

The Christian Griot

**St. Luke C.M.E. Church
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Rev. and Mrs. Buchanan



**Who's Who at St. Luke:
Sister Joyce Cowan, A Dedicated Doorkeeper**



"Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶In all thy ways acknowledge him, and he shall direct thy paths."
Proverbs 3:5-6

Sister Joyce Cowan grew up in Kensett, Arkansas. She is the third of six girls born to William and Ola Cowan. Her parents still live in Arkansas and have been married 64 years. Joyce attended Kensett Elementary School through the eighth grade. In an effort to integrate the schools, in 1965, she was bused an all white school, Kensett High School. After graduating from high school,

Sis. Cowan attended Arkansas AM&N College now known as the University of Arkansas at Pine Bluff. During her three years at the University of Arkansas, she majored in Elementary Education and was a member of the Black Chorus.

Sister Cowan moved to Champaign in 1974. Utilizing her background in elementary education, she was employed as a head start teacher for the Champaign County Head Start for 12 years. She currently works for Kraft Foods where she has been employed the past 23 years since 1987.

Her Methodist roots began as a child at Arnold Tabernacle C.M.E. Church in Kensett, Arkansas, where she was active in the Christian Youth Fellowship, Usher Board and sang in the Choir. She joined St. Luke under the leadership of the Rev. Jesse L. Douglass, Sr. She actively participates in the Christian Women's Fellowship, Missionary Society, Palm Sunday Tea Chairperson, Senior Usher Board, and is the Supervisor of the Junior Usher Board. Before joining St. Luke, she attended Canaan Baptist Church.

Sister Joyce Cowan is the proud mother of daughter, Audra Cowan of Rantoul; sons: William (Damaris) Cowan of Savoy, and James Brown of Chicago, IL. She has three grandsons: William. Misael, and Isaiah.

Her hobbies are shopping for Black art, collecting key chains, traveling, and spending time with her family. Some of her travels have taken her to London, Paris, Rome and on a recent cruise of the Bahama Islands of Freeport and Nassau.

Favorite Song: "When I Rose This Morning"

Favorite Scriptures: Psalm 100 and Proverbs 3:5-6

SEPTEMBER EVENTS

12 Usher Day

18 Food Pantry
10:00AM – 12:00PM

27-30 CME
Convocation,
Atlanta, GA

BIRTHDAYS

September

- 2 James Tinsley
- 3 Pres. Elder
Karen McClure
- 10 Syral Easley
- 13 Clarissa
Abernathy
- 15 Bruce Green
- 19 Beverly Lewis
- 20 Tammy Green
- 21 Dionne Jones
- 26 Katherine
McCutchen
- 26 Cle Easley
- 27 Scott Lockett

Inspirational Corner

The Bank Account of Life

A 92-year-old, petite, well-poised and proud man, who is fully dressed each morning by eight o'clock, with his hair fashionably combed and shaved perfectly, even though he is legally blind, moved to a nursing home today.

His wife of 70 years recently passed away, making the move necessary. After many hours of waiting patiently in the lobby of the nursing home, he smiled sweetly when told his room was ready.

As he maneuvered his walker to the elevator, I provided a visual description of his tiny room, including the eyelet sheets that had been hung on his window. I love it,' he stated with the enthusiasm of an eight-year-old having just been presented with a new puppy.

Mr. Jones, you haven't seen the room; just wait. "That doesn't have anything to do with it," he replied.

"Happiness is something you decide on ahead of time. Whether I like my room or not doesn't depend on how the furniture is arranged ... it's how I arrange my mind. I already decided to love it. It's a decision I make every morning when I wake up. I have a choice; I can spend the day in bed recounting the difficulty I have with the parts of my body that no longer work, or get out of bed and be thankful for the ones that do.

Each day is a gift, and as long as my eyes open, I'll focus on the new day and all the happy memories I've stored away. Just for this time in my life.

Old age is like a bank account. You withdraw from what you've put in.

