

## M A G A Z I N E

WEDNESDAY, JULY 18, 1866.

are unlawful. He dare not say that the Association under whose protection we labor was not lawfully founded. He dare not say that the orders of General Fisk were not legitimate and that the seizures and schemes of General Fisk were not legitimate.

2nd. "The Association," says he, "will protect the protection of the Association."

country will make them independent.  
good demand here for masons, smiths, carpenters, brick-masons, and highest prices of is the same as exception that and more even. much so as

bright than was anticipated by either yourselves or your warmest friends? Would you enter this promised land? Then, Boys, wake up! Girls, wake up! Emulate, and if possible excel your brothers and lovers in the pursuit of learning. Work out your own salvation from ignorance, and don't make your friends and advocates ashamed of your fail-

wreak vengeance upon him. The letter seemed very absurd, and the Governor attached no special notice to it. Now does he now believe it possible that the assault can have originated in any such motive. Whoever made the attack had probably been prowling around the premises watching for an opportunity for some time past.

FALL 2019

The Poor and the Rich.

Every one is compelled to admit that it is now easier at the South for the poor to get rich than it was before the abolition of slavery. The poor man might always get land, but he could not always get laborers. There were no laborers in the market, and no matter how high he bid,









# 153<sup>rd</sup> Church Anniversary FAMILY SINCE 1866

The Mt. Zion Baptist Church is a Word-centered ministry designed to evangelize the lost at any cost, equip and empower the people of God, and provide holistic ministry to our community as well as to the world. Seeking to minister to the total person, we are a multiethnic, multicultural ministry, impacting the world in which we live with the uncompromising message of Jesus Christ. Committed to the spirit of excellence, we are striving to become an oasis of hope within the Nashville community by promoting and providing education, awareness, and financial independence. We believe that God must be worshiped in spirit and in truth. We embrace freedom in worship because the Word says, "Where the spirit of the Lord is, there is liberty." Our foundation is the Word of God, and we believe It in Its entirety. We believe we can do what It says we can do, be who It says we can be, and have what It says we can have.





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## **TRUMPET MAGAZINE MISSION STATEMENT**

To provide and equip readers with  
vital, current, and relevant information  
that is applicable to their daily lives as  
Christians in the Nashville community  
and the world.





# A Man of FAITH VISION & PURPOSE

BISHOP JOSEPH WARREN WALKER III  
SENIOR PASTOR

MT. ZION BAPTIST CHURCH  
NASHVILLE, TN

Bishop, thank you for ensuring Mt. Zion's **rich legacy** continues for generations to come.

Your leadership, integrity, kindness, and great appreciation for our history have inspired all of us to **maintain the culture of appreciation and perseverance** established by our founders.



# HAPPY BIRTHDAY

# 9.17



Dr. Steph,  
thank you  
for your  
**prayers,**  
**support,** and  
**passion.** We  
love you!

**DR. STEPHAINE WALKER**  
**FIRST LADY**

**MT. ZION BAPTIST CHURCH**  
**NASHVILLE, TN**



# When Did We See You?

## REFLECTIONS ON MATTHEW 25:42-45

by JESSICA GANZIE, MDIV

"For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me. "They also will answer, 'Lord, **when did we see you** hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' He will reply, '**Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.**'"

**I**n Matthew 25:31-46, we find a judgment narrative in which Jesus offers insight to an impending time when a great separation will occur in the earth. Preceding this judgment narrative are two parables, the parable of the ten virgins and the parable of the talents, which offer a distinction in characters (the wise vs. the foolish, and the good and faithful servants vs. the wicked and lazy servant), as well as a time where an account has to be given for their actions. Both parables are centered on the theme of responsibility: what we are responsible for and who we are responsible to.

In the same manner as the two parables preceding this text, the people mentioned in verses 31-46 are being distinguished one from another according to their deeds, or lack thereof. In this case, the two groups are the "sheep" and the "goats," and they are being examined on their treatment of those who were considered "the least": the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned. But unlike the people mentioned in the parables of the ten virgins and the talents, the faults of the people in verses 31-46 have much less to do with possessions, such as oil or talents, and everything to do with how they treated other people.

The contingency by which one is considered a "sheep" or a "goat" has everything to do with how he or she has responded to those who fall in any of the groups considered to be the least. Notice that Jesus didn't form the groups of "sheep" or "goats" based on religion, race, sexual orientation, income, class, education,

political affiliation, or network. Instead, He examined the posture of their hearts toward humanity and the lengths they were willing to go to meet needs in ways that are meaningful in the eyes of God.

Jesus had just finished commending the "sheep," or the righteous, for how they responded and provided sufficiently for those in need. Specifically, in these verses, Jesus is now responding to those He deemed to be "goats," or those He called "cursed."

What draws me to this judgment story is the question that arises in this passage: "When did we see you . . . and did not help you?" In their bewilderment, the people struggled to understand Jesus' accusation and wanted Him to name a time and a place where they saw Him in those various conditions and failed to act. Last time they checked, they had done their part. Not only did they see the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned, but they had helped! How did Jesus miss that?

The people's confusion was, in part, due to their limited focus and perception regarding who Jesus was referring to. Jesus was not speaking so much of who they thought they had helped, but who they had missed. And it is this oversight that He is trying to bring to our attention today.

There are some people in our society who obviously fit the description here, but there are others whom we miss because we are so biased against them that we are prohibited from seeing them as being in need, too. How we see one another strongly dictates how we engage and respond, so if you perceive someone as a threat,



a criminal, or a nuisance, you will hardly associate that person with Jesus, let alone as Jesus. Nevertheless, Jesus insists that He identifies not only with the oppressed, but He also identifies as the oppressed, for what we have done—or not done—to the least of these is a direct action or inaction toward Him.

“...there are others whom **we miss because we are so biased against them** that we are prohibited from seeing them as being in need, too.”

Can you imagine how this conversation would play out in our modern-day context? If Jesus confronted us with this sort of critique, it may sound something like this:

Rather than feed the hungry nutritious food, we offered genetically-modified food. We underfunded or didn't fund lunch programs. And then we made excuses as to why this was the best we could do.

Rather than give the thirsty clean water to drink, we gave water poisoned by lead, we depleted clean water sources, and we placed drinkable water out of reach for the needy or sold it at a premium so only those in certain zip codes and tax brackets could gain access.

Rather than welcoming strangers, we called them illegal and presented them with a military arm rather than a hand of love. We threw them in cages, trafficked and abused their children—all in Jesus' name.

Rather than clothing the naked, we passed laws that discriminated against them because of the color of their skin and incited fear and hatred because of their appearance.

Rather than offer medical care to the sick, we criminalized their mental illnesses; denied them treatment because of preexisting conditions; and charged them exorbitantly to be briefly seen, mostly unheard, and often misdiagnosed.

Rather than help the imprisoned in Polunsky in Texas, Walnut Grove in Mississippi, Tutwiler in Alabama, Trousdale in Tennessee, Angola in Louisiana, and Rikers Island in New York, we didn't visit. We weren't concerned. They were out of sight and out of mind. We watched video clips of officers beating and berating them and refusing them medical attention when they were pregnant; but we turned a blind eye to reports of abuse and neglect, opting to send prayers rather than show up and demand change.

Colonized theology will have us privatizing Jesus in our hearts (I'm the Jesus someone needs to see) and never seeing Jesus in the hungry, the thirsty, the stranger, the naked, the sick, and the incarcerated. But Jesus is clear about where He is and who He is. Jesus identifies with the oppressed, so we must start thinking about the ways we see and treat the least of these, the ones we misidentify through the lens of fear and bigotry, those deliberately kept out of sight.



Will we visit those in prison only for the sake of converting them to our beliefs, or will our visits awaken us to the unjust treatment and poor conditions of the facilities said to spur rehabilitation? Will we be content with offering meals to the hungry, or will we also interrogate what and who is contributing to the global crisis of hunger? Our efforts to offer immediate gratification, which are all important, must also be accompanied by an equally invested effort in the ongoing fight for justice.

**Colonized theology will have us privatizing Jesus** in our hearts... and never seeing Jesus in the hungry, the thirsty, the stranger, the naked, the sick, and the incarcerated.”

It is not just about what we *do* for one another but also, first and foremost, how we see one another. I challenge us to focus our attention on the areas Jesus highlights in this text in our modern-day context and familiarize ourselves with the plight of “the least.” How are we treating the immigrant? How do we treat those not just sick in their bodies but sick in their minds? We have a responsibility to God and to one another. *El Roi*, the God who sees, is watching and will hold us accountable for how we have perceived and treated Him in this life.





# Beautifully Made

by TIFINI P. WILLIAMS

**S** Most people love art because of the way our favorite works cause us to feel. For instance, there's something special that happens when I hear the song "Bad Mama Jama" by Carl Carlton. Suddenly, nostalgia takes me back to the dining room of my childhood home. There, my parents, my brother, and I danced inhibition-free, basking in the joy triggered by that funky melody and slamming beat.

Visual art can have a profound impact as well. I feel a strong connection to Jonathan Green's paintings, as he masterfully depicts Gullah Geechee culture and its Southern coastal landscape. While viewing his work, I am filled with pride and admiration for the beauty, skill, and survival of my ancestors and their calm, peaceful demeanor.

Art evokes emotions, causes us to dance, and sometimes leads us to start social justice movements. Whether it's an Ava Duvernay film, an Alvin Ailey dance piece, or a Kirk Franklin praise song, art inspires us and is worthy of appreciation. However, while we appreciate artists and their work, we must pay homage to God, who is the supreme artist. The artists we admire were created by God, and their skills and talents are gifts from Him. The psalmist states it best:

*I will give thanks and praise to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well. My frame was not hidden from You, when I was being formed in secret, and intricately and skillfully formed [as if embroidered with many colors] in the depths of the earth. Your eyes have seen my unformed substance; and in Your book were all written the days that were appointed for me, when as yet there was not one of them [even taking shape]. (Psalm 139:14-16, AMP)*

Just as an artist uses care to create, the psalmist describes the love and intricacy God used to create each of us, His works of art. With love and intention, our Creator made each of us stunningly unique—a truth that many of us should internalize as we develop our God-given, artistic gifts.

For the last seven years, I have contemplated becoming a writer; but, unfortunately, my growth in becoming a writer has been stifled by

fear. I have compared my stories and writing style to those of well-known authors, allowing negative thoughts to hinder my determination. But when I consider that I was "intricately and skillfully formed" by God, such negative thoughts can be viewed as disrespect to my Creator, as they dishonor Him and His creation. When negative thoughts intrude, I strive to focus on the fact that God views my writing style with the same admiration that he views the styles of renowned writers. Doing so liberates me from the mental bondage that hinders my writing and facilitates creative freedom. I become free to do me.

Each person has his or her unique combination of intellect, talents, and gifts that come together beautifully to become a predetermined whole. So, if you tend to struggle with perseverance in your calling, please don't. Whether you rap, teach, care, style, manage, decorate, or host with passion, embrace it and remember that God was showing off when He created you and your particular gifts. You are His art, so free fall into your gift and use it with pride because God intended for you to do so. You "are embroidered with many colors," and you are fully equipped. With intention, He "intricately and skillfully formed you" to be different than any well-known artist.

Furthermore, whenever we admire something about someone—her natural beauty, his chiseled physique, the way one puts an outfit or meal together, the smooth moves of someone on the dance floor, the agility of an athlete, or the way an orator commands a room—don't forget the one responsible for that greatness. Our God, the first and ultimate artist, must be remembered and praised.

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"Just as an artist uses care to create, the psalmist describes the love and intricacy God used to create each of us, His works of art."



tifinipwilliams

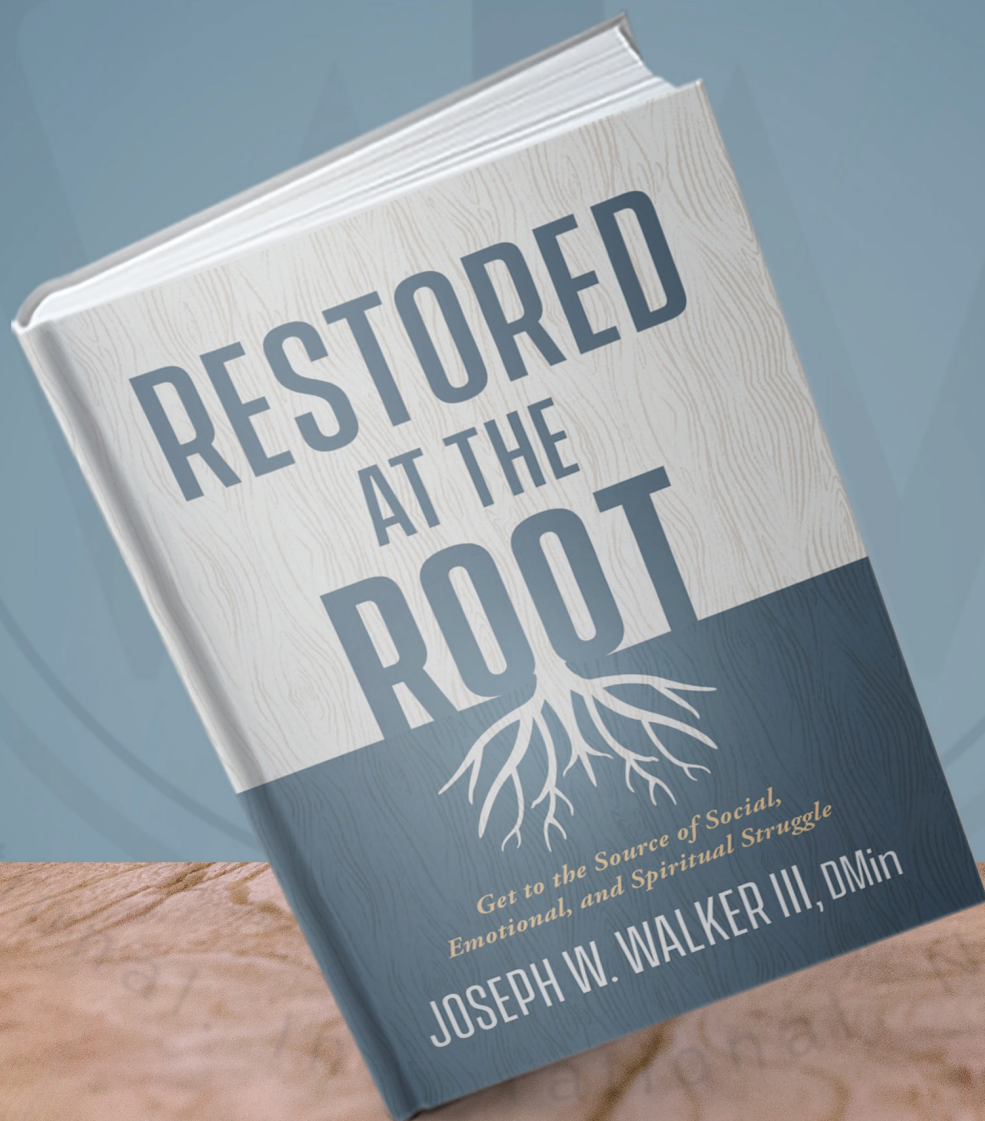


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Photo of Tifini P. Williams taken by Abraham "IamHaym" Toms.



