

The Christian Griot

St. Luke C.M.E. Church

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Rev. Dr. Clarence Buchanan, Pastor

Elder Karen Walker McClure, Presiding Elder

Bishop Paul Stewart, Presiding Prelate

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Events

Rev. Dr. Clarence and Mrs. Christine Buchanan

JULY



7-8 Pastor's
Anniversary

15-20 SE MO, IL & WIS-
CONSIN Annual Confer-
ence; Milwaukee, WS

21 Food Pantry

Birthdays

JULY

- 1 Ezell Derricks
- 2 Tori Harvey
- 4 Clifton Hill, Jr.
- 5 Kathy Lockett
- 7 Jonae Johnson
- 8 Derrick Townsend
- Athea Williams
- 9 Candace Buchanan
- 9 Tyion DuBose
- 10 Marjorie Upshaw
- 11 Johnnie Jackson
- 11 Landon Walker
- 11 Felicia Cockrell
- 12 Jevante Sibley
- 14 D'Lige Smith
- 15 Basha Millan
- 18 Amara Godwin
- 18 Jocelyn Williams
- 19 Jayden Sibley
- 20 Maxine Brown
- 20 Lola Cockrell
- Earl Minor
- 23 Patricia Walker
- 24 Noah I. Brown, Sr.
- Patricia DeSayles
- 27 Niesha Porter
- 29 Brenda Owens

St. Luke Celebrates Pastor's 8th Anniversary



Rev. and Mrs. Clarence Buchanan

"And I will give you shepherds after my own heart, who will feed you with knowledge and understanding."

Jeremiah 3:15

The St. Luke congregation will celebrate their pastor and first lady's eighth anniversary on July 7-8, 2012. The theme for the celebration is "The Faithful Shepherd". The celebration will begin with a luncheon at 11:00 AM on Saturday, July 7th. Rev. J. Michael Wright, pastor of Faith Mission CME of Bloomington, IL, will be the speaker during the morning worship service on July 8th, and a special testimonial service will take place at 3:30 PM on Sunday, July 8th.

Rev. and Mrs. Buchanan were assigned to St. Luke in August of 2004, after serving as the pastor and first lady of Carter Metropolitan C.M.E. in Detroit, Michigan. He and Sister Buchanan led that congregation for fourteen years. During the years Pastor Buchanan served in Detroit, he became widely known and sought after to conduct workshops for his prolific teaching of the Bible.

Since coming to St. Luke, Rev. Buchanan has been instrumental in starting new ministries at the church with an emphasis on prayer and teaching. He is also known as the "Radio Pastor" in the Champaign-Urbana community. He can be heard on the WBCP 1580 AM Radio Station each Monday and Friday during the daily Gospel music hours.

New Ministry: Prayer and Devotion

St. Luke now has a Prayer and Devotion Ministry that began on Sunday, June 23, 2012. The idea was presented to the men of the church by Rev. Buchanan at a special prayer service for men on Father's Day. Bro. Vernon Lewis "picked up the torch" and organized a group of five men who are being recognized as the charter members of this ministry. They are Vernon Lewis, Landon Walker, Bobby Hunt, Sylvester Pelmore and Robert Elam. Other St. Luke members who expressed an interest and will join the ministry are: Rev. Jacqueline Davis, Rev. Vernon Harrington, Belle Miller, Jan Thomas and Cle Easley.

What's Cooking With Min. Noah Brown?

Here's a healthy alternative to the ordinary Lasagna dish that children and adults will love!



Cauliflower Pie

1 head of Cauliflower, cooked and mashed
1 Tablespoon Oregano
1 Tablespoon Fresh Basil, chopped
1 Yellow Onion, chopped
3 Eggs, beaten
1/3 cup Parmesan Cheese, grated
a few sprinkles of Black Pepper
1 teaspoon salt

Topping:

Marinara Sauce (I use Prego, because it's thicker.)
Sliced Provolone Cheese

Break up cauliflower florets (my cauliflower was medium to large but the recipe is forgiving and slight size variations won't matter) and cook in salted water until fork tender. Drain. Mash. Saute onions until golden. Mix remaining ingredients together (hold back 1 Tablespoon of the Parmesan). Pour into a 8 x 11.5 x 2 pan that has been sprayed with Pam non-stick cooking spray. Top with remaining cheese. Bake at 350 for 40 minutes and place under the broiler for 5 more minutes to brown.

