



The Metropolitan Spirit

Church Newsletter

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METROPOLITAN A.M.E. CHURCH WELCOMES

BISHOP WILLIAM P. DeVEAUX & DR. PATRICIA A. (PAM) DeVEAUX

The Metropolitan African Methodist Episcopal (A.M.E.) Church is pleased to welcome Bishop William Phillips Deveaux, Sr. and Episcopal Supervisor Dr. PAM Deveaux to the Second Episcopal District as the Presiding Prelate and Supervisor of Missions. While a minister, the then Rev. Deveaux served as Senior Pastor at Metropolitan from 1986 - 1996. Bishop Deveaux is the 113th A.M.E. Prelate. He was elected and consecrated at the 1996 A.M.E. Church's Quadrennial General Conference that was held in Louisville, Kentucky.

METROPOLITAN'S 2012 GRADUATES

Congratulations to Metropolitan's 2012 graduates. We are honored to acknowledge their accomplishments in this edition of "The Metropolitan Spirit." We pray God's blessings on their future endeavors.

(Boy) Scout. The son of David Eugene Becton, Eugene will attend the University of Maryland Eastern Shore this fall, where he plans to major in sports medicine or exercise science. Eugene intends to become a physical therapist.

Taylor L. Fikes graduated June 23rd from the Bolshoi Academy of Ballet and the Annapolis Church of Christ Home School. Taylor also completed her Classical Ballet Traineeship from the Bolshoi Academy of Ballet in Moscow Russia with an emphasis in Russian Language. She received her Maryland high school diploma. The daughter of Cynthia Fikes, Taylor will spend part of her summer training with the Ball Ethnic Summer Dance Diversity Camp in Atlanta, Georgia. She has been accepted on partial scholarship into the Pre-Law Program at St. John's University. Taylor dreams of being a prima ballerina in a major dance company. After her career in dance, Taylor is interested in becoming a prosecutor.

HIGH SCHOOL GRADUATES

Eugene Becton graduated June 1st from DeMatha High School. Eugene was quite active at DeMatha, where he played soccer, football, and rugby, and was a member of Students against Destructive Decisions and Roc the Arts. He is also an Eagle

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**PUBLICATION OF THE
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COLLEGE GRADUATES

Bianca Bannerman graduated May 12th from Howard University with a Bachelor of Science degree in psychology and a minor in Spanish. The daughter of Jannice Hodge-Bannerman, Bianca plans to continue her education in Clinical Psychology in the 2013-2014 academic year.

Bradley Brookens graduated from the Virginia Commonwealth University earning a bachelor's degree in business administration with a concentration in accounting. The son of Benoit Brookens, Sr., Bradley plans to pursue a career in business.

Richard Corley II graduated with honors May 20th from Morehouse College with a Bachelor of Arts degree in economics. While at Morehouse, this cum laude graduate was a Presidential Ambassador and a member of the Economics Department Honor Society. The son of Richard and Shelley Corley, Richard plans to pursue a real estate career.

Tilman Gerald II graduated in May from Pennsylvania State University with a Bachelor of Arts degree in psychology. The son of Tilman Gerald, Tilman II plans to attend graduate school.

Tiffany A. Graham graduated May 12th with a Bachelor of Science degree in sports management and a minor in political science from Howard University. While at Howard, Tiffany worked in the compliance office of athletics, and was a volunteer with several sports teams. The daughter of Valerie L. Younge, Tiffany is interning with the Tiger Woods Foundation this summer. Her career goal is to work in a university or high school compliance office.

Justine King graduated May 21st from the University of Maryland College Park with a Bachelor of Arts degree in English Literature and Language. The daughter of Julianne Robertson and Donald King, Justine is a program analyst at the US Department of Housing and Urban Development, Office of Fair Housing and Equal Opportunity.

Theodore C. Newton graduated May 19th from Frostburg State University, with a Bachelor's degree in political science. Theodore is a member of Kappa Alpha Psi fraternity. The son of Rev. Jonathan Newton, Theodore plans to attend law school.

Ronniesha Thompson, granddaughter of Constance Morgan, recently graduated with a Bachelor of Science degree in Criminal Justice from the University of Maryland Eastern Shore.

GRADUATE SCHOOL GRADUATES

Lesley T. Brown graduated May 12th with her Doctor of Jurisprudence from the Robert H. McKinney School of Law at Indiana University. While at Indiana, Lesley was a member of the Black Allied Law Students Association (BALSA) and Executive Note Editor for the Indiana Health Law Review. The daughter of Lucius Brown and Joan Brown, Lesley is preparing to study for the Bar. She plans to pursue a career in government service.

We are so very proud of our students and pray for their success as they go forth in their education and professions.

Dakarai Harons

"AM I MY SISTER'S KEEPER?"

(Ruth 1: 8-18)

Women's Season 2012

In today's world, it may be difficult for many of us to comprehend the true circumstances in the lives of Naomi, Ruth, and Orpah after the deaths of their male companions. Before reviewing this well-known story, let us look at the meaning of these persons' names. By doing this, we get some ideas and clues into "actions depicted in the story to be told."

Naomi, meaning "my gracious one" or "my delight," later asked to be called Mara, "the bitter one;" and her sons were Mahlon ("sick") and Chilion, ("weakening" or "pining"). Orpah, meaning "mane" or "gazelle," is from the root

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word for "nape" or "back of the neck," appropriate for the daughter-in-law who turns her back on Naomi and returns to her own people. Ruth meaning "friend," pledges loyalty to Naomi; and Boaz, meaning "fleetness" or "strength is (in) him" or "he comes in strength," becomes the kinsman redeemer who sees and desires Ruth to be his wife.

As the meaning of the names seem to suggest, and as this story unfolds, Naomi (now Mara), Ruth and Orpah are all alone, with no male presence for support or protection. Even worse, Mara who had left Israel with three men must now return to Israel with no men, no heirs, and no home.

At that time, any woman whose husband had passed away was in danger of literally starving to death if relatives did not take her into their care. There were no social and human services agencies available, no federal or state assistance, no welfare programs, no food stamps distribution, no homeless shelters, and no women's sanctuaries.

This situation in which these women found themselves is akin to the practice that I found often happening in the cities along the United States east coast. The practice is for government marshals to come and remove the personal effects of a non-paying rental tenant and put the items on the curb.

I remember when I moved to the District of Columbia and first saw personal belongings piled on the street (the authorities in California don't do this). I asked why and how did all those personal and residential items get put on the street curb! I was informed that after some prior warning to the tenant, when the marshals finally come to evict, the resident and all their stuff and all their people occupying the housing, as the saying goes, "Gotsta go – right now," and "with quickness!"

I remember seeing a woman who appeared to be in a state of shock as she looked at her worldly goods piled there out on the curb. Now, when I am driving by and see piles of belongings, I realize I am looking at items that once represented something special to the

occupants, the signs of a "home" that is now gone.

I've heard of people who were evicted at a most inopportune time! I wondered if they had any place to go to live, where they would relocate.

It may be easy for someone on the outside to say, "Well, they had three months notice." Or, "they knew the marshals were coming," or, "Why didn't they take better care of themselves," and most certainly people will say, "I'm glad it isn't me!" Many times we might just look away from the situation, as if responding brings bad luck when we look upon the misfortune of others.

Naomi and her daughters-in-law might as well have been evicted by marshals because they surely were left destitute with nowhere to go and no one to turn to—except God. I can just imagine some of Naomi's neighbors in Moab saying:

"Well, maybe they should have stayed in Palestine instead of coming here to Moab—you can't outrun trouble;"

"Well I sure hope she doesn't expect me/us to take her in—I have my own family to look after, and you know what they say, "God bless the child that's got his own!;"

"Humph. I know that's right--she better get on up and go on back to wherever it was that she came from;"

"Nobody told Ruth and Orpah to go and marry those Israelite boys, they made their own bed, now they got to lie in it, can't come running to my house now!"