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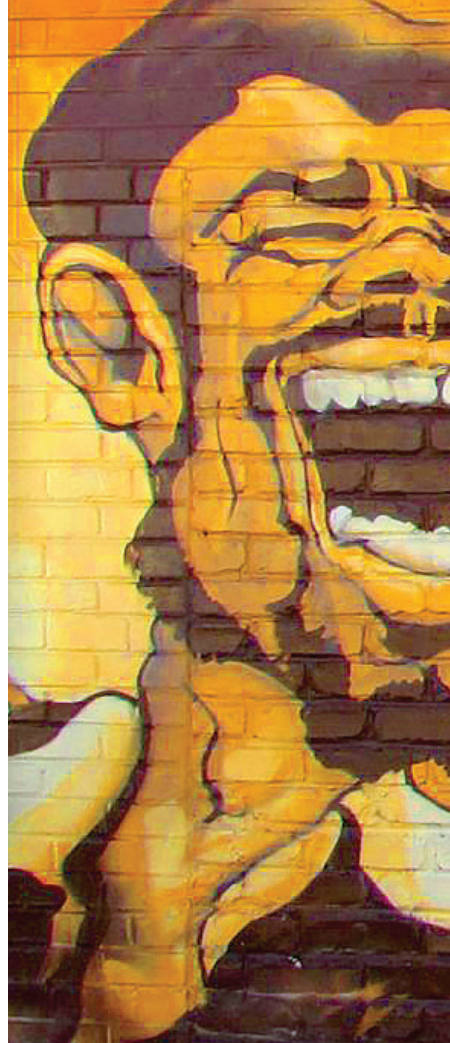
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# COMMUNITY CULTURE CONNECTION

A GROUP OF CREATIVES TRANSFORM  
NORTH NASHVILLE THROUGH  
ARTWORK & ENLIGHTENMENT

by ADELL NEAL



Often, it is long-standing landmarks—structures, statues, or stomping grounds—that help make a neighborhood a real community. These landmarks steadfastly endure year after year; and although these spaces may crumble physically or fade in memory as new generations come to occupy them, it is the recollections and resolve of families and neighbors that bring them back to life.

So it was when the North Nashville community, once a thriving center of art and music, resplendent with black-owned businesses, was reduced to a fraction of its former glory with the construction of Interstate 40 in the late 1960s. Fast forward to today, and a renaissance of sorts has begun, with new developments and new residents making their way to Jefferson Street and beyond. Fortunately, along with these new buildings and new neighbors, there is a reimagining of what was, what is, and what will be in the arena of public art. Artists Woke3, Keep3, doughjoe, and Sensei's likenesses are seen in these graffiti letters spelling out NORF (WOKE3–N; Keep3–O; doughjoe–R; Sensei–F).







Enter a group of young artists known as Norf Art Collective. Norf is a multimedia creative team made up of advocates for North Nashville. Their mission is clearly stated: “We create work that is socially engaged in the public, often depicting issues affecting our community, while celebrating unique cultural and historical aspects of respective neighborhoods. The creation of Norf was sparked when a handful of creatives realized the impact that Norf Wall Fest had on the community. At that moment ‘Norf’ had become something that we’d put above ourselves.”

In 2015, artists with a connection to North Nashville gathered in the neighborhood for Norf Wall Fest. With artist Woke3 at the helm, this event became a convergence of those who would ultimately convert the courtyard beneath D. B. Todd Boulevard’s Jubilee Bridge (aka the Jubilee Singers Memorial Bridge) into an alfresco art exhibition. Woke3 obtained permission to contract artists for the courtyard and surrounding neighborhood and subsequently received funding so that the vision could come to life. His signature contribution to the project—a woman

with natural hair flowing behind her—graces Buchanan Street. The words “Be true to yourself!” flank the lower left side of the painting.

Spring 2016 brought the group together again to revitalize what they had begun and to solidify the name *Norf* for their collective. Tapped to complete several murals, their work can be seen all around the community: at the Elks Lodge on Jefferson Street, at Green Fleet Bikes, and at Slim and Husky’s.

Reflecting on the impact of these young artists in North Nashville, internationally known Nashville artist and Tennessee State University professor Michael McBride talks about the artistic revival in the community.

“It’s nice to see the work being carried on that James Threalkill and I started in Nashville. This is important to our neighborhoods and very gratifying to see young artists making a difference in our city,” says McBride. James Threalkill is a visual artist with Emmy Award-winning credentials, specializing in all forms of

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“SEEING OUR WORK PUBLICLY IN THE PLACE WE CALL HOME IS SOBERING AND EUPHORIC AT THE SAME TIME. **IT’S A BEAUTIFUL THING TO HAVE THE OPPORTUNITY TO WEAVE ARTWORK INTO THE FABRIC OF OUR COMMUNITY** AND EXPRESS ITS VOICE AND OURSELVES AS ARTISTS SIMULTANEOUSLY. THERE’S A PARTICULAR KIND OF JOY WE ALL HAVE WHEN THE STORIES OF OUR NEIGHBORS ARE LITERALLY ON THE WALLS OF OUR CULTURAL LANDSCAPE. IT’S DOPE.”

**SENSEI**





"LEAVING MY/OUR MARK IN A NEIGHBORHOOD I GREW UP IN IS HELPING **SPARK IDEAS IN OTHERS TO ONE DAY DO THE SAME** THROUGH THE ARTS OR ANY OTHER FORMS OF CREATIVITY."

**KEEP3**



"IT IS AN HONOR TO BE ABLE TO WORK IN THE NORTH NASHVILLE COMMUNITY. IT IS HUMBLING TO THINK **WE HELP CARRY THE TORCH PASSED ON BY ARTISTS THAT LAID THE FOUNDATION FOR US TO PRODUCE PUBLIC ARTWORK** THAT SPEAKS TO THE PEOPLE LIVING AND WORKING IN THIS NEIGHBORHOOD. AND, THE SCHOOLS! THERE'S SO MUCH MAGIC IN THIS PLACE, AND MANY MORE STORIES TO TELL, AND SO MUCH MORE WORK TO BE DONE. **MY HOPE IS THAT WHEN PEOPLE SEE OUR WORK THEY ARE INSPIRED TO DO MORE.**"

**doughjoe**





# "SEEING OUR WORK IN NORF NASHVILLE MAKES ME FEEL MORE **CONNECTED TO MY COMMUNITY**, AND I FEEL LIKE **THERE'S EVEN MORE WORK TO DO NOW.**" **WOKE3**

media, including painting, murals, and crafts.

Many have witnessed firsthand North Nashville's metamorphosis. Nashville native, judge, pastor, and family man Russell Perkins spent the first ten years of his life in Preston Taylor housing projects near Tennessee State University. His parents and three siblings remained in North Nashville, even after leaving the projects. He fondly describes himself, especially during the first ten years of his life, as a "rich little boy . . . with a loving family, a Spalding Maury Wills baseball glove, great teachers and coaches, awesome buddies, and a library card."

Of Norf's murals, Chancellor Perkins says, "I am not an artist; I am not skilled in the discussion of visual art. I am a visual person and a visual learner, but these powerfully crafted murals had an aural impact on me. In *Breeze*, for example, I hear the wind blowing on a cool autumn day, while little girls giggle and jump rope. In all three murals, I hear villagers dancing to the cadence of a drum, which seems to talk. I hear mothers mourning over sons shot down by somebody else's sons or officers of 'the law.' I hear spirituals, choirs, and African folk songs. I hear someone singing 'Don't Let Nobody Turn You 'Round.' I hear rappers street-preaching about hypocrisy and what happens between the dreaming and the coming true. And I hear the faint, joyful noise of children playing on baseball fields, fields that are now just dim memories of my childhood in North Nashville."

Although the Norf Art Collective's work is centered in North Nashville, the impact of their art is far-reaching. It represents a veritable groundswell that, hopefully, will reverberate to every corner of our metropolitan area. Without a doubt, each mural and photograph offer a reflection of Nashville's past, an examination of its present, and a glimpse into our city's future.

Our four featured artists were asked, "What does it mean to you to have your artwork in North Nashville?" Their answers give us all hope.

**Current exhibitions include doughjoe's artwork at the Carl Van Vechten Gallery (Fisk University), April 4–September 15.**

**Upcoming exhibitions include "Murals of North Nashville Now" at the Frist Art Museum August 10–January 5.**

#### References

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"Historically Black North Nashville Is Creating Cultural Spaces That Matter."



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# LEVELLING THE PLAYING FIELD

## FOR WOMEN-OWNED BUSINESSES

by JACQUELINE HAYES, MBA

A banner year of progress across all sectors, from politics to enterprise, 2018 proved to be the “year of women,” as a record number of women were elected to serve in Congress and the growth rate of women-owned firms continued to outpace the total market.

Defined as firms at least 51 percent owned, operated, and controlled by one or more women, there are more than **ten million women-owned businesses** in the United States, employing nearly **nine million people** and generating **\$1.4 trillion in revenue**. Last year, 1,821 net new women-owned businesses were launched every day. Sixty-four percent of those firms were founded by women of color.

While the contributions of women-owned firms to the national economy is undeniable, these firms, in general, still struggle to compete on a level playing field. Eighty-eight percent of women-owned businesses generate less than \$100,000 in revenue annually, while only 1.7 percent of women-owned businesses generate more than \$1 million.

So, women are closing the gap, but many factors are still in play that limit our ability to successfully grow our firms, chief among them is access to capital and government contracting opportunities.

### Closing the Funding Gap

A sound business plan is the underpinning of a successful business. Funding activates that plan and takes it from strategy to execution. But, unfortunately, women-owned firms are often shut out of some types of funding opportunities, such as venture capital. Pitchbook reports that in 2017, just 2.3 percent of all venture capital in the United States went to companies founded solely by women.

There has been progress, however. According to Biz2Credit, a leading online credit marketplace for small companies, the number of women-owned businesses that applied for funding in 2018 increased by 13 percent but still were a third less than men.

Twenty-five percent of women are more likely to seek financing for their business compared to 34 percent of men. Women are more likely to use credit cards, however, while men are more likely to use equity investors.

Earlier this year, the National Association of Women Business Owners (NAWBO) announced the results from their annual membership survey, which provides transparency on the economic climate from the viewpoint of women business owners. When asked, “Which of the following financial sacrifices have you made for the betterment of your business?” **contributed personal funds** ranked highest, followed by **putting business costs on personal credit card** and giving a **personal guarantee for a loan**.

**A sound business plan** is the underpinning of a **successful business.**

NAWBO was founded in 1975 as the first advocacy organization for all women business owners and has since grown into the only dues-based organization representing the interests of all women entrepreneurs across all industries. The organization believes access to capital is integral for women entrepreneurs to be able to start new businesses and successfully grow existing ones. Through its advocacy and support of bipartisan legislation that impacts all women in businesses, the organization hopes to make many strides to level the playing field.

An example of such legislation is the proposed **Women and Minority Equity Investment Act of 2019**, cosponsored by US Senators Maria Cantwell (D-WA), a senior member of the Senate Committee on Small Business & Entrepreneurship, and Marco Rubio (R-FL), the chairman of the committee.

Under current law, women- and minority-owned businesses must have unconditional ownership of a 51 percent interest in the company to receive and maintain their Small Business Administration (SBA) certifications. These certifications enable them to compete for US government contracts, among other opportunities. However, the requirement of unconditional 51 percent ownership means that many women- and minority-owned businesses that receive equity investment become ineligible for these certifications.

The Women and Minority Equity Investment Act of 2019 would change these rules to ensure more businesses can receive capital



investments while maintaining their SBA certifications. Specifically, the legislation:

- provides that women- and minority-owned businesses can receive private equity investment of up to 50 percent and maintain their SBA certifications
- provides that an equity investment of 51 percent or higher from a women-owned private equity or venture capital firm would still allow a business to be certified as women-owned
- provides that an equity investment of 51 percent or higher from a minority-owned private equity or venture capital firm would still allow a business to be certified as minority-owned.

### Government Contracting Disparities

In addition to disproportionate funding, small businesses, in general, face challenges in securing government contracts. Legislation has been introduced to level the playing field for these firms at the federal and local level.

**S. 673, The Expanding Contracting Opportunities for Small Businesses Act of 2019** from Senators Joni Ernst (R-IA) and Tammy Baldwin (D-WI) endeavors to amend the Small Business Act to eliminate the inclusion of option years in the award price for sole-source contracts to grant more opportunities for small businesses to compete for federal contracting opportunities. Contracts with option years allow government entities to exercise options to extend the contract term after the initial term expires. This legislation also requires contracting officers to notify and coordinate with the SBA to ensure eligible small businesses are winning sole-source awards.

Locally, Mayor David Briley of Nashville signed the **Equal Opportunity Ordinance (EBO)**. The historic legislation, effective July 5, was enacted in response to a recent disparity study that found that minority- and women-owned firms receive far fewer prime contracts with Metro Nashville government than non-minority groups. Under the new ordinance, race and gender-conscious goals were established and accountability measures enacted, including penalties for non-compliance.

### Pressing Toward the Mark

For women, starting a business can provide an alternative pathway to self-sufficiency and economic empowerment. While women business ownership in America is thriving, we have the skills and capacity to do even more. It is imperative that women keep their eyes on legislation that impacts their ability to scale their businesses. So, reach out to your elected officials. Learn how they are supporting women-owned businesses. Our time is now. Seize it!



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**Jacqueline Hayes, MBA** is chief marketing strategist and principal of Crayons & Marketers, a full-service marketing agency located in Nashville, Tennessee. Jacqueline serves on the National Board of Directors for the National Association of Women Business Owners (NAWBO) and is a past president of NAWBO Nashville. She is also a member of the National Coalition of 100 Black Women, Metropolitan Nashville Chapter. Jacqueline was recently honored with MBE Magazine's *WBEs Who Rock Award*. Crayons & Marketers is a certified woman-owned, minority, and disadvantaged business enterprise (WBE, MBE, DBE) and recently recognized as one of Nashville's Best Content Marketing Agencies. For more information, please visit [www.crayonsandmarketers.com](http://www.crayonsandmarketers.com). Follow her on Twitter: @JacquiHayesMBA. Photo of Jacqueline Hayes taken by Paul Griffin of Griffin Image Works.

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**88% of women-owned businesses generate less than \$100,000 in revenue annually, while only 1.7% of women-owned businesses generate more than \$1 million.**





# FINANCIAL

## EMPOWERING OUR PEOPLE WITH THE KNOWLEDGE FOR FINANCIAL SUCCESS

by KRISTEN SMALL



**A** Many are familiar with the phrase “Knowledge is power.” However, I would argue that this phrase only presents half of the story. It is not knowledge itself that makes one powerful. Rather, it is the application of knowledge acquired that will yield potent, life-changing results.

When it comes to financial literacy within the African American community, many of the issues that surround our financial disparity are centered on not knowing or misunderstanding how to govern our finances in ways that will work to our benefit and not our demise. Though black families are becoming more and more optimistic about their financial future, many are unsuccessful in following through with the necessary measures to bring their dreams to fruition.

For most Americans, their dreams of having a better life would include having financial security, not living paycheck to paycheck, and buying a house. But based on a study by Massachusetts Mutual Life Insurance Company (MassMutual) entitled “State of the American Family Study,” a significant number of African Americans are lacking the tangible assets needed to achieve these goals today.

This study sheds light on the disconnect between African Americans’ financial standing and their hopes for the future. Some of the pitfalls connected to African Americans’ personal finances include high debt accumulation, low savings amount, and small likelihood of investment or financial product ownership. Other key findings from the study include:

- Outside of retirement accounts, only 37 percent of African Americans own wealth-building products, such as stocks and mutual funds.
- Only 35 percent believe they have made the proper preparations for retirement.
- 33 percent have less than one month of emergency savings for a crisis.