When done, I cut the pie into squares (I get 8-10 squares from the pie.) You can eat it as is but I top each square with a Tablespoon of Marinara Sauce and a slice of Provolone and it goes back under the broiler for a few minutes until the cheese is golden and bubbly. Mmmm.

God's Promise ~ The Rainbow

By Marilyn Dean Cleveland

God established a covenant with Noah and his descendants that He would never again destroy all flesh upon the earth by the waters of a great flood. As a token of His everlasting love, God set a beautiful rainbow in the clouds of the sky to remind all mankind that:

Red, is the color of the blood that His son, Jesus Christ, shed for the sibs of man and His love of forgiveness.

Yellow, is the sun that brings pure, untouched gold to the earth that no man can spend, but is richer by its glow of warmth. The treasure of gold that fills the fields with His love to make the seeds of the harvest grow and to feed mankind and His animals. This earth is beautified by the sunshine of His smile that brings forth scented flowers and trees of all kinds and fruits that are good to taste.

Blue, is for the waters that once destroyed the land and all living things, now it quenches the thirst of man.

Orange, is the sunset that gives the earth peace and beautiful glow at the end of the day.

Green, is for the earth He created, to show that the land is alive with all living things.

The clouds that surround the rainbow show God's purest love. For He gave His only son so that all mankind could have the right to the tree of life.

They say at the end of the rainbow there's a pot of gold filled with peace, joy and praise. Seek and you shall find wisdom and faith in his Word, touch it and you will feel love in your heart. Look upon it and you will have strength, courage and salvation, praise and you will find prayer. And you will pray and thank God the Father for the most wonderful treasure of all...His undying love for all his children.

The rainbow is the covenant to all mankind until He come again. Will there be a rainbow around your heart when He comes for His people?

**Congratulations To Our Sister Church, Carter Metropolitan CME, Danville, IL,
on Their 100th Year Anniversary of Sharing Faith, Hope and Love!**



*(Excerpts from the Commercial News , Danville, IL)
BY MARY WICOFF*

Love, faith and hope have kept the Carter Metropolitan CME Church thriving for 100 years — as well as the dedication of various pastors and members.

The Christian Methodist Episcopal Church is marking its centennial this weekend with the theme, “100 Years of Sharing Love, Faith & Hope.”

A CME (then called Colored Methodist Episcopal) church was organized by the Rev. Wilson in the first block of Union Avenue in the spring of 1912. It later moved into a house on Kingsbury Avenue and was named Metropolitan CME Church. In 1919, it was relocated into a basement at 444 E. Williams and remained there until the present building was erected in 1952. The name later was changed

to Carter Metropolitan CME Church in honor of Senior Bishop Randall Carter.

The Rev. Roland Brown, the 33rd pastor in the church’s long history, remarked on the power and presence of the church in the community. For example, church pastors and members have been involved in the Martin Luther King Jr. committee and other civic events. Also, the Mammoth Tea has been an annual event since 1975.



Min. Larry Withers, Rev. Carol Parker and Rev. Brenda Brown



KNOW YOUR HISTORY



OH FREEDOM: CHRISTIANITY AND THE PURSUIT OF FREEDOM FOR BLACK PEOPLE IN AMERICA

*"Oh freedom, oh freedom, oh freedom over me
And before I'd be a slave I'll be buried in a my grave
And go home to my Lord and be free."*