"What decent Moabite boy is going to want her now, after she bedded down with that Israelite? Not my boy, that's for sure!"

Or, in the infamous words of Ray Charles, "hit the road, Jack, and don't you come back no mo', no mo'! No mo', no mo'!" "

And hit the road they did; Orpah went to face the heat back home, and possibly beg and grovel to be taken back in. Naomi and Ruth "hit the road" back to Israel, where Naomi had male relatives who, in the Jewish tradition, were obliged to offer some care for the women.

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In the face of this, Naomi could have curled up in a fetal position, beaten down by self-pity, and bruised by the lack of compassion and avoidance by others. Like many of us when confronted by the poor, we may turn our heads not to look at, or really see them.

Naomi could have let fear and shame hobble her; she could have let pride stop her from making a way for herself and Ruth. What was the source of Naomi's courage, strength, and determination? Where did she get the chutzpah to "keep it moving?" How did she get up to face one more day? What was the source of her dignity and self-respect?

These are some interesting inquiries. Would Naomi have had the courage to go on if both of her daughters-in-law had left her? Would she have gone on alone? Maybe she would not have. Even if she wanted to, could she have made it? I say in those days and time, probably not.

A woman would not simply take off on the road except in an extremely dire situation — women were not even allowed out of their homes except when "properly" accompanied. Ruth was a foreign woman in a foreign land!

Could Ruth have gone on to Israel alone without Naomi? Most certainly she could not; a Moabite woman alone in Israel? No way! Would Ruth have been accepted in Israel without Naomi? Did Ruth have a "plan" or an "idea" as to how she would survive? Not really.

The Bible does not tell what happened to Orpah. Did she make it home? If so, was she welcomed back, or was she seen as "damaged goods" and treated unkindly? Did her story end well or did it end badly? We just do not know.

We do, however, know Ruth and Naomi coped through their bitter season, a lesson for each of us. It does appear on the whole, that it is probably a good thing to heed the counsel of the elders. While it is true that "the aged are not always wise," more frequently than not, however, from their experiences they have a better shot at getting it right, even when it appears that what they are suggesting just doesn't seem correct.

Ruth listened to Naomi's suggestions all along the way. Paraphrasing, let's go back to my home. You can go glean in the fields, and make sure you do it in a ladylike manner — Boas is checking you out. Have courage, don't you see he likes you — look at him leaving all that grain for you! I'm not going to steer you wrong, child, go on up to that threshing room floor!

On the other hand, Ruth's steadfast loyalty must have warmed and strengthened Naomi's broken heart — she had lost her husband and two sons, the pride of her life. It is as if Naomi had expected Ruth and Orpah to leave her.

Ruth's dependence upon Naomi fueled Naomi's resolve and forced her into action. Having Ruth with her, Naomi's journey along the roads was less dangerous; her age protected Ruth's virtue; and Ruth's strength and ability to work assured Naomi's survival.

The 2012 Season of Women celebrated at Metropolitan, based upon the Ruth biblical story, was an inspirational time. I asked a number of women who attended the prayer breakfast their feelings, and what was most meaningful to them. The responses were telling.

One sister echoed the sentiments shared by many others, when she said, "the prayers really moved me;" others commented that there was a sense of community that was powerful and "gave a feeling of belonging."

Some spoke of the fellowship and strength gained when working with one another, even in times of tenseness when it seems deadlines are ever present. These women admired how hard they saw their sister-friends working together to achieve a goal.

I, myself, observed how gratified and grateful the women seemed to be with the success of their individual and collective efforts. Repeated over and over were sentiments by women who said that sisters were "there for me" and willingly "carried their weight."

During Women's Season, we saw females of all ages and stations in life working with each other. We experienced an array of program offerings that clearly did not come from

just one source. Women shared lots of input, lots of ideas, lots of affirmation and, "Yes, you can! Yes, we can!" momentum.

From lovely suits, hats, dresses, and accessories in purple to the obvious professionalism and competence it took to produce a great program, we saw the best of womanhood and what can happen in, with, and through a supportive and inspired community.

Men often chide women, saying that the brother is not a woman's biggest problem and obstacle as often believed – but that it is women themselves who are the issue. It is repeatedly said that women block other women more frequently than men do. Though some of us would not completely agree with this observation, there are far too many of us who do and "have stories to tell."

What a gift, during this 2012 Season of Women, to see evidence to the contrary of the notion that women are not generally supportive of each other. Women were indeed supporting other women. There is no way such a diverse, multifaceted program with something for most could have been designed and implemented if that were not true.

The women are grateful for such a great and inspirational 2012 Women's Season and we anxiously look forward to an even greater 2013 Women's Season at Metropolitan. Purple hats are tipped to all women but most especially to Rev. Marie Braxton, Rev. Aisha Karimah, Tri-Chairs for Women's Season Mrs. Jo Butler, Ms. Linda H. Jefferson, Dr. Selena Fizer, and all committee leaders and members for a fulfilling Women's Season.

I am my sister's keeper; we are our sister's keeper!

Dr. Anne Bouie

**Metropolitan A.M.E. Church
174th Anniversary Celebration**

DELEGATE'S REPORT

The Washington Annual Conference, under the leadership of Bishop Adam Jefferson Richardson, Jr., was convened on Monday, April 23, - Saturday, April 28, 2012, at Reid Temple African Methodist Episcopal (A.M.E.) Church, Glenn Dale, Maryland. "This is our Story: Faith and Freedom, Generation to Generation, Exalting Christ, Expanding His Church, Empowering His People" was the theme for this 62nd session.

Hosted by the Capitol District, this was the final session of the Washington Conference led by Bishop Richardson. The Bishop has ended his eight years of service in the Second Episcopal District. In July 2012, at the A.M.E. Church Quadrennial General Conference in Nashville, Tennessee, Bishop Richardson was assigned to the 11th Episcopal District of the A.M.E. Church.

On Monday, April 23rd, the Washington Conference Branch of the Women's Missionary Society (WCB/WMS) held its annual convention at the Martin's Crosswinds, Greenbelt, Maryland.

The daylong convention included a worship service with Ms. Juanita Wills, District Director, Young People's and Children's Division as the messenger; memorial service for deceased missionaries and A.M.E. bishops; workshop focusing on Black women's health issues; annual luncheon honoring Episcopal Supervisor Connie S. Richardson and acknowledging partnerships between local societies and community organizations that have worked together for at least 20 years (Metropolitan's Sarah Allen Missionary Society was recognized for its work with Prison Ministries – Project Angel Tree); and the election of WCB/WMS officers. Sister Carolyn McClain, Metropolitan A.M.E. Church, was elected WCB/WMS historiographer. Bishop Richardson was the messenger for the evening WMS "Night in White" annual worship service and capping

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ceremony of new missionaries and pinning of new male missionary associates, held at Reid Temple. Approximately one hundred missionaries participated in this ceremony.

In addition, Mrs. Richardson led the swearing in of newly elected WCB/WMS officers. WCB/WMS President D. Faye Conley presented awards to several missionaries for their mission service. Among persons honored, Sister Leila Kendrick, Chairperson of the Catherine C. Hemingway Area for eight years, was recognized for her dedicated years of service to the Area. (Mrs. Josephine Thomas of Ebenezer, Ft. Washington, Maryland is the newly assigned Chair of the Catherine C. Hemingway Area).

The Women in Ministry conducted its Annual Meeting on Tuesday, April 24th. The opening service of the Washington Annual Conference was held the evening of April 24th, at Reid Temple. The Reverend Henry Y. White, pastor, Brown Memorial A.M.E. Church, Washington, DC, preached the sermon for the annual opening worship service. The Bishop's Roll Call of all ordained deacons, elders, and delegates of the Washington Annual Conference, the final action of the day, lasted until 10:30 p.m.