Evan Taylor, an African American marketing director at MassMutual, discusses how the findings of this survey reveal African Americans’ desire to improve their financial state.

“It sheds light on the financial struggles and inequities that the African American community continues to battle. Those contradictions indicate a need for greater financial education and dis-

cipline for the whole family to achieve economic success. In fact, the biggest financial regret expressed by respondents was that they wished they had started saving and investing sooner.”

Though many Black families feel remorseful because of their lack of financial understanding, we are not in despair. As we aspire, we must remember that hope in itself does not yield results. We have to apply action in conjunction with a plan to do the work to improve our economic position and arrive at a healthy place financially.

Financial health can be described as having:

- Step 1: Money in savings (emergency fund)
- Step 2: Manageable debt or no debt
- Step 3: Money invested

### Financial Health

- 1) money in savings
- 2) no or little debt
- 3) investments

#### Step 1: Emergency Fund

When deciding on a starting point to diagnose and improve one’s financial health status, many consider it best practice first to save an emergency fund. In case of an emergency, you will want easy access to money (liquidity). Money in a savings account is easily accessible. Open a separate savings account, and designate it for your emergency fund. Add to it every pay period. To ensure that you won’t forget to add to your emergency fund, use automatic deposit. Target at least three to six months’ worth of your salary as your financial cushion.

#### Step 2: Manageable Debt or No Debt

There are a couple of methods to manage debt.

*Method 1:* Throw all your money at debt until it is reduced to zero. Financial health guru Dave Ramsey advocates for this in his 7 Baby Steps initiative. In a plan of action described as the Debt Snowball Method,

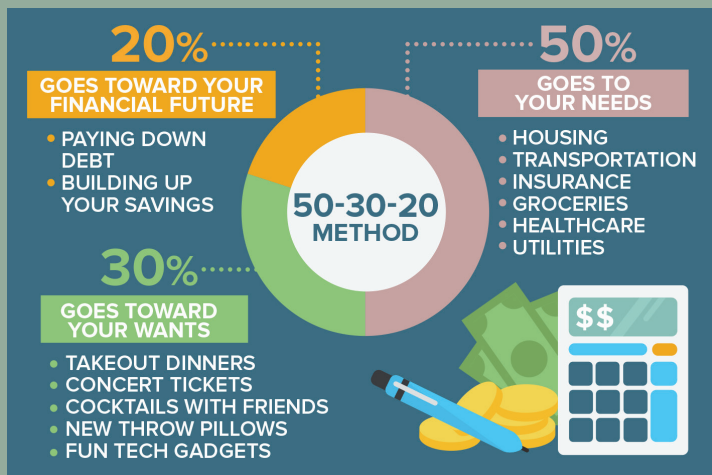


# LITERACY

persons in debt are advised to list debts from smallest to largest, regardless of interest rate; make minimum payments on all debts, except the smallest; pay as much as possible on the smallest debt; and repeat these actions until each debt is paid in full.

*Method 2:* Simultaneously pay off “bad” debt while continuing to invest. Money is finite. If you have “x” amount of money, you want to use it in a way that yields the most amount of money in the end. This method incorporates the idea of using debt to one’s advantage, according to the principle of good debt vs. bad debt.

With this method, recommended by financial health expert Robert Kiyosaki, it makes more mathematical sense to keep low-interest debt (good debt), such as mortgages, if doing so allows you to put some of your money toward investments that yield high returns. For example, if your mortgage costs five percent, but your business yields 12 percent, it makes sense to put money into your business with the understanding that you will ultimately have to pay a bit to hold onto your mortgage.



## Step 3: Invest

What is your investor personality? Choose investments based on your answers to the following questions:

1. Are you more conservative or aggressive? Can you stomach fluctuating markets and possible losses? Employer retirement accounts are better suited for conservative investors. Stocks are better suited for more aggressive investors.
2. How liquid (easily accessible) do you need your money to be?
3. Savings accounts are more liquid than stocks, and stocks are more liquid than rental properties.
4. What rate of return on investment (ROI) do you desire? Money market accounts have lower ROI's than stocks, businesses, and rental properties.
5. How involved do you want to be with your investments? Rental properties require you to become a landlord. Short-term lending requires little involvement on the investor's part.

Before investing in stocks or other assets such as starting a new business, take time to do your research. Be aware of your tolerance for

risk, and be certain that you are prepared in the event of a financial setback. Make it a practice to monitor your investments regularly.

**Loans** that offer an interest-free introductory period...**ping the interest of less-confident borrowers.**

The best way to avoid predatory loans is to possess a mindset of not needing them in the first place. Good financial decisions require planning and a sound mind. The less desperate a borrower feels, the more likely he or she is to shop around for good rates and to recognize, as well as decline, loans that do not make financial sense.

The good news is that predatory loans are not cloaked in falsities; rather, they are easily identifiable with simple math. What makes loans *predatory* is that they appeal to a certain ideology. Loans that offer an interest-free introductory period, for example, ping the interest of less-confident borrowers because they provide a false sense of security. (“If a life event occurs that prevents me from making my credit card payments, at least I won’t have to pay interest for the first six months.”) Whereas a mature borrower would not borrow so close to his or her financial limit in the first place, thus making an inability to make payments (and any safeguards against it) irrelevant.

If the first line of defense against predatory loans is “Only take on credit if it is an option, not a necessity,” then the second line of defense is “Underestimate your ability to repay,” the third is “Plan for the end at the beginning,” and the final defense is “Think like the lender.”

The second defense follows Murphy’s Law. Consider all of the possibilities as you take on that wonderfully laid-out loan. What will your exit plan be? This leads us to the third defense: If you planned for a way out of the loan at the beginning, you will feel more confident going into the financial agreement. And think like the lender by asking yourself how they benefit in this deal. Use credit to your advantage, but only when you are confident that you have already mastered the game.

Now that you are equipped with the basic tools, make financial



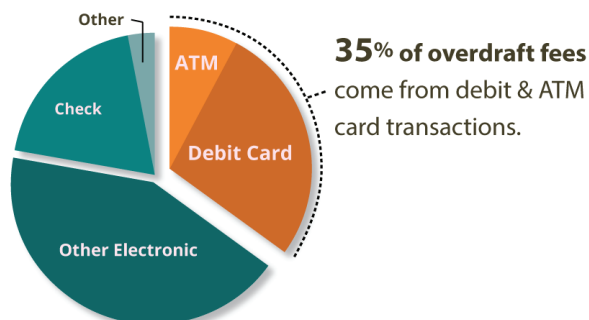
planning a family priority. As you progress toward financial betterment, involve your children in discussions surrounding budgeting and monthly bills. Organizations such as Knowledge Bank Nashville are dedicated to promoting financial literacy for families, while preparing youth with the tools to participate in free enterprise.

**Only take on credit if it is an option, not a necessity...**

## OVERDRAFT FEES

### DEBIT & ATM CARDS

When your account is short, some banks simply decline your debit card purchases. Others see an opportunity to pile on the fees.



Source: CRL [<http://rspnsb.li/ODReport>]

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[www.responsiblelending.org](http://www.responsiblelending.org)

With the application of this knowledge, you will be equipped to live an empowered, abundant life. By exercising discipline and wisdom in all of your affairs, you can make the aspiration of financial freedom a definite reality.

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## Tennessee Becomes REAL ID-Compliant

BY OCTOBER 2020

by **TAN-TRÁ LESHÁ** **@MS\_TANTRA**

This year is the eighteenth anniversary of the terrorist attacks on the World Trade Centers, which led to the REAL ID Act of 2005. According to [trealid.gov](http://trealid.gov), the REAL ID Act of 2005 establishes minimum security standards for license issuance and production and prohibits federal agencies from accepting driver's licenses and identification cards for specific reasons not meeting the act's minimum standards.

The REAL ID will be required to board United States airline flights, to enter some federal facilities and military bases, and to have access to nuclear power facilities. The Department of Homeland Security requires that all states be REAL ID-compliant by October 1, 2020. Tennessee began issuing REAL ID credentials effective July 1, 2019. Prior to REAL ID credentials being issued, Tennessee will verify the following:

- documentation of lawful status in the United States (US citizenship, lawful permanent resident, or authorization to stay in the United States)
- social security numbers with the Social Security Administration (social security cards, W-2s, 1099s, or paystubs with nine-digit social security numbers)
- Tennessee residents
- no multiple driver's licenses in multiple identities in Tennessee or other states

Some of the positive aspects of becoming REAL ID-compliant include Tennessee making licensing processes, credential cards, driver service centers, drivers' records, and computer systems more secure. Since identification cards have been enhanced, Tennessee can improve efforts to reduce identity theft, identity fraud, and crimes involving driver's licenses. The state can also increase provisions to prevent terrorism. More importantly, Tennessee residents' personal identification information has become even more secure.

As a resident of Tennessee or another state, choosing not to become REAL ID-compliant can affect your daily, leisure, and professional business transactions. Without REAL ID, Tennessee residents' driver licenses will not be accepted when boarding an airplane or entering some federal buildings.

There are a few myths regarding REAL ID.

**Myth #1:** This is a national ID card. The federal government is not issuing driver's licenses or identification cards. The federal government is only setting minimal standards for states to issue licenses that will be accepted by the federal government.

**Myth #2:** More people will have access to my personal identification information. Only authorized officials at the Tennessee Department of Safety and Homeland Security and law enforcement have access to driver license information.

**Myth #3:** TN REAL ID licenses will have an RFID chip. Tennessee REAL ID-compliant licenses will have three levels of security features that are resistant to counterfeiting.

According to the [trealid.gov](http://trealid.gov) website, Tennesseans do not need a REAL ID to drive, vote, purchase alcohol or tobacco products, access hospitals, visit the post office, access federal courts, or apply for or receive federal benefits, such as social security and veterans' benefits.

For more information about Tennessee REAL ID, visit [trealid.gov](http://trealid.gov).



**@KalligraphyBK**

Photo by A Sandes Company®.



# Nashville's Next Mayor

by **ASHFORD HUGHES**

**O**ur goal is not to continue to just be labeled the “It City”. It’s time for Nashville to earn a new label, a label that we give ourselves: The MOST equitable city.” These are the words spoken by Nashville Mayor David Briley during the 56th Annual State of Metro Address this past April. This new label is the overarching vision being forecast for his Mayoral administration.

This statement responds to a growing concern among Nashville residents, in particular, Black residents, who believe that the growth of the city is pushing them out and prosperity is passing them by. Nashville’s Black community is, with angst, observing how they fit within the “new Nashville” while expressing publicly a desire to economically and socially grow WITH the city.

For Nashville’s Black Community, the next Mayor will need to continue to govern with the logic that equity is not just a noun but rather an action that must be lived and executed. He will also need to continue to incorporate his efforts with the guidelines of diversity, equity, and inclusion in order for the community to achieve the type of measurable success that leads to quality of life enhancements.

Below are three key-issue areas of policy focus for the next Mayor to insure Black Nashvillians grow and prosper with the city:

**Black Business development and jobs.** The city must continue to establish opportunities for wealth creation for black residents through business entrepreneurship and contract utilization. The Mayor will need to make certain workforce and career training opportunities exist so Black residents can acquire living-wage-paying jobs within the city to support black-owned businesses. Mayor Briley’s signature Equal Business Opportunity Program supports this black business economic inclusion initiative.

**Education.** Education attainment is paramount to growing a strong and sustainable middle to upper-income Black community. For this reason, a record one billion dollar budget was allocated to the MNPS budget this year. Mayor Briley’s Nashville Grad program is working to address barriers experienced by both traditional and nontraditional student hoping to finish their college degrees. Subsequently, studies prove higher wage earnings when a college degree is obtained. Likewise, equitable resources for Black and other non-white MNPS students is paramount.



**Housing.** Keeping long-term community members and seniors in their homes is not only an equity issue but a quality of life issue for Black residents. The Mayor’s bold and historic Under One Roof Program seeks to boost affordable housing options by way of a 750 million dollar investment to build lower-income, affordable options across the city.

The above issues are key focal points that drive an equitable and inclusive city, yet these aren’t the only issues of note facing the black community in which the next Mayor will need to find innovative solutions to. Transportation access, quality healthcare, the establishment of healthcare facilities, public safety that utilizes 21st century policing policies, and environmental justice all rise as vital issues.

As Black Nashvillians, as members of the faith community, and as tax payers, we need to make certain that we are informed and engaged early and often in policies that are being shaped by our Mayor and Metro Council. Mathew 25: 40-45 states that we are to be judged by what we do for and how we treat the least of these. This extends to our elected public officials.

The next Mayor will need to use his political will to push forward bold and progressive measures that increase access to opportunity, prosperity, and a higher quality of life for all Nashvillians, in particular, Black residents if we truly seek to become the “most equitable city” in America.







# nia house montessori

A Story of Providence Founded on Purpose, Established in Love

by KRISTEN SMALL

**L**ocated in the heart of Nashville, NIA House Montessori is an independent Montessori School serving children ages two to ten years old. It is the mission and the motivation of this school to provide and to make accessible an intentional, purposeful, and quality education experience to a diverse population of cultures and socioeconomic backgrounds.

NIA House Montessori was founded in 2013 by a group of African American educators and community leaders united in their passion for academic excellence. The founders are Sonceria Radford, director; Darlene Neely, academic dean; Tremeta Norman, parent coordinator; Will Radford, strategic developer; and Marquita Holt, director of marketing and admissions.

Established on the belief that a child's experience with academia must be positive in order for meaningful learning to take place, it was Director Sonceria Radford's own negative academic experiences that sparked her passion for intentional learning and inspiration of the whole child.

## HISTORY

Through her thought-out instruction and unyielding support, Radford began her professional teaching career as a high school math instructor, inspired by a need to reach a demographic of people often disregarded. Confident of the untapped potential within these black boys and girls, she used the tools of positivity and accountability to empower belief in their capabilities and establish a joy for learning. Through these victories, each student's potential was unleashed, and her

purpose was born.

But it was the birth of Radford's first child, Asauda, that gave legs to her purpose. After deciding to leave the classroom to stay at home with her daughter, Radford was disappointed that she was unable to find a facility that was reasonably priced, close in proximity, and academically challenging. Her inability to find adequate childcare motivated her to create a curriculum to teach Asauda at home. Surrounded by friends with a similar dilemma, Radford taught their children as well.

With the assistance of family, the collaboration of friends, and word-of-mouth through the community, Radford's homeschooling program blossomed beyond her wildest dreams. The demand for her program was so high that she was soon unable to accept any more children.





NIA House is a school where **purpose is pursued,**  
potential is fulfilled, and passion is persistent.

As her daughter matured, Radford realized that it was time for Asauda to deepened educational experience and continue her journey in the classroom. Determined to locate a school that would build on the foundation she had already established at home, Radford found the Montessori philosophy, which was reminiscent of the principles practiced in her classroom at home. Radford found within this method powerful similarities that extended beyond the values she held dear, thereby giving confirmation to her calling.

Through a friend, Radford met Montessori master Darlene Neely, and Radford and her daughter were immediately drawn to and confidently assured by her. Asauda thrived beautifully under Neely's guidance; and Radford was so convinced by the Montessori philosophy, that she returned to school to obtain a Montessori certification. She was inspired by the profound impact of this method, and she felt the familiar call to make this beautiful philosophy accessible to families of a wider demographic and socioeconomic background. When she shared her plans with Neely, Radford was elated that Neely accepted her invitation to partner in this life-changing work. The rest is history.