During the time that America was fighting for its freedom from Great Britain, Africans slaves were hoping also to gain freedom. The Colonists' fight for freedom gave the slaves the perfect opportunity to give rise to their own bid for freedom. The inconsistency between the ideals of the Revolution and the institution of slavery fueled the slave's movement for freedom. In the article, *African Americans In The Revolutionary Period*, written by the National Park Service U.S. Department of Interior, I read that, "The British governor of Virginia, Lord Dunmore, quickly saw the vulnerability of the South's slaveholders. In November 1775, he issued a proclamation promising freedom to any slave of a rebel who could make it to the British lines. Dunmore organized an "Ethiopian" brigade of about 300 African Americans, who saw action at the Battle of Great Bridge (December 9, 1775). Dunmore and the British were soon expelled from Virginia, but the prospect of armed former slaves fighting alongside the British must have struck fear into plantation masters across the South." As indicated, slaves were encouraged to fight for the British." Robert A. Selig author of *The Revolution's Black Soldiers* wrote, "During the winter of 1777-78, dozens of black Virginians served in every one of the state regiments, freezing, starving, and dying at Valley Forge. By February 1778, the survivors were marching with white comrades through the snow, practicing Baron von Steuben's as yet unfamiliar drill. When the Steuben-trained army proved its mettle at Monmouth in June, about 700 blacks fought side-by-side with whites. Eight weeks later, an army report listed 755 blacks in the Continental Army, including 138 Blacks in the Virginia Line." Although the American slaves fought for America's Freedom, clearly we know the slaves were not freed due to their participation in the Revolutionary War. However, their participation in the caused some whites to question the institution of slavery."



In the *Encyclopedia of Religion and Society*, William Swatos, Jr. wrote, "Prior to the American Revolution, very few slaves were Christian, other than in a nominal sense. Most planters initially were reluctant to foster the conversion of their slaves to Christianity because they feared that it might provide them with notions of equality and freedom. Eventually, however, they became convinced that a selective interpretation of the Gospel would foster docility in their subjects."

However, according to the *Wikipedia Encyclopedia*, some blacks joined the evangelical churches—Methodist, Baptist, and Presbyterian—during the Great Awakening (1720-1740). In the Middle and Southern colonies, especially in the "back country" regions, the Great Awakening was influential among Presbyterians. In the southern Tidewater and Low Country, northern Baptist and Methodist preachers converted both whites and blacks, enslaved and free. The whites especially welcomed blacks into active roles in congregations, including as preachers. Before the American Revolution, the first black Baptist churches were founded in the South in Virginia, South Carolina and Georgia; in Petersburg, Virginia, two black Baptist churches were founded. Samuel Davies, a Presbyterian minister who would later become the fourth president of Princeton University, was noted for converting African slaves to Christianity in unusually large numbers, and is credited with the first sustained evangelization of slaves in Virginia. Evangelical Baptist and Methodist preachers traveled throughout the South in the Great Awakening of the late 18th century. They appealed directly to slaves, and numerous people converted. Blacks found opportunities to have active roles in new congregations, especially in the Baptist Church, where slaves were appointed as leaders and preachers. They were excluded from such roles in the Anglican or Episcopal Church.

As they listened to Bible readings, slaves developed their own interpretations of the Scriptures and found inspiration in stories of deliverance, such as the Exodus out of Egypt. Nat Turner, a slave and Baptist preacher, was inspired to lead an armed rebellion, in an uprising that killed about 50 white men, women, and children in Virginia. Christianity served as an inspiration in the three best known slave rebellions in U.S. history, namely, those led by Gabriel Prosser, Denmark Vesey, and Nat Turner.

KNOW YOUR HISTORY

Following slave revolts in the early 19th century, including Nat Turner's Rebellion in 1831, Virginia and other states passed laws requiring black congregations to meet only in the presence of a white minister. This restricted exclusively black churches, or the assembly of blacks in large groups unsupervised by whites. Nevertheless, the black Baptist congregations in the cities grew rapidly and their members numbered several hundred each before the Civil War. While mostly led by free blacks, most of their members were slaves.

In plantation areas, slaves organized underground churches and hidden religious meetings, the "invisible church", where slaves were free to mix evangelical Christianity with African beliefs and African rhythms. They turned Wesleyan Methodist hymns into spirituals. The underground churches provided psychological refuge from the white world. The spirituals gave the church members a secret way to communicate and, in some cases, to plan rebellions. Slaves also learned about Christianity by attending services led by a white preacher or supervised by a white person. Slaveholders often held prayer meetings at their plantations. In the South, until the Great Awakening, most slaveholders were Anglican if they practiced any Christianity. Although in the early years of the first Great Awakening, Methodist and Baptist preachers argued for manumission (the formal act of freeing from slavery) of slaves and abolition, by the early decades of the 19th century, they often had found ways to support the institution of slavery. In situations where whites supervised worship and prayer, they used Bible stories that reinforced people's keeping to their places in society, urging slaves to be loyal and to obey their masters. During the early decades of the 19th century, those supporting slavery used stories such as the Curse of Ham to justify slavery to themselves. They promoted the idea that loyal and hard-working slaves would be rewarded in the afterlife.