The Roll Call, which had begun the night before, was completed at the Wednesday morning business session. Next on the agenda, Presiding Elders Louis-Charles Harvey and Goodwin Douglas gave their reports. Pastors of the Potomac and Capitol Districts then reported the work and stewardship of their local churches for the conference year. Stewards Rollie Kimbrough, Thedford Collins, and Metropolitan's Delegate, Steward James Robinson, joined Rev. Ronald E. Braxton during his report to the conference about the work of Metropolitan A.M.E. Church.

Bishop J. Delano Ellis, Pentecostal Church of Christ, Cleveland, Ohio, delivered an inspiring message at the Noon Ecumenical Service. During the afternoon session pastors continued their reports.

Wednesday night was designated "Mighty Men of Valor" Men's Night Celebration. The Rev. Harry L. Seawright, pastor Union

Bethel, Brandywine, Maryland, preacher for this service, delivered a powerful word on how awesome is our God. The conference celebrated the man and young man of the year nominees representing the local churches. Brothers Isiah Dupree and Drew Darden were Metropolitan's man and young man of the year, respectively, very deserving designations.

Several Conference Committees presented reports at the Thursday session. Rev. H. Lorraine Harvey, retiring pastor of Gaines Chapel A.M.E. Church, Elkridge, Maryland, preached an uplifting and refreshing Midday sermon. The Annual Lay Witness Service on Thursday night highlighted the goodness of our God. Metropolitan's Brother Darwin Curry was installed 2nd Vice President of the Washington Conference Lay Organization (WCLO); and Sister Thelma Dean Jacobs, a Metropolitan historian, was recognized for her work in the WCLO.

On Friday, the Service of Ordination and the Holy Communion was conducted; and Bishop John Hurst Adams, retired former Senior A.M.E. Bishop, delivered a rousing sermon. The "Youth Night Revival" was held Friday evening and the Rev. Marcus Wheeler, St. Paul A.M.E. Church, Washington, DC, and son of the Rev. Constance Wheeler Evans, a former assistant minister at Metropolitan, in his sermon appealed to the youth to seek God's hand in all that they do.

At the Saturday Closing Service, Bishop Adam Jefferson Richardson, Jr. preached his final sermon as the presiding prelate of the 2nd Episcopal District at an annual session of the Washington Conference. The last session of the conference was the reading of committee reports, minutes of the conference proceedings, and pastoral appointments.

Rev. Braxton was again appointed to serve as pastor of Metropolitan. Several 'sons and daughters of Metropolitan,' The Reverends Kimberly B. Barnes, E. Gail Anderson Holness, Constance Wheeler Evans, and Thann Young, were reappointed to their current charges. The Reverends S. Isaiah Harvin and Richard McNair received new assignments.

DELEGATE'S from P. 6

I consider it a privilege and honor to serve as Metropolitan's delegate to the Washington Annual Conference; this was my 12th year serving in that position. A highlight of the conference for me is always the music that is rendered by the Conference Choir under the direction of Sister Susan Todd Edwards. It is exceptional.

Mrs. Edwards is truly gifted in her presentations, and the choir's performance is amazing in its delivery. The music for the Opening, Ordination, and Closing services was very inspirational.

Metropolitan is well represented by the number of persons singing in the choir and I am personally delighted to see so many of our members participating. One absolute highlight of this year's music was the solo sung by Metropolitan's Jarrod Lee.

The audience was truly uplifted by Jarrod's performance. Organist Everett P. Williams, the consummate musician, delighted the conference with his abundant musical talents and gifts. The music at our conference worship service was a true blessing.

This report is just an overview of some of the many activities and events of the 62nd Session of the Washington Annual Conference.

James F. Robinson

WHO WAS DAISY BATES?

Film: "Daisy Bates: First Lady of Little Rock"

"When we took on segregation in the Little Rock schools, I don't think we had any big idea we were going to win it but they were going to know they had a fight." -- Daisy Bates

Who was Daisy Bates? When asked this question at the beginning of a documentary film showing on Sunday, May 6th, at Metropolitan A.M.E. Church, many in the viewing audience didn't know Daisy Bates. Like some in the audience, I knew generally of her work with the

BATES

"Little Rock Nine;" however, by the end of the presentation, I came to "*know*" Daisy Bates.

Producer of the documentary, Ms. Sharon La Cruise spent over seven years researching/developing footage, and raised over \$600,000 to produce this fantastic film that documents Mrs. Daisy Bates' contributions to her local community and to the nation.

The film presented Ms. Bates' complex life, depicting her tremendous strengths and resolve, even her flaws. When Daisy was a young girl her mother was brutally murdered and following this tragic death Daisy was later abandoned by her birth father. Daisy was raised by caring surrogate parents, loved by a distinguished husband, revered by some people, and hated by others. Yet, Daisy never gave up on the ideals she believed were a promise of America.

Bates was motivated and challenged by *Brown vs. Board of Education*, the Supreme Court 1954 decision to desegregate public schools. She knew that someone had to make a reality of the promise of Brown, and she personally, along with the families of nine Little Rock teenagers, took this task in hand. That was a bold and daring move as there was very strong opposition to desegregating Central High School in Little Rock, Arkansas.

The students, Mrs. Bates, and others associated with this effort, were threatened with violence. A riveting picture shown of Mrs. Bates standing in front of the large picture window in her home, window pane held together by many strips of tape, just sears deeply in the mind. As reflected in the film, the producer shared triumphs and challenges that can be experienced when one decides to take on a racist social system, particularly in the 1950's.

This story of desegregation at Central High School was heavily reported in the media. L.C. Bates, Daisy's husband, was the publisher of a local newspaper and while his newspaper initially provided a medium to tell the stories of the fight for civil rights, the paper was later

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decimated when ads were discontinued causing the loss of needed revenue. Additionally, when the Little Rock Nine desegregation efforts became a national event supported by President Dwight Eisenhower, the mainstream majority media began to aggressively report the story nationally, thus funds available to the minority media were restricted.

In spite of her work, the NAACP decided to deny Ms. Bates the Spingarn Medal when the nine students would be honored with the award. Daisy Bates challenged the organization and the decision was reversed; she was recognized. Ms. Bates was reviled by her very own people, for few if any women had held such a high position in the NAACP as did Daisy Bates.

Daisy Bates actually spoke at the August 1963 March on Washington, when the Rev. Dr. Martin Luther King, Jr. gave his "I Have a Dream" speech. This fact is generally not known and not discussed as a part of the history of that day.

Incidentally, in addition to Bates, Josephine Baker and Rosa Parks also spoke at the March. Photos in this documentary dispelled for the viewing audience the myth generally repeated that there were no women who spoke at the March.

Ms. La Cruise "tells the story of Ms. Daisy Bates, a fearless fighter for justice who earned her place in American history and became a household name during the height of the [modern] civil rights era." Personally, I believe that this film holds a more contemporary message for the old and young alike.

Ms. Bates, born into a world that offered potential and promise, early in life experienced setbacks, such as the loss of her birth parents. Yet, Daisy was blessed with loving surrogate parents and an indomitable spirit that was both a blessing and a curse, and led her to be famous and infamous.

She married L.C. Bates, a man who loved her and aided her status rise in the NAACP hierarchy and in her community. Daisy's involvement in civil rights efforts placed her, husband L.C., and the Little Rock nine students in physical danger. Daisy Bates however,

persevered and apparently helped to fulfill the commitment to desegregate the Central High School and consequently changed the history of America.

Daisy Bates became famous, met the noted and the lowly, and was recognized for her achievements. Yet, in various ways, she remained an enigma to many. She suffered personally, had marital problems, divorced and later remarried her husband.