Through the collaboration of gifts and a commitment to purpose, the Radfords, Neely, Norman, and Holt have transformed a desire for the Nashville community into an institution of excellence in higher learning. Unique

in mission but authentic to the Montessori philosophy, NIA House Montessori has been a school committed to the heartfelt work of cultivating curious, joyful, and independent thinkers for over five years.

Named after the Kwanzaa principle of purpose, NIA House reflects the heart of this standard as it is rooted and grounded in community collaboration for the betterment of future generations. The school's leaders believe in the power of strong community and are committed to supporting its members by raising the funds necessary for over 40 percent of enrolled families to receive tuition assistance.

NIA stands for Nurturing Independent Attitudes. Coupled with the Montessori philosophy of self-directed activity and hands-on learning, NIA House promotes the acronym for which it stands through accountability, intentionality, and love.

With trained, purpose-driven teachers and staff, students are empowered in ways that will impact them for a lifetime.

NIA House is a school where purpose is pursued, potential is fulfilled, and passion is persistent.

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**@KalligraphyBK**

Kristen is a NIA House Montessori educator and social services professional. She is owns a calligraphy company, Kalligraphy by Kristen, where she enjoys inking custom communications for any occasion.

Photo by A Sandes Company®.





# NORTH NASHVILLE SPEAKS

HOW THE NORTH NASHVILLE HERITAGE PROJECT EMPOWERS CITIZENS THROUGH ORAL TRADITION



**M**uch of what we don't know is because we haven't asked. And the stories of our pasts often die with our forebearers.

Oral tradition is extremely vital, particularly for Black Americans who have only a fraction of their histories recorded. But what we can learn is not limited to traditional textbooks or blockbuster movies and it becomes our responsibility to hear, record, and preserve the narratives of our ancestors.

The North Nashville Heritage Project (NNHP)—led by TSU professor Dr. Learotha Williams, Jr.—began to do just that, chronicling and archiving North Nashville history through storytelling. This intimate exchange happens reverently and organically in citizen spaces that inspire rich, courageous dialogue.

#### **On how the North Nashville Heritage Project and how it began...**

Williams: The NNHP was a response to another project I had the privilege of working on, The Gateway to Nashville—the initiative that tells stories of diverse populations through mural art. While

researching for Gateway to Nashville, I was given a tour of Jefferson Street by historian and civil rights activist, Kwame Leo Lillard. We walked from 10th Avenue North to TSU, discussing the civil rights era and various other aspects of history related to North Nashville citizens and landmarks. When I told my Public History class about our tour, they began asking questions—great questions, that I could not answer. I told my students, “I don’t know, but we will find out together.”

Dr. Williams and his team of researchers began collecting oral stories from native North Nashvillians, sharing powerful testimonies of their diverse experiences. Soon, they realized the project should expand beyond the Civil Rights Era to include time periods spanning from the late 1700s to yesterday.

Williams: Untold stories of the marginalized needed to be shared and analyzed to truly understand the North Nashville Community. Schools and churches are often the only memorials that mark the time our ancestors occupied particular spaces.

## **NNHP ALLOWS US TO TELL OUR OWN STORIES...**

One of the most significant monuments of the Reconstruction period is Mt. Zion Baptist Church, a visible manifestation of the hopes and dreams of our ancestors who were making the transition from slavery to freedom.

Dr. Williams described Fisk University as another significant monument and testament to what our ancestors were able to create with very little resources and a great deal of faith and hard work. The most arresting architecture at Fisk, believes Dr. Williams, is Jubilee Hall, the fulfillment of a Levitical promise of physical and economic freedom. (Leviticus 25)

Young people sang the songs their ancestors chanted in tobacco and rice fields while generating wealth for their masters, says Williams. The Jubilee Singers are an early example of how we began utilizing and mobilizing our gifts for our own benefit.

Tennessee State University represents the accessibility of education and the belief that it was our responsibility to provide schooling to Black students. Likewise, Meharry Medical College symbolizes our ancestors’ belief that healthcare was a human right and that Black physicians could and should care for the medical needs of Black citizens. Eventually, activists and leaders from these institutions, including American Baptist College, would organize desegregation strategies that dismantled Jim Crow laws.

# WHAT IT MEANT TO BE BLACK & FREE IN THE SOUTH WAS DEFINED IN NORTH NASHVILLE.

“NASHVILLE WOULD NOT BE MUSIC CITY WITHOUT THE CITIZENS & SONGS OF NORTH NASHVILLE.”

## On what's next for NNHP...

NNHP will continue to acknowledge existing challenges within the North Nashville community. But more importantly, says Dr. Williams, NNHP will acknowledge the conditions and systems that caused these challenges, most of which derived from national, state, and local policies and a commitment to maintaining white supremacy.

NNHP also has a strong and abiding commitment to acknowledging the contributions of women like Nettie Langston Napier. Civil rights activist and creator of the Day Home Club, her work is often overshadowed by that of her husband's. The Day Home Club (operated by mostly Black women and funded by Black donors) offered around-the-clock services to working Black mothers and their children.

Williams: Her story emphasizes self-reliance while revealing the profound intimacy of community. When we deliberately commit to take

Dr. Kwame Lillard talks to TSU students about North Nashville.

care of one another, we are powerful beyond belief. 37208 has one of the highest infant mortality rates in the country. How is this possible when we have a multitude of resources within or near this community? I don't have all the answers, but I believe we can be more purposeful in connecting these resources to the community.

As we hear and share stories, we become empowered to respond to injustice from a historical perspective. Our future depends on our willingness to learn (and learn from) our histories.

If you are a past or current resident of North Nashville or have memories of the community you would like to share, we encourage you to contact Dr. Learotha Williams Jr. at 615.963.5513 or e-mail [lwili22@tnstate.edu](mailto:lwili22@tnstate.edu) to schedule an interview.

## NNHP ENCOURAGES US TO TALK ABOUT OUR CITY IN NEW & MEANINGFUL WAYS.

by **HEATHER R. SANDERS** ✉ [heather@asanderscompany.com](mailto:heather@asanderscompany.com) 📷 [@asanderscompany](https://www.instagram.com/asanderscompany)

Dr. Learotha Williams Jr. is an assistant professor of African American and Public History and coordinator of the North Nashville Heritage Project at Tennessee State University. Dr. Williams is a native of Tallahassee, Florida, earning his PhD in African American and Post-Civil War history from Florida State University. Before arriving in Nashville, he worked in the public sector as a Historic Sites Specialist for the State of Florida. From 2004-2008, he was employed as a professor of African American and Public History and program coordinator for the Black Studies Program at Armstrong State University in Savannah, Georgia. Dr. Williams has written about African American politicians during Reconstruction, freedmen education in the Post-Civil War South, and the administrative responses to student activism at HBCUs during the Black Freedom Struggle. He is currently completing a work on Jonathan Clarkson Gibbs, Florida's first black cabinet member, and co-editing a book that provides a People's Guide to the Music City.



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f NorthNashvilleHeritageProject  
📶 [tnstate.edu/nnhp](https://tnstate.edu/nnhp)  
🐦 @learothawms

Photos of provided by Tennessee State University.



# Mount Zion

# History

**MATTHEW 5:14-16 (ESV)**

**“You are the light** of the world. A city set on a hill **cannot be hidden.”**

Mount Zion Baptist Church, one of the oldest Black churches organized in Nashville, Tennessee, was founded in 1866. During this time, many black congregations emerged from white churches after enduring many years of slavery. However, **Mount Zion Baptist Church founders had the foresight and faith** to establish a house of worship of their very own.

Mount Zion became one of the most **significant landmarks of the Reconstruction period** and was one of the first establishments on the once vibrant, historic Jefferson Street. **Black businesses thrived and families flourished** when faith leaders and community members vowed to **support one another** as they courageously explored their newly found freedom.

**By God’s grace,** Mount Zion’s legacy continues...





# PROJECT 1866

**P**roject 1866 is a seven-month initiative, with one primary objective: paying off the debt. Paying off the debt is a critical component influencing resource availability to address a culmination of initiatives inclusive, but not exclusive, to various forms of community outreach, partnerships, facility maintenance and upgrades, and philanthropic efforts (for example, scholarship endowments, children's build-out). The overall goal is to do the aforementioned things without accumulating new debt, but with full financial resource allocation.

Join us by pledging to give \$1,866.00 to Project 1866 by giving two installments of \$933.00, seven monthly installments of \$266.57, \$60.20 weekly, or any in-

crement above your tithe and offering in one or multiple contributions over the duration of the seven-month initiative. You can participate by giving at all kiosks; text-to-give, using the keyword "ALLIN"; or using offering envelopes, adding the keyword "ALLIN."

The goal is for 1,866 persons to contribute \$1,866 within the seven-month time span; however, everyone is encouraged to contribute, whether it is greater than, less than, or equal to \$1,866.00. This is an ALL INclusive initiative, and Mt. Zion cannot be who or what it is without all of you or without 100 percent participation in this initiative.

Mt. Zion cannot be who or what it is without total commitment, without community, or without you!



# PRINCIPLES FOR COMMUNITY LIVING

# KWANZAA

Observed by millions of people around the globe, Kwanzaa is an African American and Pan-African holiday established to honor and reaffirm the dignity, personhood, integrity, and culture of people of African descent. Created in 1966 by Dr. Maulana Karenga, professor and chair of Africana Studies at California State University, Long Beach, this seven-day cultural festival collaborates the communitarian values and practices of continental Africana and African American culture.

Kwanzaa takes place from December 26 to January 1, and the holiday's roots are in the first-harvest celebrations of Africa, from which its name is derived: *Matunda ya kwanza* translated as "first fruits" in Swahili.

To fully understand and appreciate the meaning and message of Kwanzaa, one must first come to understand the profound significance of its values.

**Day One:** Unity, *Umoja* (oo-MO-jah). To strive for and maintain unity in the family, community, nation, and race.

**Day Two:** Self-Determination, *Kujichagulia* (koo-gee-cha-goo-LEE-yah). To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

**Day Three:** Collective Work and Responsibility, *Ujima* (oo-GEE-mah). To build and maintain our community together and make our bro-

parents, our teachers, our leaders, and the righteousness and victory of our struggle.

All of the Kwanzaa principles call forth the various characteristics that speak to the strength and sovereignty flowing in our veins. But we must be cognizant of the economic power for which our people strive. Making up 14 percent of the US population, African Americans have a potent potential for economic authority. The black dollar currently accounts for approximately \$1.2 trillion in purchases annually, but a fraction of this amount is spent in the support of our goods or in the development of our communities.

The principles of *Ujima* and *Ujamaa* call forth the economic empowerment and collaboration of our people. It is time for us to act on our potential and exert our power and prestige in a way that will work to the advancement and well-being of our collective whole.

## FAMILY, COMMUNITY, & CULTURE

Kwanzaa was created to empower African people through the inauguration of seven core values of African culture contributing to the construction as well as the strengthening of family, community, and culture. These core values are referred to as the *Nguzo Saba*, which is translated as "the seven principles" in Swahili.

The *Nguzo Saba* stands as the heart and soul behind the power and purpose of Kwanzaa, for it is upon these values that our community may build and strive for betterment. But these foundational tools also serve to empower the drive that will enable our people to survive, to live with confident intentionality, and to thrive.

The *Nguzo Saba*, created by Karenga, highlight a different principle of black empowerment during each day of Kwanzaa.

thers' and sisters' problems our problems and to solve them together.

**Day Four:** Cooperative Economics, *Ujamaa* (oo-JAH-mah). To build and maintain our own stores, shops, and other businesses and to profit from them together.

**Day Five:** Purpose, *Nia* (nee-YAH). To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

**Day Six:** Creativity, *Kuumba* (koo-OOM-bah). To always do as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

**Day Seven:** Faith, *Imani* (ee-MAH-nee). To believe with all our hearts in our people, our

Though we take meaningful time to celebrate Kwanzaa once a year, the values and admonition woven within each standard must be honored and practiced every day. It is the essence of *Nguzo Saba* and the virtues this holiday represents that have fueled our resolve, and it is on these ideals that we will continue to overcome.

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by KRISTEN SMALL  @KalligraphyBK

# BLACK NATIONAL ANTHEM

## LIFT EVERY VOICE & SING

by ROSAMOND J. JOHNSON & JAMES WELDON

Lift every voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of Liberty;  
Let our rejoicing rise  
High as the listening skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark  
past has taught us,  
Sing a song full of the hope that the  
present has brought us,  
Facing the rising sun of our new day begun  
Let us march on till victory is won.  
Stony the road we trod,  
Bitter the chastening rod,  
Felt in the days when hope unborn had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which  
our fathers sighed?  
We have come over a way that with  
tears has been watered,

We have come, treading our path  
through the blood of the slaughtered,  
Out from the gloomy past,  
Till now we stand at last  
Where the white gleam of our  
bright star is cast.  
God of our weary years,  
God of our silent tears,  
Thou who has brought us thus far  
on the way;  
Thou who has by Thy might  
Led us into the light,  
Keep us forever in the path, we pray.  
Lest our feet stray from the places, our God,  
where we met Thee,  
Lest, our hearts drunk with the wine  
of the world, we forget Thee;  
Shadowed beneath Thy hand,  
May we forever stand.  
True to our God,  
True to our native land.



# BURNOUT

## Understanding This Phenomenon and What It Means for Your Health

by **DR. VANESSA ELLIOTT BELL** | LICENSED CLINICAL PSYCHOLOGIST

### Burnout Diagnosis?

"Honey, what did the doctor say? Burnout? What's the treatment for that? Take two weeks off and call her on Monday?"

You may have seen the headline "The World Health Organization (WHO) Now Lists *Burnout* in Its Most Recent Revision of the International Classification of Diseases (ICD-11)." But before you make an appointment with your physician, requesting a prescription for a two-week vacation, let's explore what this phenomenon is, whether you may be at risk, and what the implications are for your physical and mental health.