So, my advice to you would be to deposit a lot of happiness in the bank account of memories!

Thank you for your part in filling my Memory Bank. I am still depositing."

Remember these five simple rules to be happy:

1. Free your heart from hatred.
2. Free your mind from worries.
3. Live simply.
4. Give more.
5. Expect less.

THE CHRISTIAN GRIOT
ST. LUKE C.M.E. CHURCH

This is for you. You can be all that you can be.
But, you have to start here, because you are
beautiful.

Marilynn Dean Cleveland © 2011



I Am a Proud Black Child

My sword of honor is my celebration of my blackness and my proudness.
My shield of perseverance is my strength to withstand the many uneven roads I must travel.
I am proud black child, on my way to greatness as I walk in the footsteps of my ancestors, which makes me somebody.
I am what my history says I am, for I come from great kings, queens, and great warriors. I am validated by their blood, their sacrifices and their voices of wisdom.
I am strong, determined, courageous, steadfast, powerful, adaptable and faithful.
I am love, patient, forgiving and compassionate.
I am respectful, obedient, honest, confidant, and blessed.
I am black and I am proud, because I am not what I have been labored to be.
Be proud of who you are, I am.

Marilynn Dean Cleveland © 2011

Praise Corner

TEN YOUTH AND YOUNG ADULTS ATTEND LEADERSHIP TRAINING SCHOOL IN ST. LOUIS, MO



"The importance of attending the LTS is to meet other CME youth, develop friendships, and to learn how to become leaders in the church and in the community."

Tiffany Harrington

The youth and young adults of St. Luke attended the Leadership Training School held before the Annual Conference in St. Louis, MO. While at the conference, our representatives participated in the Conference Mass Youth Choir and attended workshops.

The youth arrived in St. Louis Sunday afternoon and checked into their respective hotel rooms. Later Sunday evening, they attended one of many choir rehearsals. Monday morning, they attended their first LTS class. The class was led by Steven D. Morrison, author of *"Unmasking The Torch Bearer, Awakening the Light*

Within You". This session was very energetic, and Mr. Morrison encouraged the youth to participate in the discussions. He gave many examples of how his writing skills helped him become successful. One St. Luke youth, Jasmine Harrington, stated "During LTS, I learned that you can go far in life by improving your writing skills."

"During LTS, I learned that you can go far in life by improving your writing skills."
Jasmine Harrington

St. Luke purchased several of his books that were distributed to some of the youth. During Tuesday morning's LTS session, the youth participated in an interactive youth session where they characterized several life-like scenarios, and discussed how they would react to similar circumstances.

The youth participated in the Mass Youth Choir, which provided music for the various programs during the week. All of the youth were treated to a night of food and games at a local restaurant/game center on Monday night. During the Tuesday night service, Latisha Harris represented St. Luke CME Church in the yearly King/Queen pageant to raise money for scholarships. She was escorted by Kendall Adams. "Club CME", a social event held each year, was also held Tuesday night.

Congratulations McKinney-Lewis Essay Award Scholarship Recipients!



On August 21, 2011, the thirteenth annual McKinney-Lewis Essay Award Scholarships were presented to students at the elementary and middle school levels who successfully completed reading and writing requirements established to receive the scholarship. Each student had to read a book, write a book summary, and write an essay on the topic: *What is your favorite Bible story? Why? What lesson did you learn from the Bible story?*



The essay award scholarship, created to help students purchase school supplies, was established to encourage children to read and write during the summer months. Students were presented monetary awards of \$50 and a certificate in the memory of Frederick and Rohelia McKinney, parents of Mrs. Patricia McKinney Lewis.



Pictured are: Mrs. Christine Buchanan, Jasmine Harrington, Dr. Clarence Buchanan, TyKira Dubose, Vernon Lewis, donor; and Mehadiah Jarumi. Not pictured are recipients: Raymond Hill and Neah Harvey.