Near the end of her life, Daisy Bates worked for the cause of tenant farmers. She engaged in this activist role, a noble endeavor, even after she had suffered several strokes. Though she was ill, Daisy revived her husband's newspaper; suffered a terrible loss when her husband died; lost her voice after having another stroke; and died virtually penniless. Yet, in death, Daisy Bates was the first African American to lie in state in the Arkansas State House.

She gave such powerful life lessons. What we witnessed in this film was a woman, who in her endeavors, never gave up, suffered from many of her decisions, yet she demonstrated the power of God in our lives. Her living confirmed that despite human flaws and mistakes we can make a difference.

Another lesson is that we should hold our heroes/heroines in high esteem and acknowledge the trials and tribulations they endured in sacrifice to the cause of freedom and equality. They struggled for the good of our people and the world.

In spite of Daisy Bates' achievements, she died penniless. Let's remember to respect the work and challenges of our leaders who made ultimate sacrifices for us as a people. This demonstrates the spirit of a Christian. I recommend that this film be shown to students in the Sunday Church School and at other events for this is a part of history that we all should know.

I now know who Mrs. Daisy Bates was.

Dr. Ruby Gourdine

Sincere thanks to the event sponsors: the Women's Season Committee, Commission on Public Relations, Metropolitan's Sunday Church School, in partnership with

ROBERT SMALLS

From Slavery to Civil War Hero and Statesman

The 150th anniversary of the American Civil War, being commemorated across the United States, started with celebrations in late 2010 and these commemorative events will continue through 2015. Various books on the war are being published, military campaigns are being re-enacted, and anniversaries of significant Civil War related events are being celebrated. For descendants of the 4,000,000 Blacks who were enslaved in 1860, the most significant outcome of the Civil War was the end of involuntary servitude.

From the 17th century, with the first enslavement of Blacks in Virginia, until 1865, there were various ways by which Blacks gained their freedom. Most enslaved were liberated after the Union Army and Navy defeated the armed forces of the Confederate States. In 1862, 3100 Blacks locally enslaved in the District of Columbia, were liberated by "Compensated Manumission." In this unique process, the enslaved in the District were purchased from their owners by the federal government. ⁽¹⁾

Additionally, thousands of the enslaved emancipated themselves. For example, in the 1780's Richard Allen, while enslaved in Delaware, worked extra hours at night and on weekends to earn money to purchase his freedom. Frederick Douglass' escape in the 1830's, from enslavement in Maryland to freedom in the North, is one of the best known cases of self-emancipation.

Prior to the Civil War, some of the enslaved, alone or in groups, gained freedom via the Underground Railroad. During the Civil War, as the Union forces gained control of areas in the Confederacy, many of the enslaved left their homes in towns, on farms and plantations, to gain freedom within Union Army lines, camps, and forts.

The May 1862 escape of enslaved Blacks along the coast of South Carolina is an epic example of self-emancipation. Robert

Smalls and a crew of enslaved sailors hijacked a Confederate ship from a Charleston wharf and turned the vessel over to the Union Navy. As a result of this daring deed, enslaved families gained freedom and Robert Smalls became a national hero. ⁽²⁾

Robert Smalls, born enslaved in 1839, in Beaufort, South Carolina, was taken to Charleston in 1851. In Charleston, he worked in a hotel, as a lamplighter for the city's street lamps, and on the Charleston waterfront. Over the next several years, his experience as a stevedore, a sail maker, and aboard ships made Robert Smalls very knowledgeable about the Charleston harbor and the South Carolina coastline. ⁽³⁾

In the fall of 1861, Robert Smalls, along with other enslaved workers, was conscripted by the Confederacy to work aboard the CSS Planter, a Confederate ship and an armed military transport. On May 12, 1862, the Planter's then three white officers made the decision to spend the night ashore. Robert Smalls and seven enslaved crewmen decided to implement a complex and heroic escape plan.

About 3:00 a.m. under the cover of darkness, Robert Smalls, dressed in a Confederate naval officer's uniform, and the enslaved crewmen sailed from the dock aboard the Planter. The ship stopped at a nearby wharf where some of the crew's family members were waiting.

Once they were on board, Smalls placed on his head the Confederate captain's distinctive hat. He then moved about the deck pantomiming the captain's posture and gestures. With Robert Smalls as the ship's pilot, the Planter steamed by the Confederate forts that guarded Charleston harbor.

Smalls knew the proper whistle signals to use, thus the ship uneventfully passed each Confederate fort and vessel in the harbor. The masquerade was so successful that the

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Confederates didn't know the Planter had been commandeered.

When they had passed the final Confederate fort, Robert Smalls then sailed the Planter toward the Union forces, under a white flag of surrender. After Smalls surrendered the Planter to a Union naval officer, the surrender flag was replaced by a United States flag.

The Planter was carrying ordnance (shells and explosives), a Confederate code book, and information on the Confederate ships in Charleston. Smalls provided other valuable intelligence about the civilian morale in Charleston that was of great assistance to the Union armed forces. ⁽⁴⁾

Roberts Smalls was vilified in the South and the Confederate government offered a large reward for his capture. The federal government awarded prize money to Smalls and the crew for the captured Planter. Robert Smalls came to Washington, DC shortly after his escape at Charleston and met with President Abraham Lincoln. ⁽⁵⁾

In October 1862, a public reception was held in Smalls' honor in New York City. ⁽⁶⁾ At the reception, the city's Colored residents gave Robert Smalls a gold medal for his heroism. Later that year he was successful in securing an agreement from the Secretary of War that allowed up to 5,000 Blacks to enlist in the Union forces.

Robert Smalls, as a civilian during the remainder of the war, worked with the Union Army and Navy in 17 different clashes with the Confederate armed forces. In late 1863, he became the first Black captain of a vessel in the service of the United States.

In December 1864, while in Philadelphia waiting for repairs to be done to the Planter, Robert Smalls was removed from a city streetcar, whose service was then only available to whites. During the following months, Smalls' celebrity allowed him to lead one of the first mass boycotts of segregated public transportation. In 1867, a city law finally integrated the streetcars.

Robert Smalls was aboard the USS Planter, now a Union ship, in April 1865, when

the vessel returned to Charleston harbor for the raising of the American flag over Ft. Sumter. Immediately following the war, Smalls returned to Beaufort, South Carolina, purchased his former master's house, and embarked on a career in business, newspaper publishing, and politics.

Robert Smalls, who was literate, was a proponent of a public school system in South Carolina. In November 1866, he convened a meeting at which a committee was formed to purchase property in Beaufort for a school. ⁽⁷⁾

A delegate to the 1868 South Carolina Constitutional Convention, Robert Smalls and others, had a public education provision included in the new state constitution. The promise of publically funded primary education for everyone and guarantees of rights for Black Americans were eliminated when South Carolina enacted a new constitution in the 1890's. Smalls, one of the few Black delegates to the 1895 constitutional convention, spoke against Black voter disfranchisement and the ending of free public education.

Robert Smalls served in the South Carolina state legislature from 1868 until 1874. He represented South Carolina for five (non consecutive) terms in the US House during the years of 1875-1887. Smalls served longer in the US Congress than any other Black who had been elected during Reconstruction. ⁽⁸⁾ In 1884, the year he was re-elected to Congress, Robert Smalls again encountered racial discrimination in the North, when a Boston hotel refused to allow him to register as a guest. ⁽⁹⁾

When his congressional career ended, Robert Smalls returned to South Carolina. During the 1880's and 1890's he was a delegate to the Republican presidential nominating conventions. ⁽¹⁰⁾ Republican President Benjamin Harrison appointed Robert Smalls in 1889, as the collector at the port of Beaufort. He held the post until President Harrison lost the White House to Grover Cleveland in 1892.

Robert Smalls was reappointed collector in 1898 by President William McKinley (Republican). ⁽¹¹⁾ The collector at a port was a prestigious post because, at that time, the

SMALLS from P. 10

majority of federal revenue came from duties and taxes on imported goods collected at the nation's ports.