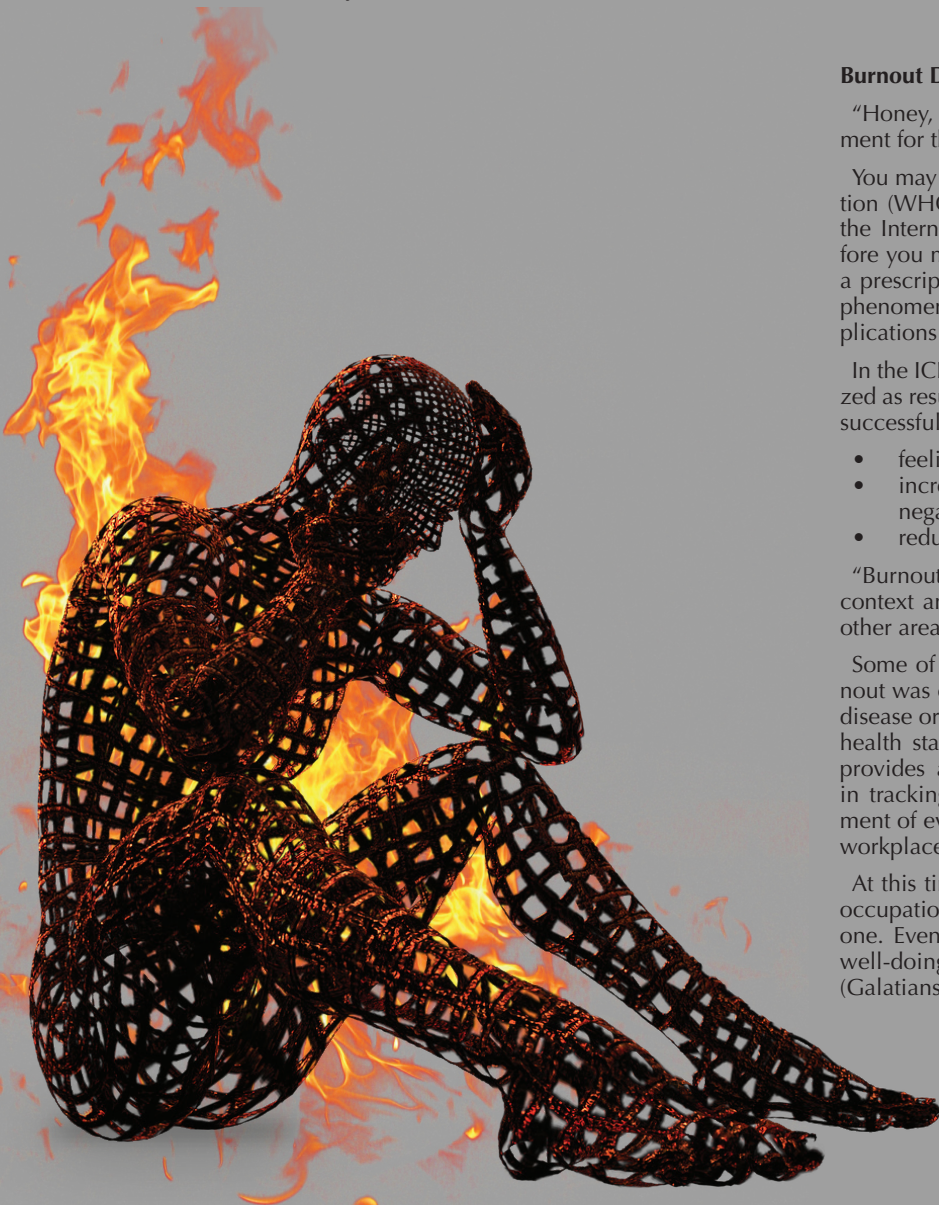
In the ICD-11, *burnout* is defined as "a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. It is characterized by three dimensions:

- feelings of energy depletion or exhaustion
- increased mental distance from one's job, or feelings of negativism or cynicism related to one's job
- reduced professional efficacy

"Burnout refers specifically to phenomena in the occupational context and should not be applied to describe experiences in other areas of life."<sup>1</sup>

Some of the earlier headlines erroneously indicated that burnout was classified as a medical condition. However, it is not a disease or an illness; rather, it is a factor that can influence your health status or contact with a health services system. WHO provides a detailed definition of *burnout* that will be useful in tracking the prevalence of this phenomenon and development of evidence-based guidelines on mental well-being in the workplace.

At this time, the WHO definition of *burnout* is specific to the occupational context, but the concept of burnout is not a new one. Even the Bible speaks to it: "And let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Galatians 6:9).



## Growing Weary

At one point, you may have been passionate about your work and felt as if you were walking in your life's purpose; work did not feel like work. However, over time, you may no longer find joy or fulfillment in your work; or you may have lost heart for your line of work. This could be due to an overloaded schedule, a micromanaging boss, or some other life change.

You may struggle with getting to work on time, finding yourself sitting in the parking lot and having to will yourself to walk into the building. You may find that the Sunday evening dread, or "Sunday Scaries," is real, as you struggle to accept that yet another weekend has ended and you begin to worry about Monday and the work week ahead.

Once you get to work, you spend more time engaging on social media; and at the end of the day, you wonder where the time has gone. You find that your projects take twice as long to complete.

The very nature of some professions may put certain employees more at risk for growing weary. In ministry, mental health, and other helping professions, there is a similar condition known as "compassion fatigue," when caring too much can hurt providers. These professionals are asked daily to "hold people's stories," to help them cope with the pain of life's hurts, and to help them work through past traumas. Without adequate self-care, helpers can develop wounds themselves and experience burnout.

**...there is a condition known as "compassion fatigue," when caring too much can hurt providers.**

## Faint Not

Most vehicles have a "Low Fuel" light, and they may even estimate the number of "Miles to Empty." Similarly, it is important for us to do a self-check routinely and recognize our own internal signs that warn us when we are running on fuel reserves and headed toward burnout or exhaustion. Refueling may be a matter of pausing at the nearest self-care filling station, enlisting the assistance of others in the workplace, or seeking professional help.

Begin by doing a personal evaluation of your current circumstances by asking yourself the following questions: Are you taking time for self-care by getting adequate sleep, exercise, and balanced nutrition? What practical steps can you take to better manage workplace stress? What things are in your control? Have you developed unproductive habits at work that distract you from meeting your obligations there?

This may seem obvious, but one place to start may be by committing to a hard-and-fast rule of "no social media during work hours." Consider how you might recharge throughout the work day by spending those 15-minute and/or lunch breaks creating balance in your day.

Step away from your desk, walk around the building/parking lot, join/start a midday workout group, read something inspirational/fun, or connect face-to-face with coworkers and friends. Start a workplace gratitude journal to reflect on your personal accomplishments, collect thank-you emails/notes and compliments received from others, record random acts of kindness and compliments you gave others, and jot down any other things that you found to spark joy that day.

At the end of the day, be sure to "clock out," as it is important to clearly delineate boundaries between work and home. And use annual vacation hours, if you have earned them. Consider planning mini "stay-cations" throughout the year when you can take advantage of local tourist attractions.

**...at the end of the day, be sure to clock out...**

In situations where there are significant workplace stressors infringing upon your ability to do your job, consider seeking assistance from your company's human resources department. They can help you evaluate your situation and implement strategies to adapt to your new boss' management style or determine if a coworker's jokes cross the line into a zone of harassment or abusive practices.

Many employers offer an Employee Assistance Program (EAP) to provide short-term counseling for various life issues that may be impacting your work. You might also use these sessions to evaluate whether you and your job are still a good fit for each other. Perhaps, it is time to retool by gaining additional skills, going back to school, or exploring a totally different field. What did you *really* want to be when you grew up? Work with an EAP counselor to develop a plan.

"Fainting not" may involve seeking the assistance of your healthcare provider to determine if your experience of burnout is associated with clinically diagnosable episodes of depression, anxiety, or other mental health conditions. One clue may be that you find workplace stress or blues spilling over into other aspects of your life. Are you more irritable with your family? Are you drinking more? Are you having trouble sleeping? Do you no longer engage in or find fulfillment in things that you used to enjoy?

Burnout can also be associated with physical symptoms and complaints, including headaches, muscles aches, and tension. Consider discussing any concerns you may have regarding occupational burnout syndrome with your physician or mental health professional.

For more information, visit [who.int/mental\\_health/evidence/burn-out/en/](http://who.int/mental_health/evidence/burn-out/en/).

Photo of Dr. Vanessa Elliott  
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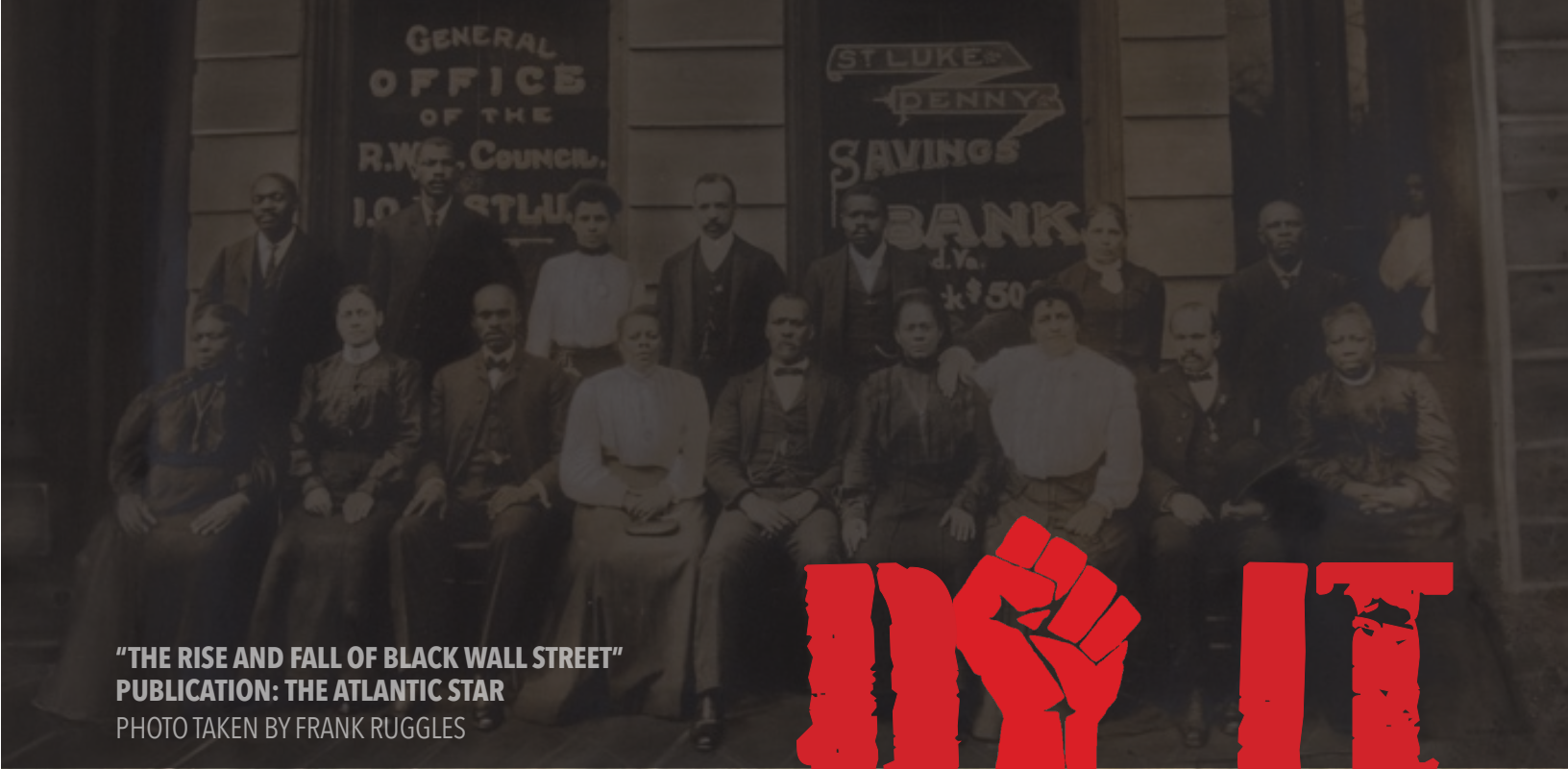
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**"THE RISE AND FALL OF BLACK WALL STREET"**  
**PUBLICATION: THE ATLANTIC STAR**  
PHOTO TAKEN BY FRANK RUGGLES

# DO IT FOR THE CULTURE

“Do It for the Culture” is a phrase often used by African Americans when supporting other African Americans. It is also used as motivation to support African American culture.

How did we get here? It’s a shame that we can’t support one another without having to be urged to do so. Do you have to be inspired to go to Walmart, or do you just go? When we support black-owned businesses or make our culture look good, we say, “I’m doing it for the culture.” Don’t get me wrong, it is absolutely acceptable to support the culture; but do it because it’s natural and not just for a cause.

The Bible says, “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). When we know who we are, it’s easier to be and not just do. In fact, we are human beings, not human doings! I encourage you to be the culture and not just do the culture.

According to moneymaven.io/blackwealthchannel, “Currently, a dollar circulates in Asian communities for a month, in Jewish communities approximately 20 days, and white communities 17 days. How long does a dollar circulate in the black community? 6 hours! African American buying power is at 1.1 trillion; and yet, only two cents of every dollar an African American spends in this country goes to black-owned businesses.”

by **RODNEY BALDWIN**

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Photo of Rodney Baldwin taken by Anthony Beasley.

We have more money than we have businesses. We have a surplus of ideas but a lack of execution and implementation.

Where there is no platform, create a platform. We are not fighting to be better than any other culture; we are all one in Christ. We are better together.

Be the culture!

[ WE ARE  
BETTER  
TOGETHER. ]





# CORE VALUES

## lifestyle

by PAULA M. FARMER

**HR CONSULTANT | EXECUTIVE COACH | SPEAKER**

I challenge you to pause, take a moment, and spend time thinking about how you have navigated through life up to this point. What has been consistently important to you? Honesty? Loyalty? Dependability? Your values, those that are at your core, are not contingent on what others do or believe. They are tied to your internal beliefs. They are values you live and operate by. They are the values that drive your decisions.

One of the values I hear people talk about most often is *integrity*. As I teach about core values across the country, integrity is one of the first words I hear shouted across the room.

Below are three significant things you need to know about core values.

1. Core values are self-chosen beliefs or ideas.
2. Core values are based on how we, as individuals, see the world, which means they are subjective and internal.
3. Core values are influenced by your upbringing, society, and personal reflection.

### Values Workout

How do you live your life and lead your life through the lens of your core values? You may not be aware this is actually happening. If you've ever identified your core values, you are better equipped and more aware of situations when your values are at risk of being infringed upon.

For example, if you are engaged in a conversation with someone and you feel disrespected, it is unfair to assume the person you're engaged in conversation with is aware that he or she has disrespected you. Although respect may be one of your core values, it may not be that person's core value.

It is important that those in relationship with you are aware of what's most important to you. These relationships may be business, social, familial, professional, or other personal relationships. It's a great conversation to have, but you must first do the work to gain clarity for



"It is important that **those in relationship** with you **are aware** of **what's most important to you.**"

yourself. If you've never identified your core values, the following exercise will be beneficial.

### Brainstorming

What do you value? List them below. Once you've exhausted your list, you're ready to move to the next step.


The next step is to narrow the list. The narrowed list represents those areas of your life that are nonnegotiable. These are the most important values, and you absolutely will not conform to anything that would suggest or cause you to conform. In order to easily identify your nonnegotiables, highlight or circle them. Limit your narrowed list to 5-7 values.

Now define your core values. This is an important step because you need to have clarity about how you define your core values. For example, the way others understand respect may not be the way it's defined. And if you know this, you can speak intelligently about the difference. This will alleviate misunderstandings and, hopefully, proactively diffuse potential conflict.

My first core value is: \_\_\_\_\_

My second core value is: \_\_\_\_\_

My third core value is: \_\_\_\_\_

My fourth core value is: \_\_\_\_\_

My fifth core value is: \_\_\_\_\_

### Values Application

Some things are deal-breakers. When it comes to your core values, there should be an imaginary line drawn in the sand—not for others, but for you. It is important to be firm in your beliefs. It will help you to remain focused in job interviews, in relationships, in business, in ministry, and in your life.

Every decision I've made has been led by my core values. It's not something I consciously decided to do; but because it is part of my being, it happens seamlessly. The same is true for you. Your core values guide you. Whether you're in a job interview, leading a team, serving at church, or being a mom or a dad, the essence of who you are lies within your values. Identifying your core values will not only help you to better understand yourself, but it will help guide your decision-making.



