8-session resource to help dismantle oppressive systems. Like the Old Testament prophets, we offer this truth as a lament that calls all of us to admit the truth--confess--and turn away from this behavior—re-

pent—leading to the Christian call to restore that which has been lost by those harmed by these systems. For more information, contact [info@ncchurches.org](mailto:info@ncchurches.org).

- Our NC Interfaith Power & Light (NCIPL) work has expanded to become the Eco-Justice Connection (EJC). This larger program scope is a multi-faith approach focused on environmental and climate justice by building and supporting local community resilience. The work of NCIPL will continue to focus on energy democracy and climate policy. Our purpose is to educate, inspire, and mobilize people of faith and conscience in this state to act on climate change as a moral imperative. For more information, contact [susannah@ncipl.org](mailto:susannah@ncipl.org).

- **Partners in Health and Wholeness (PHW)** bridges issues of faith, health, and justice. The work focuses on four critical areas: the overdose crisis, healthy aging, HIV, and mental health, while continuing to support the tenets of basic health through a focus on nutrition, physical activity, and tobacco use/vaping cessation. We use educational events, state and local resource connections, and mini-grants to support the health initiatives of faith communities across the state. To assist with Covid-19 vaccinations, we facilitate partnerships between the N.C. Department of Health and Human Services and faith communities with an emphasis on rural and marginalized areas to aid in the equitable distribution of the COVID-19 vaccines. In the spring of 2022, PHW began offering grants to BIPOC (Black, I dig-

## Don't Be Messin' With the Grandmas

"My grandmother, who in 2021 celebrated her 103rd year, is the embodiment of the grace, groundedness, wisdom, and ingenuity that can only be gained by someone who has lived long and learned the lessons from many seasons. As I journey through the pages of "Taking Back Old: Poetry Celebrating Old Women", I am moved by how the Rev. Leona Welch has wonderfully captured the grace and strength of my grandmother and so many of our mighty matriarchs. Her words draw laughter and fond memories. Her words remind us of the strength and spice of all the grandmas, grannies, nanas, abuelas, and big mamas; women who have been the vessels to nurture hope in generations and steadiness for their families. Rev. Welch lovingly paints the pictures of all the elder women in our lives who have "blazed your trail, strong or frail." For this and so much more, we give thanks. We stand on their shoulders and have survived thanks to their grandmotherly intuition. So no matter how grown or mature we may think ourselves to be, the fact still remains- "Don't Be Messin' With the Grandmas".



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ALPA PUBLISHING PRESENTS  
**New Book Alert**  
*Leona Nicholas Welch*

*Congratulations*

Continued NC Annual Report nous, and People of Color) centered faith communities to address mental health needs made worse by the pandemic. For more information, contact phwinfo@ncchurches.org.

• The Opioid Crisis, the Faith Community Responds educates faith leaders about compassionate responses to the growing overdose crisis and offers ways for congregations to become involved by connecting them to resources in their communities, such as a harm reductionist. If you would like to host an event or learn more about this project, contact elizabeth@ncchurches.org.

• Capital Punishment Abolishment. Working with the N.C. Coalition for Alternatives to the Death Penalty, we provide resources for congregations and individuals across the state to amplify the voices of people of faith who are speaking out against capital punishment. While there have been no executions in N.C. since 2006, several district attorneys continue to pursue the death penalty and 133 people remain on N.C.'s death row. We are committed to joining the 23 states that have abolished this racist and sinful practice. Over the course of this year, the Governing Board approved the following policy statements. We craft these statements in keeping with our interpretation of the prophetic witness of the Old Testament and the gospel message of the New Testament. The full text for each statement is available on our website (www.ncchurches.com), in addition to statements from previous years.

Obituary Continued from pg. 17 raised, along with his mother, Amelia and sister, Lucille, after the death of their mother Beatrice.

Loved ones left to honor his memory: stepson, Wesley Briggs (Sharon) of Westhampton, NJ; step-daughter-in-law, Ernestine Briggs of Wilmington, NC; PaPa's step-grandchildren: Aneka Williams of Norfolk, VA, Rashida Briggs Mengi (David) and Jerrick Williams of Dover, DE and DeShon Briggs (Johanna) of Wilmington, NC; sister, Gladys Nixon; sister-in-law, Willie Faye Moore; nephews: Willie Nixon (Linda) and James D. Moore (Veronica) all of Wilm-

• Statement on Removing Confederate Symbols Where Justice Is Sought (January 26, 2021)

• Statement on George Floyd Murder Trial Verdict (April 21, 2021)

• Statement Condemning Violence Against our Jewish Neighbors (January 24, 2022)

Currently, other areas of emphasis include living wage promotion, criminal justice reform, confederate monument removal from courthouse lawns, gun violence prevention, Medicaid expansion, and redistricting reform. Resources are available online and our staff is available to help your congregation address any of the myriad concerns that arise in our contemporary setting. If you have any questions or are interested in more information, please contact us at info@ncchurches.org, or call our office at 919-828-6501.

Denominational members of the Council include Alliance of Baptists · African Methodist Episcopal Church · African Methodist Episcopal Zion Church · Christian Methodist Episcopal · Christian Church (Disciples of Christ) · Episcopal Church · Evangelical Lutheran Church in America · General Baptist State Convention · Metropolitan Community Churches · Mennonite Church USA · Moravian Church in America · Presbyterian Church (USA) · Reformed Church in America · Reformed Churches of God in Christ, International · Religious Society of Friends · United Church of Christ · Unity Fellowship Church Movement · United Methodist Church. Jennifer E. Copeland, Executive Director www.ncchurches.org

ington, NC, Alonza Jinwright (Shirley) of Matthews, NC, Andrew Jinwright (Barbara) of Brooklyn, New York, James Aaron Jinwright of Wilmington, NC, and Bishop Anthony Jinwright (Harriet) of Charlotte, NC; nieces: Juanita Murphy of Snellville, GA, Pamela Carpenter of Matthews, NC, Veronica Crumpler (Reggie) of Spring Lake, NC, Carolyn Grady (William) of Wilmington, NC, Karla Bartlett of Charlotte, NC, and Hattie Moore of Upper Marlboro, MD. At the age of 103, Presiding Elder Aaron Moore, Emeritus would have a host of other relatives, friends and loved ones who will forever cherish his memories.

# THE STAR OF ZION

## Celebrates



### REV. DR. ALLISON LEE

ON BECOMING OUR EDITOR  
IN SOCIAL JUSTICE

*"Creating and holding space for critical conversation regarding the need for social justice in a society that was constructed void of equity is vital in our active pursuit of progress. I am grateful for the opportunity to serve the Star of Zion and provide relevant content that upholds faith and seeks justice while demanding change."*

CONTACT: [SOCIALJUSTICE@STAROFZION.ORG](mailto:SOCIALJUSTICE@STAROFZION.ORG)



### REV. SAM BROWN

ON BECOMING OUR VERY FIRST  
MANAGING EDITOR

*"As an 8th generation Zionite and lifelong member of the A.M.E. Zion church, working for the Star of Zion in this capacity is a dream come true. The strength of our beloved Zion is in our connectionalism, and the Star of Zion is our link of connection. Our Editor in Chief has been given a vision and we are honored to be a part of that!"*

CONTACT: [ADMIN@STAROFZION.ORG](mailto:ADMIN@STAROFZION.ORG)

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