In 1889, Robert Smalls attended the 27th DC Emancipation commemoration in the Nation's Capitol. ⁽¹²⁾ Rev. William B. Derrick, a well known African Methodist Episcopal (A.M.E.) clergyman from New York, preached the sermon at the city's Emancipation Day worship service. In 1896, Rev. Derrick was elected 27th A.M.E. bishop. Congress awarded Robert Smalls a pension in 1897, for his Civil War service. In 1900, Congress awarded him additional prize money for his part in the hijacking of the CSS Planter.

As whites regained power in South Carolina, Robert Smalls, had difficulty performing his duties on behalf of the federal government. When Woodrow Wilson, a Democrat, came to the White House as US President in 1913, Robert Smalls was forced from office. Robert Smalls died in his Beaufort home in February 1915, and was buried in the Tabernacle Baptist Church Cemetery.

During World War II, the racially segregated US Navy had no Black officers. The facility for Black recruits at the Great Lakes, Illinois Navy Training Center was named the Camp Robert Smalls. It was at the Camp Robert Smalls, in 1944, that the "Golden Thirteen," the first Black officers in the US Navy, completed their training. During the year 2012, Robert Smalls is being honored in both Beaufort and Charleston, South Carolina on the sesquicentennial of his historic exploit.

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- (2) "Our Hilton Head Correspondence," *The New York Herald*, May 18, 1862.
- (3) "The Colored Pilot and Contrabands Seize a Rebel Steamer," *Cleveland Morning Leader*, May 27, 1862.
- (4) "Robert Small (sic) Sable Hero," *Union County Star and Lewisberg (PA) Chronicle*, May 27, 1862.
- (5) "Fraternity Lectures," *The Liberator*, December 5, 1862.
- (6) "Public Reception in New York," *The Liberator*, October 24, 1862.
- (7) "Worthy of Attention," *The Christian Recorder*, March 9, 1867.
- (8) Robert Smalls served in the US House of Representatives: 1875-1879; 1882-1883; and 1884-1887.
- (9) "How Hard Prejudice Dies," *The Christian Recorder*, June 1, 1882.
- (10) "The Chicago Convention, The Colored Delegates That Were There, Who They Are and What Interests They Represent," *The Christian Recorder*, July 3, 1884.
- (11) "Editorial," *The Christian Recorder*, June 23, 1898.
- (12) "DC Emancipation Day," *The Christian Recorder*, April 25, 1889.

Thelma Dean Jacobs

THE LAYMEN (LAY) ORGANIZATION A Brief History – Excerpted

The "organized Lay Movement" started at the 1912 General Conference in Kansas City, Missouri. Professor Charles H. Johnson of Wilberforce was the first president of what was known as the "Laymen's Missionary Movement," which was short-lived. Professor Johnson was the author of the pamphlets "Men at Work" and "Laymen's Missionary Movement."

The 1916 A.M.E. General Conference, not satisfied with the progress of the "Laymen's

Missionary Movement," organized the "Connectional Lay College" with Professor Carl V. Roman, of Fisk University, as president.

The new organization met only once in four years at the seat of the General Conference and only delegates to that conference were members. With an ever-changing membership and no funds, etc., the "Connectional Lay College" did not reach the intended local lay members.

Dr. Roman was not elected a delegate to the 1920 General Conference; therefore, the "Lay College" elected a new president, Mr. Allen Malone, of St. Louis, Missouri, who served four years. Dr. R.R. Williams of Tampa, Florida, elected in 1924, was president until the 1936 General Conference, when Attorney Herbert L. Dudley of Detroit, Michigan was elected.

Other persons who served as Connectional Lay President: Atty. Herbert Dudley (1946-1963), Mr. J.D. Williams (1963-1985), Mrs. Kathryn (Kay) Brown (1985-1993), Mr. James Williams (1993-2001), Mr. Arthur Brown (2001 – died 2003), Mr. Jesse L. Burns, Jr. (2003-2009), and Dr. Willie C. Glover (2009 – present).

It was discovered early in the history of the "Lay College," an organization that met every four years and had a constantly changing membership that the laity could not mobilize for effective church service. So, in 1946, (the year of the Extra Session of the General Conference) in Little Rock, Arkansas, the Lay abolished the "Lay College" and established the "Connectional Lay Organization."

The organization meets biennially, in the year immediately prior to and the year after the A.M.E. Church's Quadrennial General Conference. Beginning in the 1980's, the Connectional Lay leaders' term limit was set at four years, with the option to be elected for a second four year period.

As described in the "Doctrine and Discipline of the African Methodist Episcopal Church," the purpose of the Lay Organization is to organize and educate members of the African Methodist Episcopal (A.M.E.) Church. Two main

objectives of the Lay Organization are to increase the youth/young adult membership of the organization, and to emphasize the importance, the privilege and duty of every layperson to participate, and understand his/her role, and responsibility in every phase of the A.M.E. Church.

HISTORY OF THE KELLY LAY ORGANIZATION

Metropolitan African Methodist Episcopal (A.M.E.) Church Lay Organization is named in honor of Mr. Robert R. Kelly and Mrs. Ora B. Kelly. The Kellys were unwavering supporters of the work of the A.M.E. Church Lay Organization on the local, conference, 2nd Episcopal District, and connectional levels.

Mr. and Mrs. Kelly were born in Pamplico, South Carolina and Columbia, South Carolina, respectively. Mr. Kelly, a lifelong A.M.E., was a graduate of the A.M.E. church's Allen University in Columbia; Mrs. Kelly was a graduate of the Baptist Church's Benedict College, located across the street from Allen. Shortly after the Kellys were married in March 1925, they moved from Columbia, SC to Washington, DC. Mr. Kelly immediately joined Metropolitan A.M.E. Church. Mrs. Kelly attended the church with her husband and officially became a member in 1952.

Mr. Kelly was a very active member of Metropolitan. He was a charter member of the Washington Conference Lay Organization (WCLO). From the inception of the WCLO, Mr. and Mrs. Kelly worked diligently in the organization. He was vice president of the WCLO for many years and president for one year. Mrs. Kelly served on planning committees for conference and connectional events hosted by the WCLO and the 2nd Episcopal District.

In 1958, the local Lay Organization was established at Metropolitan A.M.E. Church. Mrs. Kelly was elected secretary and Mr. Kelly was elected treasurer; Mrs. Minnie C. Taylor was president. Mr. Kelly later served as president of

the organization for over 15 years. Mr. and Mrs. Kelly were particularly adept at fundraising, working on projects such as fruit sales, bake sales, trips, etc.

If you are interested in: learning about the rich history of the A.M.E. Church; supporting organizational activities and ministries of the local church; teaching others about the discipline and principles of African Methodism; and helping to promote fellowship among the members of the African Methodist Episcopal Church, there is no better way to help promote the legacy of the founder of the A.M.E. denomination Richard Allen than by joining Metropolitan's Robert R. and Ora B. Kelly Lay Organization.

"For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:10)

NOTE: At the A.M.E. Church's Quadrennial General Conference in June/July 2012, Bishop William Phillips DeVeaux, Sr. was appointed Lay Commission Chairman.

Maria Wallace

BEING A FIRST...

Dorothy Butler Gilliam, perhaps you may know her. She is an African American woman who wrote a column for the well-known newspaper, *The Washington Post*. Maybe you have even read some of her timely columns. Dorothy is an historic fact, for she was the first African American female writer at *The Post*, when her career began at the paper in 1961, more than 50 years ago. Know that Ms. Gilliam paved the way for many females who now trod a journalism career path.

There is definitely something different and unique about those who are *the first*. They push forward to excel with commitment and determination while striving to attain that which may to others seem out of reach. These persons tend to move with purpose and preparation

willing to take that road never traveled, that will eventually pave the way for others to achieve. They are groundbreakers and beacons of inspiration for those who follow.