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# Natural Skin Resilience

## PROPER PROTECTION



by **DR. SHAMEKA Y. FAIRBANKS**

**A**ccording to the Centers for Disease Control and Prevention (CDC), the top leading causes of death for African Americans are heart disease, cancer, and stroke. Many of these diseases are progressive and can “lead to a slow death,” states Stephen Johnson, a board-certified family nurse practitioner.

“These diseases usually come from the things that we eat and the activities that we do not do on a regular basis,” says Johnson.

While most African Americans have some knowledge of these illnesses, they are less familiar with the diseases related to dermatology. Dermatology is the area of medicine that focuses on skin disorders and treatment. According to the American Academy of Dermatology (AAD), an estimated 9,500 people per day are diagnosed with skin cancer. That equates to more than three million Americans yearly.

Dr. Valerie Callender, medical director of the Callender Dermatology and Cosmetic Center, shatters the myth that African Americans can’t get sunburned. She says, that, in fact, they are predisposed to developing skin cancer. Callender says that some African Americans may believe that “they are immune to skin cancer,” but that’s not true.

The top three skin cancers are listed below.

TOP 3 SKIN CANCERS	DESCRIPTION	FREQUENCY
<b>Squamous Cell Carcinomas (SCC)</b>	Cancer caused by an uncontrolled growth, usually found on areas of the body damaged by UV rays.	More than 1 million cases per year.
<b>Basal Cell Carcinoma (BCC)</b>	Often appears as a slightly transparent bump on the skin.	More than 3 million cases per year.
<b>Melanoma</b>	Arises when pigment-producing cells mutate and become cancerous; Unusual growth or change in an existing mole.	More than 200,000 cases per year.

Source: Mayo Clinic

Skin cancer is avoidable through prevention measures, so dermatologists recommend that we practice protection and get regular skin examinations from a licensed professional.

“A melanoma can just pop up, but sometimes it can be from a mole that has changed,” Callender says. In some cases, it may be precancerous and can be removed before it turns into cancer.

Callender explains that African Americans have a natural sun safeguard. “We are protected because of our melanin, a ‘built-in sun pro-

tection,” that equates to a Sun Protection Factor (SPF) of 13.4. SPF is a measurement of how long a product will protect you from ultraviolet light or UVB. Callender recommends that, as a general rule, you should reapply a sunscreen of SPF 30 every two hours if directly in the sun. An SPF of 30 will give African Americans about 97 percent protection, and adding Vitamin D supplements may also be a good practice.

African Americans can still get sunburned and develop skin cancer, especially for those who are lighter skin-toned, warns Callender. While African Americans are less likely to get wrinkles and sun damage, the aging process can progress faster if certain measures are not practiced.

**Myth Buster:**  
African Americans  
can get sunburned!  
Protect yourself  
year-round.

Callender is the first African American to serve on the board of directors for the American Academy of Dermatology. One of the strategic goals for 2019 is for the agency to diversify the profession.

Source: Mayo Clinic

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Photo of Dr. Shameka Y. Fairbanks taken by SVNCRWNS.



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# Alkaline & Acidic Foods

by **DEBORAH W. WALKER, MA, RDN, LDN**

**T**here are many benefits for your body when you have a greater understanding about alkaline and acidic foods. The human body must maintain a constant pH level to function properly. As it relates to blood plasma in the body, alkaline is a pH greater than 7, while acidic is a pH less than 4.

Testing your pH level at home is easy. Purchase a pH kit, which will include pH strips and a color chart. Place a small amount of saliva on a pH strip, and watch for the color to change. Look at the color chart, and match the color. The color will range from a light yellow to a dark green. Dark green is more alkaline, and lighter yellow is more acidic.

A healthy body should always be slightly alkaline. Most people's bodies tend to be more acidic, which is caused by environmental factors, stress, and certain foods. The more acidic your body is, the more likely you are to exhibit symptoms of digestive issues, weight gain, and fatigue. The human body is designed to thrive in a slightly alkaline state of 7.4. Your saliva has a pH range from 6.5 to 7.0, which is necessary to help digest foods. If you have a pH greater than 7, your body will become energized, you may experience weight loss, and you may have a better feeling of overall wellness.

The most effective way to maintain a healthy pH balance in the body is to understand what kinds of foods and beverages you need to consume. It's best to limit the amount of acidic foods in your diet and increase alkaline foods in order to combat fatigue and digestive issues.

Review the pH foods chart, and choose foods that will help you achieve a healthy pH balance. After eating the more alkaline foods for a few weeks, see

if you experience a better overall feeling of wellness. Drink plenty of water. You can make your own alkaline water by adding fresh lemon or fresh lime. This is another refreshing and energizing way to balance your body's pH.

A healthy body is a happy body. Practice healthier food choices, exercise regularly, make water your beverage of choice, and reduce stress in your life.

Here's to happy balance!

## pH CHART

Alkaline pH	Consume Freely Raw is Best	<b>10</b>	<b>High Alkaline Ionized Water</b>		
			Raw Spinach Brussel Sprouts Cauliflower Alfalfa Grass Seaweeds	Raw Broccoli Red Cabbage Carrots Cucumbers Asparagus	Artichokes Raw Celery Potato Skins Collards Lemons and Limes
			Olive oil Sweet Potato Raw Eggplant Blueberries Papayas Melons	Lettuce Varieties Raw Peas Alfalfa Sprouts Pears Figs and Dates Kiwi	Raw Zucchini Sprouted Grains Raw Green Beans Mangoes Tangerines Grapes
Neutral pH	Most foods get more acidic when cooked	<b>8.0</b>	Apples Tomatoes Turnip Bell Peppers Pineapple Wild Rice Cantaloupe Oranges	Almonds Fresh Corn Olives Radish Cherries Strawberries Honeydew Grapefruit	Avocados Mushrooms Soybeans Rhubarb Millet Apricots Peaches Bananas
		<b>7.0</b>	<b>Most Tap Water</b>		
	Optimum pH for HUMAN BLOOD		Municipalities adjust tap water to be +/7.0 Optimum pH for HUMAN BLOOD is 7.365		
Acidic pH	It takes 20 parts of Alkalinity to neutralize 1 part ACIDITY in the body	<b>6.0</b>	Milk, Yogurt Most Grains Eggs Kidney Beans Processed Juices Brown Rice Sprouted Wheat Bread Oysters	Fruit Juices Soy Milk, Goat's Milk Fish Lima beans Rye Bread Cocoa Oats Cold Water Fish	Cooked Spinach Coconut Tea Plums Spelt Rice and Almond Milk Liver Salmon, Tuna
		<b>5.0</b>	Cooked Beans Sugar Potatoes w/o Skins Garbanzos Butter, salted Wheat Bran	Chicken and Turkey Canned Fruit Pinto beans Lentils Rice Cakes Rhubarb	Beer White Rice Navy Beans Black Beans Cooked Corn Molasses
		<b>4.0</b>	Reverse Osmosis Water Sports Drinks Blackberries Sweetened Fruit Juices Wheat Popcorn	Distilled & Purified Water Coffee Cranberries Pistachios Most nuts Peanuts	Most Bottle Water White Bread Prunes Beef Tomato Sauce
		<b>3.0</b>	Lamb Shellfish Goat Cheese Pasta Worries Tobacco Smoke Sweet'N Low NutraSweet	Pork Pastries Soda Pickles Lack of Sleep Chocolate Equal Processed Food	Wine Cheese Black Tea Stress Overworking Vinegar Aspartame Microwaved Foods
		<b>2.3</b>	<b>Colas!(Off the chart)</b>		
	Consume sparingly or never				



Photo of Deborah W. Walker taken by Alden Lockridge.



"I found my health spiraling out of control. I was having **anxiety attacks**...among other things...

I quickly realized that these were the **physical symptoms of internal struggles** intertwined with my mental and emotional well-being."

# Essential Living

## A Journey Back to Eden

**I**n 2016, I found my health spiraling out of control. I was having anxiety attacks coupled with asthma, Vitamin D deficiency, acid reflux, and IBS, among other things. I was extremely alarmed, and I quickly realized that these were the physical symptoms of internal struggles intertwined with my mental and emotional well-being. Feeling overwhelmed, defeated, and limited to prescription medicine, I was convinced that there had to be another solution, another path back to Eden. Not long after I began searching, I was introduced to doTERRA essential oils and began my journey to essential living.

### History of Essential Oils

Essential oils have been around for thousands of years, dating back to ancient and biblical times. In fact, one of the most common essential oils, frankincense, is mentioned 67 times in the Bible. Most commonly known or referenced is the story of the three wise men bringing gold, frankincense, and myrrh as gifts to the Christ Child, Jesus. Similarly, it is said that in ancient Egypt, Queen Cleopatra used plant-based products in her beauty regimen, as a perfume, and for health and religious purposes.

These historical accounts remind us that history always repeats itself. More importantly, when we as humans begin to search for alternative solutions or remedies, we naturally revert back to the beginning—back to Eden, back to Kingdom living. This is possibly our innate desire for what is pure, what is sacred, and what has survived the test of time. I don't know about you, but if it is good enough for a king and queen, it is good enough for me.

### What Is an Essential Oil?

Essential oils are natural volatile aromatic compounds extracted from plants through distillation. These highly concentrated compounds are found deep within the various parts of plants, such as the roots, rind, bark, or flowers. When referring to essential oils, the word *volatile* is not a dangerous word; rather, it explains a substance's ability to change states and disperse through the air quickly. These properties are what give us the potent aromas we experience when inhaling essential oils

from their bottles.

**Fun Tip:** You have your own personal diffuser with you at all times. Need a pick-me-up? Add one drop of peppermint or wild orange essential oil to the center of your hand. Gently rub your hands together, cup them around your nose, and inhale for 30 seconds.

### Why doTERRA? Quality Matters

While you can find essential oils in any grocery store, pharmacy, or department store, not all essential oils are created equal. The potency, safety, and purity of essential oils can vary based on geographical origin, distillation methods, harvest processes, and many other factors. Using essential oils that aren't pure can cause adverse effects, irritation, or possibly even sickness or the introduction of unwanted germs into your body.

doTERRA created their own standard of quality beyond the grade of being organic to ensure that their essential oils are in their purest form and free of any fillers, synthetic ingredients, and harmful contaminants. This thorough testing process is called Certified Pure Therapeutic Grade (CPTG); and it ensures the highest quality of purity, potency, and effectiveness.

**Fun Fact:** doTERRA (doh-teh-ruh) Origin: A Latin derivative meaning "gift of the earth."

### Benefits of Essential Oils

Using essential oils in your everyday life can provide support in creating and maintaining a holistic approach to your health and wellness. Some of the most common daily benefits of using essential oils include:

- support healthy digestion
- soothe skin irritations
- provide whole-body relaxation
- calm feelings of anxiety
- improve focus and clarity





by **TANZYE M. HILL**  
MED, HOLISTIC EDUCATOR,  
DOULA, & SOCIAL IMPACT STRATEGIST

- cleanse and purify the body and the air
- boost immune system

The benefits of essential oils are vast, and having daily access to these natural tools can be empowering and life-changing. To learn more about essential living, check out upcoming class dates below, or visit my website ([www.tanzyehill.com](http://www.tanzyehill.com)) for a free wellness consultation.

#### Upcoming Classes

- Tuesday, August 27 at 5:30 pm
- Tuesday, September 3 at 5:30 pm
- Thursday, September 5 at 6:30 pm
- Saturday, September 7 at 11:30 am
- Wednesday, September 18 at 6:00 pm
- Saturday, September 21 at 10:30 am

For locations and to RSVP, email [Back2Eden2019@gmail.com](mailto:Back2Eden2019@gmail.com).

Resources  
[doterra.com](http://doterra.com)

Photo Credit: Stephanie Estelle (Life by Estelle)

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**Tanzye Hill** has spent ten years serving students and families in the Metro Nashville Public Schools, focusing on serving the whole child and the whole family. She is currently continuing this commitment to holistic education by serving as a doula and social impact strategist, focused on improving birth outcomes for black mothers and infants, while encouraging and empowering women to trust their voices and live more authentically.

Instagram @tanzyehill

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Website [tanzyehill.com](http://tanzyehill.com)

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**SHAWANDA DODSON-CRAWFORD**  
AFFILIATE BROKER



AND HER JOURNEY BEGINS: NEW BEGINNINGS FOR TRUMPET  
ASSIGNMENT EDITOR AND RESIDENT WRITER,

# LATRESA WITHERSPOON

**I**n the spring of 2012, Latresa Witherspoon became part of Mt Zion's *Trumpet Magazine* at the request of Mrs. Barbara Gray, former editor of *Trumpet Magazine* and Latresa's high school English teacher.

The busy mother of two has decided to pass the editor's baton to the next runner to ensure her 18- and 21-year-olds' transition successfully into adulthood. Her razor focus also includes personal goals such as walking in her calling into ministry, completing her own book, a singing career, and hopes to attain a master's degree. What a dynamic year this is for Latresa! She adds, "I am also being intentional about enjoying life and embarking on new things and places I haven't traveled. I am going to enjoy EVERY moment on purpose."

Looking back at Latresa's *Trumpet* career, she reflects on her favorite article she ever wrote for *Trumpet*.

*"My most amazing and memorable experience of writing; the jewel in my crown, I should say, was my interview with Jonathan Butler, R&B/Jazz singer, and songwriter.*

*He was very laid back and cool. I was very excited to interview him about his music and accolades and I had to start praying, to rid myself of writer's block, because I wanted this article to be written with the best I had in me.*

*What was supposed to be a 30-minute interview turned into over an hour interview!"*

*Trumpet Magazine* would like to thank you, Latresa, for your leadership, hard work, and dedication for the past seven years. It is not ironic that the number seven represents completion; as you have completed a job well done. You have set a standard of excellence and we accept the charge of maintaining that at the highest level. We revere your standard practice of praying over of each edition, your patience toward every hand at work, your diligence in completion of duties,

and your commitment to continual elevation. We will always be grateful in how you encouraged the writers to consistently sharpen their skill as evidenced by your organization of writing events and fellowship opportunities.

While we will miss you, we know you're growing to greater heights. On behalf of Bishop Walker and Dr. Stephaine Walker, *Trumpet* leadership, and volunteer writers, we wish you nothing but the best in your current and future endeavors.

Selah

Twitter: @lwitherspoon

Facebook: Power to Persevere

Blog: <https://www.awordinthewilderness.com>

.....

I am about to do  
something new. It is  
beginning to happen  
even now. Don't  
you see it coming?

**Isaiah 43:19a**  
(New International Readers)

by **YVONNE HOLT**



@ydholt2012



Yvonne Holt



# YOUTH WEEK

## RECAP



Mount Zion partnered with Brentwood Baptist Church and Cigna Health to host "We're Better Together" 3rd annual Back-to-School and Healthcare Outreach Event; giving away more than 2,000 backpacks and offering free health screenings.