BLACK DUTCH

Partly From Wikipedia, the free encyclopedia

Historically, mixed-race European-American Indian and sometimes full blood Indian families of the South adopted the terms "Black Dutch", and to a lesser extent, Black Irish, first in Virginia, North Carolina, and Tennessee. The practice of Cherokees' identifying as "Black Dutch" originated during and after the 1830s Indian Removal era. They used this term to explain their dark looks and to avoid being removed to Indian Territory or stigmatized by Anglo-American society.

One of the earliest Cherokee recorded as having been called "Dutch" was *Tah-Chee*, who died in 1848. He was known both as "Dutch," and "Captain William Dutch", -- and noted as such when his portrait was published in the 1837 book *Indian Tribes of North America* by Thomas L. McKenney (1785–1859) and James Hall (1793–1868). Dutch was a revered Cherokee chief and talented hunter. Trying to escape the forced removal to Indian Territory, he led his people to Texas. There he acquired a significant amount of land for his tribe along the Canadian

River in Texas after fighting against the Osage and Comanche tribes of the territory. After he and his warriors were defeated by U.S. government forces, *Tah-Chee* was forced to move to the Indian Territory, later known as the state of Oklahoma.

Some Native Americans, mainly Cherokee, but also Choctaw, Chickasaw, Creek, and other tribal people, sometimes claimed "Black Dutch" or "Black Irish" heritage to purchase land in areas which United States treaties and other laws had reserved for people of European descent. Once they owned the land, such families who had escaped forced removal during the Trail of Tears era would not admit to their heritage, for fear the property would be taken away from them.

The following explanation of the terms "Black Dutch" and "Black Irish" are displayed on the wall of the Oakville Indian Mounds Park and Museum in Lawrence County, Alabama:

Before the Indian Removal Act in 1830, many of Lawrence County's Cherokee people were already mixed with white settlers and stayed in the country of the Warrior Mountains. They denied their ancestry and basically lived much of their lives in fear of being sent West. Full bloods claimed to be Black Irish or Black Dutch, thus denying their rightful Indian blood. After being fully assimilated into the general population years later, these Irish Cherokee mixed-blood descendants, began reclaiming their Indian heritage in the land of the Warrior Mountains, Lawrence County, Alabama. During the 1900 U.S. Census only 78 people claimed their Indian heritage. In 1990, more than 2000 individuals claimed Indian descent. Today more than 4000 citizens are proud to claim their Indian heritage and are members of the Echota Cherokee tribe.

According to by Pitter Seabaugh, author of the article, "So You Were Told You Were Black Dutch or Black Irish", "Free Persons of Color" laws, were used to take their land and bar them from courts and schools. There are family stories of being Black Dutch, and being Cherokee. Many of these families just seem to show up with no past.

The Cherokee was type cast early in the white history of this country. We were light skinned, and they just assumed we were mixed with the whites. The Cherokee actually had complexions that ranged in a variety of skin colors. These ranged from very light to very dark. They assumed that the darker ones were part black. They drove many of our people off their lands because of the darker skin. Many would not leave. They hid out in the woods and in the mountains. Many were forced to live as "white" citizens just for survival. Most lost their Cherokee heritage. Very few were able to hang onto them. Until 1909 they could not vote or hold office. They drove away or forced many onto Indian territory. This forced our people into hiding, and making it better to be "Black Dutch, Black Irish" or anything that was dark, than to be an American Indian.

Editor's note: I was about five years old when my paternal great-grandfather, John Tuck, died. All my life, I have heard he was part Cherokee and Black Dutch. I never really knew what the term, "Black Dutch", meant. Therefore, I did some research to fully understand the term. PML



Tuck sisters, daughters of John Tuck, taken circa 1910. Pictured are my Aunt Nellie Tuck, Grandmother Mamie Tuck and Aunt Sadie Tuck in Columbus, KY. (Patricia M. Lewis)

St. Luke Computer Classes July 16 and August 6, 2011