Dorothy says in her soft spoken voice, "it was hard, but it was the grace of God that kept me going. I was young; I may not have thought that at the time, but that was what it was."

"Some colleagues would see you on the street and act like they didn't know you. That really hurt. Taxicabs wouldn't stop for you. That was the way we'd go to get a story. I would wave and wave and none of them stopped. I had to get someone white that I worked with to hail a cab for me."

Ms. Gilliam spoke of the pressures she put on herself not to fail and her own resolve and determination to succeed. "If that [failure] had happened, that was all [they] needed for it to be said '*we told you it wouldn't work*.'" She continues, "Any complaints I had, I kept them to myself. There was no one to talk to who understood."

Dorothy says she would smile when women of color who had come after her felt free to express their discontent. "The times were changing. It was wonderful to see."

Where did it all begin for Dorothy Butler (Gilliam)? What are the roots of her drive? Born in Memphis, Tennessee, and reared in Louisville, Kentucky, Dorothy's roots were sown in the A.M.E. Church, fostered by her father, an A.M.E. minister, and later an A.M.E. presiding elder. She is a cum laude graduate of Lincoln University in Missouri, earning a Bachelor's degree in Journalism.

A desire to work for a major newspaper like *The Washington Post* prompted Dorothy to apply and enroll at Columbia University, where she earned a Master's degree in Journalism. Having ensured that she had the right credentials proved to be tools that enabled Dorothy to hear the words you desire to hear when seeking employment. ***YOU'RE HIRED.***

Decades ago before minorities were readily employed by the majority print media most black journalists honed their journalistic skills at one of the various Black newspapers around the country. At 16, Dorothy worked for *The Louisville Defender*. "I started out as secretary but when a reporter got sick; I was asked to fill in. That's when I found out the power journalism had."

What about Dorothy's career before she became a reporter, columnist, and style editor at *The Washington Post*?

Ms. Gilliam gained some experience at *The Memphis Tri-Star Defender*, which still exists. That employment paved the way for Dorothy to cover the Little Rock Nine story. "I didn't meet Ernie Green. They [the nine students] were so isolated. I did interview Daisy Bates. I stayed at her house when I covered the story."

Not only was Dorothy an eyewitness to the historic civil rights event but as a journalist she was also a participant. Those were the days when hotels, motels, and other public accommodations were not integrated – it was unlawful for blacks to stay at and use "whites only" establishments/facilities. Dorothy worked for two years at JET Magazine in Chicago, IL.

A well-known story of a person who encountered segregated facilities is that of Rosa Parks. She was required to vacate her seat on a public bus for a white man to be seated. Ms. Parks landed in jail for refusing to move, and her action fueled the modern civil rights movement.

Ms. Gilliam has numerous honors, yet, she does not boast about her personal accolades and awards. Some of these include: Lifetime Achievement Award from the Washington Press Club Foundation, induction into the Society of Professional Journalists' Hall of Fame by the Washington, DC chapter, National Association of Black Journalists (NABJ) past president, and NABJ Hall of Fame inductee.

Dorothy does however speak with passion about two programs she founded for young journalists. "When I went around to high

schools here in DC, not one had an active school newspaper. – NOT ONE. I was outraged."

In 1998, Dorothy identified a void and sought to cultivate a strong need to nurture, educate, and mentor young high school journalists, and train their media advisors. The *Young Journalists Development Program (YJDP)* for *The Washington Post* was born.

The program thrived and grew under Dorothy's leadership. Although she retired from *The Post* in 2003, the YJDP has not wavered from Dorothy's vision and it continues to promote diversity in the media industry through career guidance and mentoring. "It's in good hands," says Dorothy, the founder and first director.

How are high school students inspired and encouraged to pursue professions like journalism? This can be done by preparation and skills development while the person is still young. But if programs are non-existent or dismally inadequate how can students be inspired? Dorothy saw the deprivation and worked to ensure an opportunity for students to learn about journalism. After retirement from *The Post*, Dorothy continued her quest, establishing the *Prime Movers Media*.

At the 98th Annual White House Correspondents Dinner in Washington, DC, a prestigious and coveted national affair, attended by Hollywood, government, and media luminaries, just before President Obama came to the podium for his comedy routine, a short film about a unique mentoring program was shown. The film, narrated by Dorothy Gilliam, showcased *Prime Movers Media*, the journalism program founded by Ms. Gilliam in 2003 for urban youth.

Having the film shown at this event, that some call the "Oscars of Washington" and considered one of the hottest tickets in town, was indeed a great acknowledgement. *Prime Movers Media* remains a vehicle that offers what Dorothy calls unique practical opportunities to learn not only about journalism but also about some life skills. The *Prime Movers* is thought to be the nation's first intensive journalism mentorship program to target urban schools.

Currently Prime Movers is implemented in 10 Washington, DC and 17 Philadelphia, PA schools. "It's my goal to see this program [in schools] nationally so young journalists can see that words can bring about change."

A Metropolitan A.M.E. Church Senior Steward, Class Leader, Chair of the Commission on Public Relations, and Director of *Prime Movers* at George Washington University. Dorothy, how do you do it all? "It's all with God's grace and guidance."

Knowing from whence one comes, lights the road to where one goes. We all stand on the shoulders of firsts like Dorothy Butler Gilliam.

As is said in Matthew 25:23, "Well done good and faithful servant".

Patricia (Pat) Rosier

2012 PAYNE TANNER MEMORIAL SCHOLARSHIP RECIPIENTS

The Metropolitan Scholarship Endowment in 2012, awarded \$19,800 in scholarships. The Endowment presented six \$3,300 scholarships to qualified students. The recipients demonstrated a high level of scholastic and academic achievement. Their applications were complete and contained required and supporting documents. This scholarship can be used for books, tuition, housing, or supplies.

Since 1984, through contributions and support of Metropolitan's members and friends, the Endowment has awarded 204 scholarships totaling \$241,390. The funds used are from the interest earned on the Endowment's principle. Congratulations to the following students:

Eugene Becton, a recent graduate of DeMatha Catholic High School, will enroll at the University of Maryland Eastern Shore in fall 2012. He will major in sports medicine.

Brittany Christian Bell will return to Towson University in fall 2012 as a senior. Her goal is to become an entertainment lawyer.

Camille Janiece Huggins will return to

Florida A&M University as a senior in fall 2012. Her career goal is to become a lawyer.

Pamela Victoria Johnson will begin her senior year at Howard University in August 2012. Her goal is to become a music therapist.

Vashti Little will return to St. John's University in fall 2012 as a senior. Her goal is to become an entertainment lawyer.

Imani Stutely will return to Carnegie Mellon University as a graduate student in fall 2012. Her career goal is to become a public policy analyst.

Imogene Zachery

MEN'S SEASON 2012

The Mighty Men of Metropolitan (MMM) Chapter of the Sons of Allen is celebrating a Men's Season of revival and reclamation throughout 2012. The theme is "Reclaiming our own for Kingdom Building Unlocking the Seven Keys of Richard Allen!"

The seven key character traits of Richard Allen to be continuously uplifted and exercised are: *Deep Spirituality, Strong Church Life, Strong Family Life, Strong Work Life, Community Involvement, Religious Activism and Godly Self-Determination*. The MMM believes that their committed focus on these character traits will strengthen their witness for Christ and grow their church ministries with the same sustaining power that has been granted to the African Methodist Episcopal denomination over the past approximate 200 years.

In February, the ministry conducted a revival featuring Rev. Jonathan V. Newton (Metropolitan), Rev. Dr. Michael Bell (Allen Chapel - DC), and Rev. Dr. Grainger Browning (Ebenezer - Ft. Washington, MD). The Men's Day messengers at worship services were Rev. Tony Hill, Community of Hope A.M.E. Church (Temple Hills, MD) and Rev. Dr. Henry Y. White, Brown Memorial A.M.E. Church (DC).