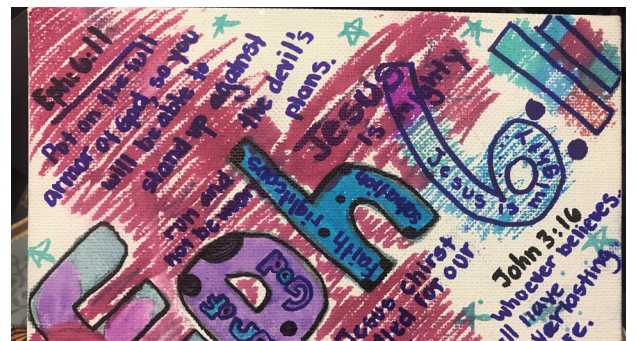
## BETTER TOGETHER BACKPACK OUTREACH W/ BRENTWOOD BAPTIST CHURCH



## TYE TRIBBETT VISITS MT. ZION



## VACATION BIBLE SCHOOL



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# Rich & Renita Garrett Know Real Estate



With over 35 years of real estate experience, Rich and Renita are ready to assist you in selling your current home, purchasing a new home, or building your dream home. Clarksville has been their home since 1992, and Mt. Zion has been their church home since 2007. These two army veterans are experienced in military relocation and Rich is licensed to practice in Tennessee as well as Kentucky.

*"We are making a difference one household at a time."*



Richard Garrett, Broker, ABR, CRS  
931-320-1251  
garrett@realtracs.com



Renita Garrett, ABR, SFR  
931-320-3054  
garrett2@realtracs.com

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# YOUTH AWARDS

## RECIPIENTS



**Darryan Walker** is the recipient of the **Mt. Zion 2019 General Overseers Award**, which is awarded to a student for his or her outstanding leadership, service, and achievement. Darryan is a rising senior at St. Cecilia Academy. Her relationship with Christ serves as a great model for her family and peers because she makes "being the church" a priority. She regularly attends teen worship services, but she also attends one of the earlier Sunday services in order to hear Bishop Walker preach.

Darryan is active in her community and at school, where she is on the varsity basketball and volleyball teams. But despite her busy schedule, she makes time to attend the teen Bible study on Wednesday nights. For over eight years, she has been a member of Saving Our Daughters, a teen Christian leadership and mentoring ministry, and she has volunteered in the nursery. Currently, she is a volunteer in the bookstore, where she is a junior

customer service and inventory specialist. And as a Youth Leadership Council member, Darryan provides key insights on peer spiritual development and offers successful event-planning strategies.

Minister Darrel Brown, Overseer of High School Ministries, says, "Darryan's an amazing leader and this recognition is long overdue."

**Bobbie Hampton** is the recipient of the **Full Gospel Youth Division's 2019 "I'm An Overcomer Award."** Bobbie is a rising senior at Cane Ridge High School, a competitive swimmer, and a lifeguard.

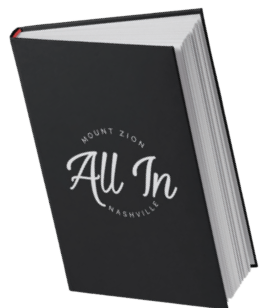
Elder Crystal Thomas, Overseer of Middle School Ministries, says, "Although Bobbie has a quiet spirit, her inner strength is respected by her peers and our adult leadership team".

Congratulations, Bobbie and Darryan! We are proud of you, and we are looking forward to what God has in store for the Kingdom through your ministries.



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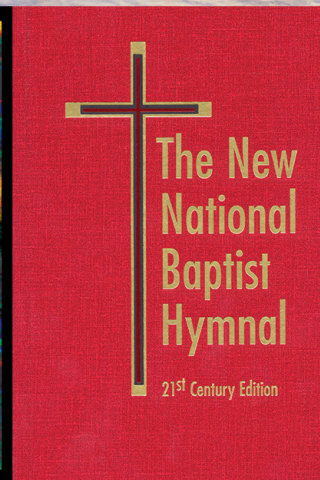
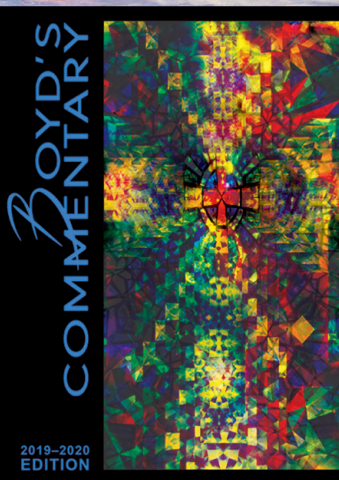
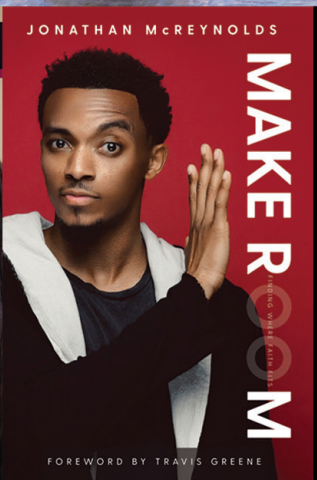
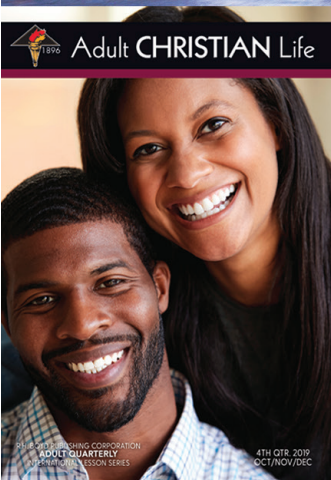
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## THE FLOCK MINISTRY AT A GLANCE

The purpose of the Flock Ministry is to serve the growing membership of Mount Zion Baptist Church by providing ministry to each family and individual. The flock membership model helps us to assure and maintain a close-knit fellowship amongst a rapidly growing congregation.

This model allows the ministry to be more accessible to the membership.

Each flock is led by a team consisting of a deacon, a deaconess, and an elder. The leadership team provides ministry needs, including hospital visitation, bereavement support, baby dedications, and house and business blessings.

### The Flocks

Flock Asher (A-B)

Flock Benjamin (C)

Flock Dan (D-E)

Flock Ephraim (F-G)

Flock Gad (H-I)

Flock Issachar (J-K)

Flock Judah (L-O)

Flock Manasseh (P-S)

Flock Zebulun (T-Z)

## FAQS

### *How do I know which flock I am in?*

Our flocks are grouped by last names. For example, if your last name is Johnson, you are part of Flock Issachar.

### *How do I contact my flock?*

Call the church office at (615) 254-7296 between 9 AM–6 PM, Monday–Friday.

### *What types of matters are handled by my flock leadership team?*

If you have a death in your family, want your home or business blessed (prayed for), or if you or a family member is in the hospital, your flock leadership team can assist you. If you're unsure about whether a matter can be handled by your flock leadership team, please call the church office.

### *What if I have an emergency and the church office is closed?*

We have a 24-hour emergency number. Call (615) 254-7296, Ext. 5.

### *How long does it take for my flock leaders to respond?*

After you notify the church office of your situation, you should be contacted within 24 hours.

## CONGREGATIONALCARE

### BAPTISMS

Water baptism is an outward declaration of the decision to follow Jesus. It is offered once a month. Inquire at any of our services on how to be part of our next baptism ceremony. Children under 12 may be signed up for baptism by their parents via JUMPSTART classes. All JUMPSTART classes begin at 9:30 AM. Registration for JUMPSTART is available on the Mt. Zion App or at [www.mtzionnashville.org/jumpstart](http://www.mtzionnashville.org/jumpstart).

### BABY DEDICATIONS

Mt. Zion provides baby dedications once a month. If you are interested in having your child dedicated to the Lord, please register on the Mt. Zion App or online at [www.mtzionnashville.org/babydedications](http://www.mtzionnashville.org/babydedications), or contact us directly at (615) 254-7296.

### WEDDINGS

Mt. Zion Baptist Church is delighted to provide the facilities for your wedding. For information, please contact the Wedding



Ministry (615) 254-7296, Ext. 1222. You may also email us at [weddings@mtzionnashville.org](mailto:weddings@mtzionnashville.org).

### PREMARITAL COUNSELING

The Covenant Marriage Ministry offers free, eight-week premarital counseling courses throughout the year. Engaged and seriously dating couples are encouraged to attend the next group counseling session September 17 – November 5 (OHB Location). Classes convene on Tuesdays from 6:30–8:30 PM. Registration is available on the Mt. Zion App or at [www.mtzionnashville.org/premarital](http://www.mtzionnashville.org/premarital).

### FUNERALS

One of the mandates of being a child of God is being prepared for the unexpected. As Christians, it is important for us to hold fast to our faith during difficult times and know that the Word of God holds true. In the event of the death of a loved one, please call the church office at (615) 254-7296, Ext. 5.

# MARRIAGEBUILDERS

The MarriageBuilders Couples Series is a small, in-home study group that provides a safe, confidential environment where couples can learn practical principles concerning biblical marriages.

The MarriageBuilders curriculum teaches biblical principles and includes the following features:

- reveals God's plan for marriage
- emphasizes practical life applications of biblical principles
- offers a diverse selection of topics suitable for couples in any stage of marriage
- provides encouragement, support, and mentoring among couples
- provides a roadmap for building and restoring marriages

## GRIEF SHARE

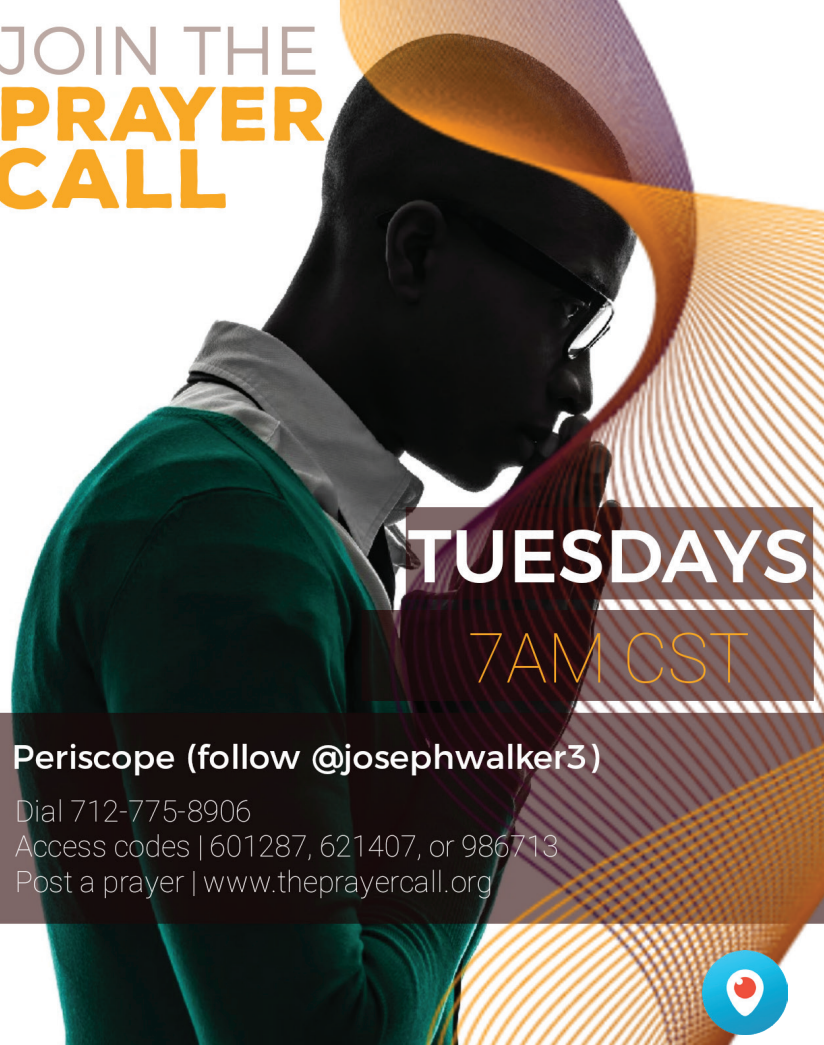


GriefShare is a 13-week process designed to help you move from a place of hurt and brokenness to a place of healing and wholeness. Weekly meetings are led by people who understand what you are going through and want to help. Each GriefShare session has three distinct elements:

- video seminar with experts
- support-group discussion with focus
- and personal study and reflection.

GriefShare meets Tuesdays at 7 PM at Antioch and Thursdays at 7 PM at OHB on a 13-week rotation.

# JOIN THE PRAYER CALL



## TUESDAYS

### 7AM CST

Periscope (follow @josephwalker3)

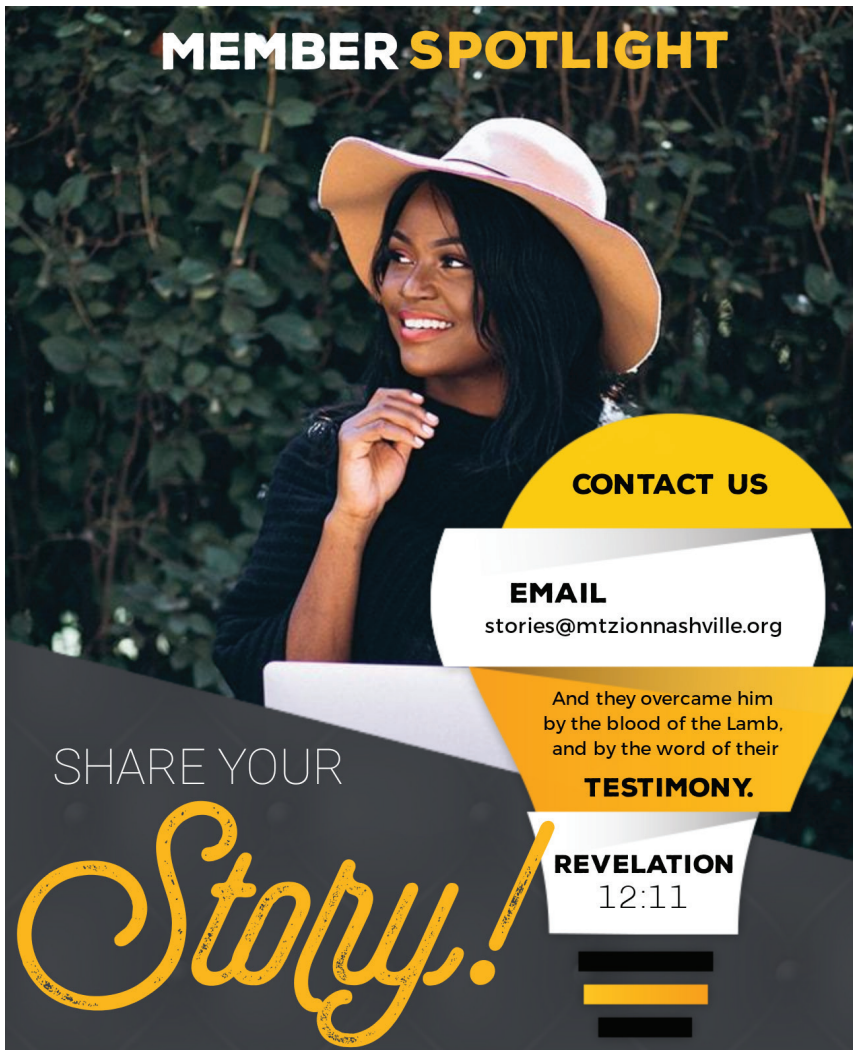
Dial 712-775-8906

Access codes | 601287, 621407, or 986713

Post a prayer | [www.theprayercall.org](http://www.theprayercall.org)



## MEMBER SPOTLIGHT



**CONTACT US**

**EMAIL**

[stories@mtzionnashville.org](mailto:stories@mtzionnashville.org)