Early Christianity and the Black Church

- In Savannah, Georgia, a black Baptist congregation was organized by 1777, by George Liele. A former slave, he had been converted by ordained Baptist minister Matthew Moore. His early preaching was encouraged by his master, Henry Sharp. Sharp, a Baptist deacon and Loyalist, freed Liele before the American Revolutionary War began. Liele had been preaching to slaves on plantations, but made his way to Savannah, where he organized a congregation. After 1782, when Liele left the city with the British. Andrew Bryan led what became known as the First African Baptist Church. By 1800 the church had 700 members, and by 1830 it had grown to more than 2400 members. Soon it generated two new black congregations in the city.

- Few African Americans were welcome at religious services in Pennsylvania until 1784 when Richard Allen and Absalom Jones were licensed to preach at St. George's Methodist Church. Both men had been born into slavery, worked to purchase their freedom, and made their way to Philadelphia to find employment. Allen and Jones encouraged the city's growing black worshippers to form their own congregations after being forced to sit in the balconies during services at some of the city's churches. In 1787, a confrontation developed on the issue of blacks uniting with the white congregation for religious services, Allen and Jones quietly led their worshippers out of St. George's Church and established an independent Free African Society for the purpose of mutual aid.

- In 1870 in Jackson, Tennessee, with support from white colleagues of the Methodist Episcopal Church, South, more than 40 black Southern ministers, all freedmen and former slaves, met to establish the Southern-based Colored Methodist Episcopal (CME) Church (now Christian Methodist Episcopal Church), founded as an independent branch of Methodism. They took their mostly black congregations with them. They adopted the Methodist Doctrine and elected their first two bishops, William H. Miles of Kentucky and Richard H. Vanderhorst of South Carolina. Within three years, from a base of about 40,000, they had grown to 67,000 members, and more than 10 times that many in 50 years.

While the Revolutionary War did not emancipate the slaves, it united them in their belief of freedom. The Revolution gave the slaves a chance to affirm their desire for freedom. It aided in the creation of a sense of community and gave them a platform from which to fight for the abolition of slavery. Christianity was the cornerstone and foundation of hope that kept them steadfast in their faith that they, too, would be freed from slavery just as the Israelites had been freed from their bondage in Egypt.

“No more shall they in bondage toil; Let my people go.
Let them come out with Egypt's spoil; Let my people go.”

Happy Birthday, America !

PML

Vacation Bible School 2012

PUSH ~ Pray Until Something Happens



New Life Choir's Annual Day

June 23, 2012 ~ Rev. John Deron Johnson,
Calvary CME Church, Pasadena, CA



CONGRATULATIONS GRADUATES

AND HIGH ACHIEVERS!

Kanetra Towns-Graduate, Urbana High School
 Latisha Harris –Graduate, Parkland College
 Cyrus O. Williams-Promoted to Middle School
 Jamir Harvey-Promoted to Middle School
 Amber Kinard– Graduate, Phoenix College
 Tykiara Bose High Achiever
 Katlin Shackelford-High Achiever
 Tyanne Parker-High Achiever
 Nia Harvey-High Achiever
 Tiffany Harrington-High Achiever



Rev. Buchanan, Rev. Johnson
and Patricia Walker, New Life
Choir President

ST. LUKE CME CHURCH AND DELTA SIGMA THETA WALK-A-THON, HEALTH FAIR AND CHURCH PICNIC JUNE 23RD!



Thank you, Delta Sigma Theta!



**St. Luke Food Pantry
10:00 AM 12:00 PM
July 21, 2012**



Thank you, Alpha Kappa Alpha Sorority for volunteering at St. Luke's Food Pantry on June 16, 2012.

**McKinney-Lewis Essay Scholarship Applications and Documents for St. Luke Children in Grades 3-8
Due on August 4, 2012
For more information, see Patricia McKinney Lewis**