Greg Johnson / Guy Charity

METROPOLITAN'S MINISTRIES, CLUBS, AND ORGANIZATIONS

(Each edition of the Metropolitan Spirit will feature one of the many Metropolitan ministries, clubs, and organizations, and describe its service to the church and/or community)

CHILDREN AND YOUTH MINISTRIES

Ruby Randall Youth Ministries Council

A short time ago a small group of Metropolitan's young adults discussed with the Pastor their desire to do something to give back and to be more actively involved in the life of the church. They wanted to take as their mission assistance and leadership to the children and youth ministries of Metropolitan.

In the church restoration season, the group decided to revitalize and restore Metropolitan's youth programs and activities. This team of dedicated and committed young adults included Mr. Dakarai Aarons, Mrs. Teria Drayton, Dr. Selena Fizer, and Ms. Britney Jones.

The group met to develop goals, objectives, mission statement, and named the Ministry, the *Ruby Randall Youth Ministries Council*. These young adults grew up in Metropolitan under the watchful eye and tutelage of the late Ruby M. Randall. Naming the ministry after Mrs. Randall, "is a means of honoring a woman who had such an impact on our lives," said Selena Fizer. Mrs. Randall had such a positive influence on the youth at Metropolitan."

Mrs. Drayton added, "Mrs. Randall demanded excellence in terms of the youth activities of the church. We want to honor her legacy and make her proud."

So, what is it that these young adults wish to accomplish with this ministry?

They have developed stated goals and objectives, and each has no difficulty in voicing what they believe to be their charge:

"To encourage and inform the youth regarding their spirituality, their relationship with

God, and what it means to be a part of the church. We want to help our young people learn life lessons and instill certain principles such as, discipline, character, and the ability to express their love for Christ without shame or embarrassment;" *(Britney Jones)*

"To increase the presence and participation of the children and youth (and their parents) in the life of the church;" *(Selena Fizer)*

"To make sure the youth are growing in their faith and staying focused on the Lord;" *(Teria Drayton)*

"To coordinate all youth activities of the church through the use of a connective strategy; to provide opportunities for our young people; and to get more involvement from parents and young families." *(Dakarai Aarons)*

The Council is comprised of all youth leaders, advisors, and directors of Metropolitan's youth activities and programs. The current church programs under the Youth Council are the Young Peoples' and Children's Division of the Women's Missionary Society (YPD), Junior Usher Board, Youth Orchestra, Youth Choir, and Liturgical Dancers. The Council also works closely with the Sunday Church School and its programs and activities.

Programs that the Council hopes to restore are: Girl Scout and Boy Scout troops, Rites of Passage, and the Children/Youth Retreats. New programs the Council would like to see implemented are: a Step Team and Drama Ministry.

So, what does the Council need to help achieve its goals?

YOUTH from P. 16

Overwhelmingly the team's response was *support* – financial support, parental support, and the entire congregation's support – not just on special occasions, but throughout the entire year.

Ms. Jones pointed out that the youth do receive accolades on special occasions like annual Youth Sunday. However, our young people need praise and support all year long and their participation in worship and activities/programs should be encouraged. Britney hopes that the church will move to a monthly Youth Sunday and at least some type quarterly, age-appropriate events. She then quickly added that adults/parents need to be more available and that the youth need to be more accountable.

In addition to the support needed, Mrs. Drayton emphasized the need for more organization, coordination, and consistency with the youth programs of the church. The Council intends to develop a master calendar/schedule of all youth activities and programs to avoid conflicting event schedules and to provide more structure.

Dr. Fizer said the Council is looking for guidance and support from persons who served as previous youth advisors and leaders. She would also like to see the Young Adult Ministry become more involved with the children and youth programs and perhaps become the major support group to this ministry.

Mr. Aarons stated that the Pastor has been extremely supportive and desires the youth ministry to grow. Dakarai continued, the ministry is not just about youth, but about the entire family. He feels that the ministry has much to offer all, the young people, their families, and the church.

So, what can a person do to help?

The Council needs adult volunteers – to work with existing youth ministries and to help restore and implement programs and activities that the Council has identified. Again, these young adults need our support! They need more adults to become actively involved in the spiritual development of our children.

The Council plans to get into the full swing of things this fall. If you would like to be a part of this revitalized ministry – if you would like to help our young people, please contact Dakarai, Teria, Selena, or Britney as soon as possible.

When asked why they chose to take on this challenge the responses were:

"It is our generation's time to step up and provide today's young people those great experiences and opportunities that we had – the type of experiences that not only builds you spiritually, but professionally as well." (*Dakarai Aarons*)

"It is fulfilling. I love the children and they enjoy these types of activities. What better place than the church to help them make better choices, where they can be influenced by the Holy Spirit." (*Teria Drayton*)

"I wanted the children and youth to have the same advantages and become involved in the same type of Christian activities I had growing up at Metropolitan." (*Selena Fizer*)

"I am excited to be a part of this ministry. We have a plan and are getting things in order, but we are also open to suggestions." (*Britney Jones*)

The legacy continues at Metropolitan A.M.E. Church. Repeatedly, this team of young adults used words and phrases like: nurturing, engaging, helping them to grow, becoming upstanding Christians. One of the team members indicated that children have so many options today and often parents allow the child to determine what the child will do. The Youth Council is trying to create an environment at Metropolitan where our children can thrive. The Ruby Randall Youth Ministries Council wants to create a children and youth ministry where its programs and activities are the number one choice of our young people, their parents and friends.

God bless these young adults, their vision and their ministry. They have the right attitude and the right spirit. *Won't you help?*

Ellen H. Fizer

KENYA

KNOW YOUR NUMBERS

Total Cholesterol: Less than 200 mg/dL
Triglycerides: Less than 150 mg/dL
Blood Pressure: Less than 120/80 mmHg
(140/90 - considered High)
Fasting Glucose: Less than 100 mg/dL
Body Mass Index (BMI): Less than 25
Kg/m²
Waist circumference: Less than 35 inches
(women), less than 40 (men)
Exercise: Minimum of 30 minutes most
days, if not all days of the week

**COURTESY OF
JOAN W. OXENDINE
METROPOLITAN HEALTH MINISTRY**

KENYA GO 2012!!

On June 15, 2012, thirteen girls and three chaperones from the Madeira School (McLean, Virginia) and I departed from Dulles airport on the trip of a lifetime. I was really excited for our 8.5 hour flight to London and then another 7.5 hour flight to Kenya. But, to my dismay we missed our connecting flight and had to stay in London for an extra five hours and then take a 9 hour flight to Tanzania and then a 1 hour flight to Kenya.

When we landed in Kenya we were ecstatically greeted by the fourth leader of our group. After a long day of flying and tasteless airplane food we took a 45 minute drive to our lodge. At the lodge we took a hike around the complex, had a wonderful dinner, and retired to our rooms for much needed rest.

The next day we woke up at the crack of dawn had breakfast and embarked on our five hour drive to the town of Emarti. We arrived at the Olerai Farm and toured the grounds of where we would be staying. We then took a little hike to the outskirts of the farm where we spotted our first zebra and ostrich!

After our hike we returned to our campground for our first A.N.C.H.O.R meeting

which stood for Appreciations, News, Comments or Concerns, Hopes, Obscurities, and Readings. We went into our tents for four and had a good night sleep. We had an early wake-up call so that we could drive to the neighborhood secondary and primary schools.

At 6:30 AM we were gently awakened by the farm workers to get ready for the day ahead. I was the first in line to shower. The workers kindly boiled water for us and then filled bags with a latch to turn the water on and off. After the surprisingly hot showers and the excellent breakfast we were rejuvenated and prepared to head to the schools.