And they overcame him by the blood of the Lamb, and by the word of their

**TESTIMONY.**

SHARE YOUR

# Story!

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12:11





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## EVENTS

**September 14 @ 8 am:**  
American Heart Association  
Heart Walk at Vanderbilt University (Capers Field)

**September 28 @ 7 am:**  
St. Jude Run/Walk at Nissan Stadium

**October 25 @ 10 am:**  
St. Thomas Mammogram Event  
at the Jefferson Street location

**October 26 @ 7 am:**  
Susan G. Komen MORE THAN  
PINK Walk at Maryland Farms

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**2019**  
**CHURCHFIT**

MIND   
BODY   
SPIRIT

**OHB LOCATION**

TUES.	6:30PM - 7:30PM	CARDIO
WED.	6:00PM - 6:50PM	BOXING
THURS.	6:00PM - 6:45PM	ZUMBA
	7:00PM - 7:45PM	YOGA
SAT.	9:00AM - 10:00AM	HIP-HOP FUSION

**ANTIOCH LOCATION**

TUES.	6:30PM - 7:30PM	PILATES
WED.	6:30PM - 7:30PM	CARDIO BLAST
SAT.	9:00AM - 10:00AM	HIGH INTENSITY INTERVAL TRAINING (HIIT)

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# WORSHIP TIMES & LOCATIONS

## MT. ZION BAPTIST CHURCH

### SATURDAY LIVE @ 5

5 PM – Jefferson Street

### SUNDAY SCHOOL

8:30 AM – Antioch

10 AM – Old Hickory Boulevard (OHB)

### SUNDAY MORNING WORSHIP

7 AM & 9:30 AM – Antioch

8:15 AM & 11:15 AM – OHB

*College students are served lunch following 11:15 AM service.*

### WEDNESDAY BIBLE STUDY

12 PM – Jefferson Street

*Sack lunches served following service.*

5 PM – Antioch

*Dinner served for teens at Teen Church following service.*

7 PM – OHB

*Dinner served for teens at Teen Church following service.*

### VIRTUAL CHURCH

[www.mtzionanywhere.org](http://www.mtzionanywhere.org)

#### Live Stream

Sunday – 11:15 AM

Wednesday – 7 PM

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### CHURCH LOCATIONS/ADDRESSES

#### Old Hickory Boulevard (OHB)

7594 Old Hickory Boulevard

Nashville, TN 37189

#### Antioch

2261 Murfreesboro Pike

Nashville, TN 37217

#### Jefferson Street

1112 Jefferson Street

Nashville, TN 37208

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## Kingdom Kids

has added additional  
worship opportunities!

(Ages 4-6)

### Sundays

#### 7AM:

Antioch location in the  
PreK Room

#### 8:15AM:

OHB location in the PreK  
Room in the PreK Hall



Children's Ministry



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Isaac Black, Columbia, S. C.

**WEDNESDAY, JULY 18, 1866.**

**Savannah Schools.**

A correspondent writing from Savannah, Ga., gives the following concerning the colored schools in that city:

Exhibitions of this kind could be given every month or two during the school year, and if given weekly will always draw a crowded house. They would, if properly conducted, improve the discipline in the schools, correct faults in grammar and pronunciation more rapidly than any other method, make the school almost self-sustaining, and keep the entire mass of colored people interested in them, as no other thing could. They would give hundreds of dollars in this way and not feel it; money which would otherwise go for eatables, such as fruits, melons, cakes, &c., &c.; doing them no good, or he given to the theater or low exhibitions. The children are not only educated by it, but all who hear and see are made better; you speak to the mind and heart of the most illiterate, and moral lessons of a high order are indelibly impressed on their minds. These people must have amusements; give them good entertainments and they will have no taste for low, degrading, immoral exhibitions, and their teachers will strengthen their influence over them very much. The graceful ease and self-possession with which these colored children act, sing, and declaim before a large audience, surprises those who have been frequent visitors in white schools North and South, all their lives.

One thing we must mention: The Superintendent of schools was obliged to obtain a permit from the Mayor of Savannah before he could hold his concert, and could only obtain it on condition that he hired and paid several policemen to attend and prevent disorder.

This is the first time we ever heard of a free school being taxed to pay police for doing their duty, unless it was in some such semi-barbarous country as Turkey. We hope never to hear of such a thing again in this, or any other city in the United States.

The teachers here, most of them, go North next week, and nearly all expect to return next October. They have done a great work very quietly and faithfully, during the year, and though the people around them have, as yet, manifested no interest in the great work—the greatest of the age—yet each of them, from the church of which they are members at home, receive frequent tokens of sympathy, showing that their christian friends at home will give them credit for heroism and self-denial only fully appreciated by the few here who sympathize with the work and witness their trials.

**THE SHELBYVILLE CELEBRATION.**

SHELBYVILLE, Tenn., July 7, 1866.

Mr. Editor: Will you please publish this communication in answer to an article in the *Shelbyville* Examiner of July 6th, 1866, entitled "Celebration of the Fourth."

The author of the article says: "The 'Glorious Fourth' was celebrated mainly by our colored citizens." Why did not the author celebrate the "Glorious Fourth?" Where is his patriotism?

"Colored citizens!" Who told him that colored people are "citizens?" When and where did he learn that fact? He has learned something lately.

He says: "The Sunday and day schools formed part of the procession, with appropriate banners." Who taught those schools? How came they to have appropriate banners? Who taught them music? Ask the colored people.

"The procession," says he, "was gotten up in good taste, and was quite orderly and imposing, both in appearance and numbers."

Did the colored citizens, (who, the author says, have not the capacity for receiving instruction,) get up this procession in good taste?

What made "the procession quite orderly and imposing in appearance?"

What was the origin of all these features that "were not at all objectionable?"

He beholds these fruits and acknowledges that they are good.

The tree of Liberty, the Union tree, the tree of Education, and the teachers of freedmen have produced these features which are "not at all objectionable."

Therefore, every rational man, and every candid reasoner, is bound to come to the conclusion that these trees are good. Where is the gentleman's logic. "A tree is known by its fruits."

We were not aware that any of the author's particular friends (white scamps) were in the procession, until he gave us the information through his paper.

The gentleman, had he observed the procession closely, might have seen persons whiter in every respect than himself, if his article is an index to his character. For we judge a tree by its fruits.

Besides the false reasoning of the gentleman, we will present in their order some of the gentleman's assertions, which are absolutely, totally, and meanly false;

1st. He says: "We are in favor of any legitimate movement for the education and advancement of the colored race." The gentleman comes out in his paper and opposes us, and yet he cannot say our commissions are unlawful. He dare not say that the Association under whose supervision we labor was not legitimate founded. He dare not say that the orders of General Fisk, the directions and schemes of General Howard, are not legitimate movements.

2nd. "The people of the South," says he, "will afford countenance and protection to all who seek their advancement in a legitimate way."

If the gentleman means men like himself when he speaks of "the people of the South," their "protection" would be such protection as vultures give to lambs. For such men as he "have not forgotten old tricks."

3d. He says: "They will render aid and assistance to accomplish this end."

Did the gentleman, years ago, render aid to accomplish this end? Does he, or any of like principles, now aid in the cause of elevating the colored race?

4th. He declares that "they will respect any white man or any black man of respectable character who comes into our midst to aid in this purpose." Have men of his class ever respected teachers of freedmen? Has he not repeatedly said that the "colored people ought not to be educated?" Does he not say that "no Northern men, but Southern

men let the gentleman decide who swindles.

As to the rest of his false assertions and tirade of abuse and slander, we care not for it. When a man's character is right in the sight of his Maker, he need not fear what men would do unto him. Men may asperse our characters, but they cannot make us ashamed of our calling. If God approves our conduct, we "will not be afraid of ten thousand of people that set themselves against us round about." We fight with spiritual weapons. Let those who resist the cause in which we are engaged take heed lest they be found fighting against God. For no weapon formed against him shall prosper. We presume that "the heat that offended him was the ardor of conviction" that he was in the wrong, and that zeal with which we labor to instill into the minds of the freedmen the principles of virtue and purity, so that men of vile intentions can no more ruin their characters.

As to what we have done for the colored people, then speak for themselves. "It is God that justifieth." "Who is he that condemneth?"

The Southern people in general have treated us kindly. We do not complain; we only vindicate the character of our Commission, for the W. F. A. Commission never employs teachers who cannot furnish testimonials that they have good moral characters.

JOHN DUNLAP  
D. DAILY.

**Freedmen's Affairs in Arkansas.**

The following extract from a letter written by a colored man at Helena, Arkansas, who was sent out under the auspices of the Bureau, will serve to controvert an opinion prevailing among the colored people of Washington, that those who went to the States of Arkansas and Mississippi to obtain employment did not receive fair treatment.

The writer states that the State of Arkansas, like all others in the South, bears many marks of the late destructive war. By it, the iron arm of the State—agriculture—was broken, and it was not until after its close that the scepter of King Cotton was again raised, and then only through the intervention of Northern and Western capitalists.

The work has just begun, and now is the time for the colored people to strike the blow for elevation, of which industry is the corner stone. Let them come here and seek employment while the door is open, and before it is monopolized by white labor. The present planters of Arkansas will receive them with kindness. The remuneration they receive will soon enable them to buy land for themselves. Two years residence in this cotton country will make them independent. There is a good demand here for mechanics, blacksmiths, carpenters, wheelwrights and brick-masons, and each can obtain the highest prices of his craft. The climate is the same as in Virginia, with the exception that the season is longer and more even. It is perfectly healthy, as much as any portion of the South.

Regarding the soil, its fertility is unexcelled. Every acre of land will produce twelve hundred pounds of seed cotton, which forms a bale of four hundred and fifty pounds of cotton ready for market. There are a number of colored men here, each cultivating fifty and one hundred acres of land. Colored men can rent farm houses and as much land as they can cultivate and live in perfect safety. We have a colored regiment on duty here, the 56th United States colored, which gives us all the protection needed. We have also a colored church, with quite a large congregation. Schools are very few, but more will soon be established. I have one in this place with forty scholars. I will here say that the planters are anxious to have their employees acquire an education, and will render every assistance. Any person unacquainted with cultivating cotton can

ments of the Bureau in this State. He intends to cease the issue of rations except in the most urgent cases of necessity, and says he expects to set the State upon its legs again before frost.

For The Tennessean.  
WAKE UP.

Boys! Girls! Wake up! These long days, so full to the brim of golden hours, were not given to lounge away in easy chairs, or shady nooks, with our eyes half shut. There is a thing or two worth your attention just now, besides drinking iced water and fighting flies. You have jubilated long enough over the fact that you are freed men and women; that you pass where you please without a pass, and fear no over-seer's whip on your return home. The government of your country has freed you from the last shackle of slavery, but it remains for yourselves alone to determine whether you will be free indeed, or only released from involuntary servitude.

"He is the freeman, whom the Truth makes free." How much truth, knowledge, fact, wisdom, do you store away each day? How much time is scrupulously given to reading, writing, arithmetic, or higher branches, during the twenty-four hours? We are willing to excuse past inattention to these important matters; for surely joy is intoxicating, and the colored race in its overwhelming joy at so great and unexpected a deliverance might well indulge in long and loud hosannas of praise. Then too, work was abundant, during the past winter and spring, and business of all kinds was brisk and pressing; so that but little time could be spared for mental improvement.

But a change has come; at least in Nashville; and many a leisure hour is on your hands: let none pass in idleness. Let these summer days be the seed time of your future intellectual harvest. Keep book and slate ever conveniently near, and let your eyes and fingers become daily more familiar with those little crooked marks that sway the destinies of nations. I mean letters and figures.

Also, stir up those less informed than yourselves, to obtain the keys to knowledge. Say to them, "suppose in two years from now a law is passed giving the voting privilege to all who can read and write; how many of you will be groaning over the lost time and opportunities of this summer?"

A friend remarked the other day: "Our people are not now as anxious to obtain book knowledge, as when they were slaves." Why not? Is there not a glorious future opening for you, if you will only prepare yourselves to enjoy it? A future more bright than was anticipated by either yourselves or your warmest friends? Would you enter this promised land? Then, Boys, wake up! Girls, wake up! Emulate, and if possible excel your brothers and lovers in the pursuit of learning. Work out your own salvation from ignorance, and don't make your friends and advocates ashamed of your failure to appreciate and accept the highest blessings of freedom.

UNCLE JOB.

JULY 13, 1866.

**The Poor and the Rich.**

Every one is compelled to admit that it is now easier at the South for the poor to get rich than it was before the abolition of slavery. The poor man might always get land, but he could not always get laborers. There were no laborers in the market, and no matter how high he bid, he was sure to fail. The rich owned all the labor, and the poor could get ahead no faster than they were able to buy slaves themselves. Now there is a labor market and all have a nearly equal chance in it. The result is that hundreds of poor men are now planting, with from five to fifteen hands, who before the war never could get ahead. Hereafter, honesty, energy and business ability will generally en-

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**The Recent Attack upon the Governor.**

A most cowardly and brutal was made on Monday night Governor Fairchild, apparent the intention of murdering him, the suggestion of the police, was said in the city papers respecting the affair. As no purpose is to be served by silence, we state the facts as they occurred. Gov. Fairchild stepped the garden in the rear of his residence at about 11 1/2 o'clock in the None of the family had been and there was a gas-light at the door that shed a strong light on any one passing out, so that would readily be recognized by a son watching from the outside.

The night was intensely dark, cloudy. As Governor Fairchild passed along the walk, which made more obscure by the decay of some trees, he heard a hind him, and, turning suddenly, the figure of a man, indistinct in darkness, approaching him in a threatening manner. He spoke sharply, on the impulse of the moment: "What do you want the same instant the ruffian upon him, exclaiming: "You Yankee!" and struck a heavy blow with what seemed to be a shot, aiming at the Governor's forehead.

The Governor jumped aside, the blow struck him grazingly forehead, making a considerable laceration through the felt hat he wore. At the same instant Governor Fairchild drew a revolver and snapped it. The barrel missed fire. Meantime the ruffian, whether hearing the report of the pistol, or startled by the of the blow, turned and fled. The second barrel of the revolver exploded, but without hitting the assassin. The Governor saw two more barrels, which failed pistol having been a long time. The whole affair was over in briefest space of time.

These are the facts as they occurred. Sheriff McDougal was immediately informed of the occurrence and has been active in endeavor to search out and arrest the perpetrator and accomplice, if any, of this cowardly and brutal attack upon Chief Magistrate of the State.

There are various theories as to source and object of the attack long ago as February last, Gov. F. received an anonymous letter mailed at Washington, telling him an attempt would be made on his life and advising him to go armed constantly.

It is stated that a Southern gentleman heard a remark made by the Governor at the Revere House, in Chicago, last year, at the time of Lincoln's funeral, concerning Jeff. Davis, had sworn to wreak vengeance upon him. The remark seemed very absurd, and the Governor attached no special notice to it, nor does he now believe it possible that the assault can have originated in any such motive. Whoever the attack had probably been planned around the premises watching an opportunity for some time past.

PLEASEBURY EVERYBODY.—Do not include yourself with the idea that you can please everybody. Whoever anybody that was worth anything, had nobody to find fault with. You would have to do evil, in cases, to please the evil. So gratify them, indulge the selfish, submit to the tyrannical; be a tool of ambitious; and be careful not to do anything as good as those who would have everything superior to their neighbor. If you are a public man, should you be diligent, you must expect to have many secretly against you and talk against you, for success; and if you accomplish something though many may show themselves friendly, it is often the case that who appear pleasant to you because they do not fear your rivalry, they may smile upon you outwardly, and yet inwardly entertain a grudge for your inefficiency. Always