Our first stop was the primary school where we were greeted by hundreds of children singing songs of joy and welcome. We went around to all of the classrooms and greeted the teachers. Each of the classrooms had 15 or 20 small wooden benches and rectangular, skinny, wooden tables lined up facing the chalk board.

Before leaving the primary school we talked to the principal and he actually told me that I looked like I was African because I was the only black student in my group. If I left there with any doubt of that statement, as I was leaving the primary school I got several confusing stares from the children because they thought that I was from Kenya.

Throughout the rest of our trip we would have the chance to teach classes in the absence of the teachers. I taught one 6th grade science class and another 6th grade music class.

We headed to the secondary school where we were once again greeted with songs of joy and welcome. They even performed three traditional Masai dances of celebration for us. Throughout the rest of the trip we would be constructing the boys' dormitory. We literally had to sweep, dust, sift, and mix the cement and help the workers plaster the walls.

At the end of our stay the workers told us that we sped up their process by about a month and a half just from the work that we did. Some

KENYA from P. 18

of us also had the opportunity to teach classes at the secondary school as well, and I was privileged to teach two Form 2 (10th grade) English classes.

We worked at the schools everyday in the morning and then we went back to the farm for lunch. After lunch we participated in "learnerships," in which we would learn and basically intern for each of the different places. My favorite "learnership" was the health clinic. At the health clinic we got to see how they admit their clients and what type of work they did. We saw that they were in dire need of two things: better transportation and electricity.

They had one motorcycle to go out and serve the whole community which extended to at least an hour away, and they are unable to work at night because the candlelight barely illuminates half a room. The other "learnerships" included the charcoal factory, planting trees, beekeeping, and working with the animals on the farm.

After trying all of the "learnerships" I decided to go back to the clinic. On the second day we were assigned to clean up the trash around the property. Then we were able to help patients sign in and we assisted the shot doctor in administering the monthly shots to the infants, which was very eye-opening for me.

On the days that we did not visit the primary and secondary schools or participate in "learnerships" we went to the Masai Mara on safari. It was there that I discovered my newfound love of giraffes. I actually named all of the giraffes with names that began with a "G," and I snapped several pictures of each of them. There were so many zebras, baboons, antelopes, and gazelles.

In fact, I figured that the amount of squirrels that we see on the streets in America is about the same amount of zebras that I saw on the Masai Mara. We were also able to see lions and a leopard, and we even saw a hyena capture a gazelle for breakfast! The safari was definitely one of the most exciting and interesting parts of the trip.

On the last day of our trip, I was sick, but I am told that the day was great fun. The other girls planned a "fun day" or field day for the children of the primary and secondary schools to compete in mini-games and races for fun. Although I missed the closing ceremonies, the children thought of me and gave me a cloth with a Kiswahili saying basically that they appreciated all of the little things that I had done for them. After leaving the farm we were back on our way to the lodge and then to the Nairobi airport and eventually on the plane back home.

Overall the trip was amazing. I had a wonderful time and I would definitely go again in a heartbeat. The sights that I saw there forever changed my heart and I am eternally grateful to Metropolitan A.M.E. Church for helping me get there. So once again, thank you for everything and feel free to ask me any questions when you see me in church on Sunday.

Kelsye Little

PERSONALITIES

Do you extend words of thanks as a general rule? Have you said thanks for things that may be generally done or do you just take these actions for granted? In this article we are thanking some people who are always there fulfilling their responsibilities with dedicated faithfulness.

Do you call the Church Office requesting information, asking to book space for a meeting, seeking to put material in the church bulletin, trying to schedule an activity? Though we may not routinely express our sentiments, we are all so very grateful to the Church's administrative staff that graciously fulfill our many calls and address the needs we may have regarding the church. Thanks to **Anthony (Tony) Hawkins**, Church Administrator; **Antwan Williams**, Administrative Assistant; **Helen Harvin**, Assistant; and **Rona Alexander**, Bookkeeper.

Vacation Bible School (VBS) did not just happen. It took the leadership and planning of persons like **Dr. Yvonne Bolling, Mrs.**

PERSONALITIES from P. 19

Janice Evans, Ms. Anita Drayton Wood, and Mr. Tilman Gerald. They led a cadre of dedicated volunteers who left no stone unturned in ensuring success. The theme, "No Friend Like Jesus – Get Connected;" scripture reference "Become friends with God [God] is already a friend with you." (2 Corinthians 5:20b – The Message). Thank you for a job well done and a VBS well run.

As a post high school graduate pursuing further studies, have you been surprised by a care package received in the mail from your church? What a timely and appreciated joy; and it came when you least expected it but you may have needed it most. On behalf of Metropolitan this gesture is through the thoughtfulness of *Mrs. Dianne Gant Black, Mrs. Marsha T. Botts, Mrs. Carolyn Long, Mrs. Jeanette Spicer, Ms. Jocelyn Harris* and other volunteers. It is the church's intent to maintain contact with its students. Great job, College Connection!

Our thanks to the Mighty Men Ministry for your service and all of your work to church and community, we are eternally thankful. In addition to coordinating the church Transportation Ministry, being present at the church's front door on Sunday to welcome worshippers, monthly feeding of those with needs, and many other services, you still took the time to coordinate the Church's Annual Cookout. There was lots of food, fun, and fellowship. To *Mr. Geoffrey Tate, Mr. Paul Tue, Mr. Wade Dugger, Mr. Carlos Botts*, and all others, we say thank you, thank you, thank you!

We are thankful to *Ms. Jacqueline Coleman* who willingly shares her creative talents and her compassionate spirit. It never ceases to amaze when we look upon the beautiful and artistically laid out church bulletin boards in the narthex. In addition, thanks to *Ms. Coleman* for her leadership in decorating the church during the Christmas season which truly lifts our spirit and prepares us for the season.

Take some time, never cease to always say thank you for all kindnesses; do not take things for granted!

Carolyn McClain

BATES from P. 8

the Daniel Alexander Payne Community Development Corporation.

NOTE: Following the presentation there was a discussion of the film and life in Little Rock, Arkansas during the Little Rock desegregation era. The panelists were Ernest Green, one of the Little Rock Nine; Sharon La Cruise, producer and director of the film, "Daisy Bates: First Lady of Little Rock;" and Ellen A. Fizer, daughter of the Reverend Rufus King Young, minister to the Little Rock Nine. Dorothy B. Gilliam, a trail blazing and award-winning journalist and the first Black female reporter at the Washington Post, introduced the panelists who recounted their experiences with the Little Rock Nine civil rights period.

HISTORY IN THE MAKING

The history of Metropolitan A.M.E. Church chronicles, to a large extent, the tracking of African Americans through years of struggle in the United States to overcome racial discrimination, bias, injustice, and inequality within practically every aspect of life. Enduring attributes of African Americans tend to speak to how, in spite of obstacles, significant achievements have been made. Perhaps, attributes such as endurance, intelligence, and positive thinking should be highlighted. This article lists examples of young persons who certainly exemplify characteristics of excellence while pursuing their academic and other goals:

Tyriq Amir Umrani was among the top 5 finalists in the Herndon Hills Spelling Bee.

Channing Gatewood, a talented pianist, traveled to Rome Italy and sang with a group before Pope Benedict XVI.

Kelsye Little, an aspiring violinist, traveled to Kenya Africa as one of the students from the Madeira School in McLean, Virginia.

Drew Darden, a gifted cellist, was Metropolitan's "2012 Young Man of the Year."

Carlye McQueen, a talented xylophonist, aspires to become an optometrist.

Malayna R. Nesbitt, an aspiring violinist, is a member of the DC Youth Orchestra and the Junior Philharmonic Ensemble.

Share your achievements with this author, because every moment is history in the making.

The Rev. Dr. Sandra Shands-Strong