

# MLK Special Part II

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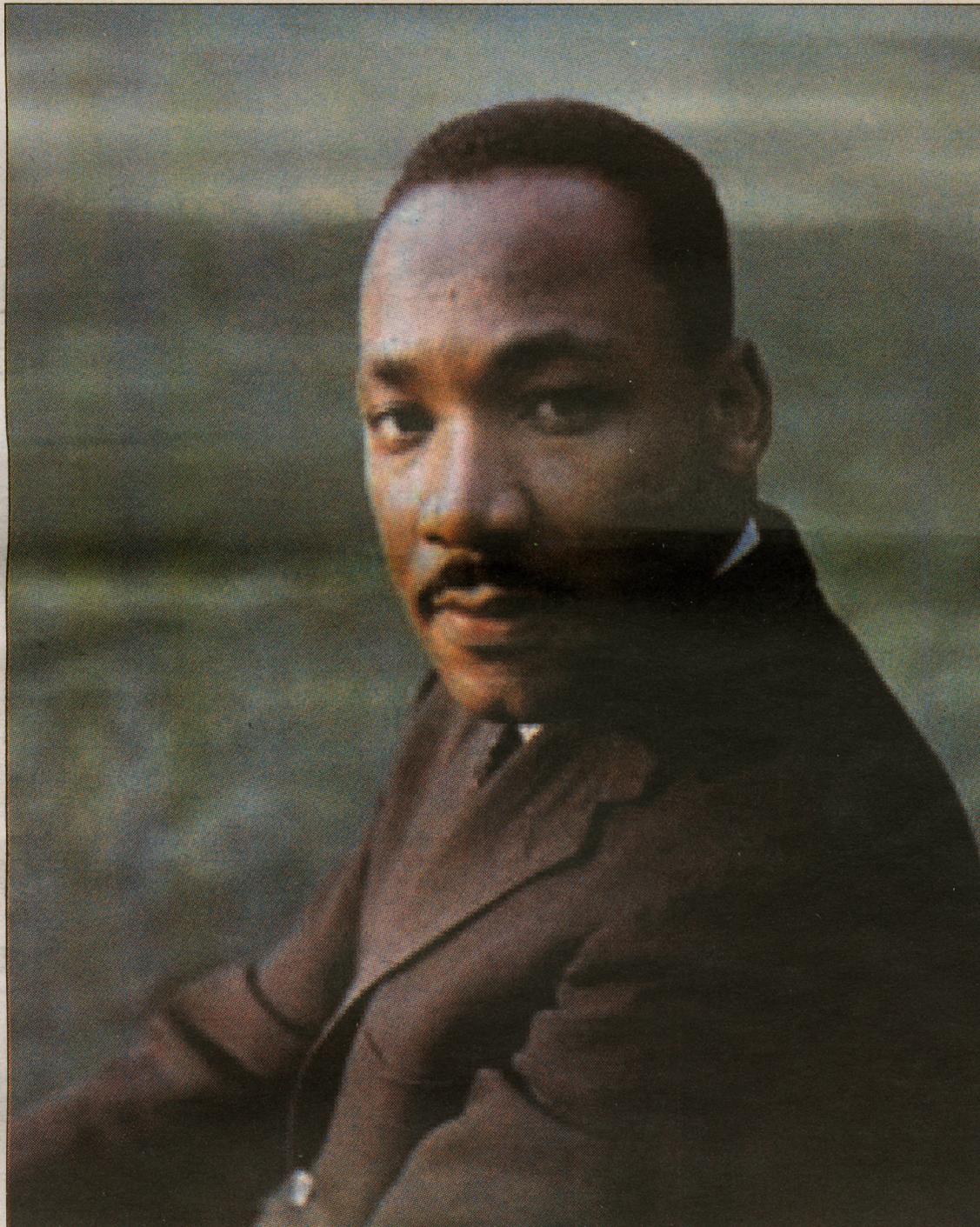
Vol. 17, No. 2

ALSO SERVING ANDERSON, MARION, RICHMOND AND NEW CASTLE COMMUNITIES

JANUARY 17, 2008

## King's dream, legacy lives on

Martin Luther King, Jr., (January 15, 1929-April 4, 1968) was born Michael Luther King, Jr., but later had his name changed to Martin. His grandfather began the family's long tenure as pastors of the Ebenezer Baptist Church in Atlanta, serving from 1914 to 1931; his father has served from then until the present, and from 1960 until his death Martin Luther acted as co-pastor. Martin Luther attended segregated public schools in Georgia, graduating from high school at the age of fifteen; he received the B. A. degree in 1948 from Morehouse College, a distinguished Negro institution of Atlanta from which both his father and grandfather had graduated. After three years of theological study at Crozer Theological Seminary in Pennsylvania where he was elected president of a predominantly white senior class, he was awarded the B.D. in 1951. With a fellowship won at Crozer, he enrolled in graduate studies at Boston



University, completing his residence for the doctorate in 1953 and receiving the degree in 1955. In Boston he met and married Coretta Scott, a young woman of uncommon intellectual and artistic attainments.

Two sons and two daughters were born into the family.

In 1954, Martin Luther King accepted the pastorate of the Dexter Avenue Baptist Church in Montgomery, Alabama. Always a

strong worker for civil rights for members of his race, King was, by this time, a member of the executive committee of the National Association for the Advancement of Colored People, the

leading organization of its kind in the nation. He was ready, then, early in December, 1955, to accept the leadership of the first great Negro nonviolent demonstration of contemporary times in the United States, the bus boycott described by Gunnar Jahn in his presentation speech in honor of the laureate. The boycott lasted 382 days. On December 21, 1956, after the Supreme Court of the United States had declared unconstitutional the laws requiring segregation on buses, Negroes and whites rode the buses as equals. During these days of boycott, King was arrested, his home was bombed, he was subjected to personal abuse, but at the same time he emerged as a Negro leader of the first rank.

In 1957 he was elected president of the Southern Christian Leadership Conference, an organization formed to provide new leadership for the now burgeoning civil rights movement. The ideals for this organization he

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# CARRY *On* HIS LEGACY



"Hatred and bitterness can never cure the disease of fear; only love can do that. Hatred paralyzes life; love releases it. Hatred confuses life; love harmonizes it. Hatred darkens life; love illumines it."

Let our actions  
reflect his message.



Paid for by Virginia Nilles.

**continued from page 1** took from Christianity; its operational techniques from Gandhi. In the eleven-year period between 1957 and 1968, King traveled over six million miles and spoke over twenty-five hundred times, appearing wherever there was injustice, protest, and action; and meanwhile he wrote five books as well as numerous articles. In these years, he led a massive protest in Birmingham, Alabama, that caught the attention of the entire world, providing what he called a coalition of conscience. and inspiring his "Letter from a Birmingham Jail", a manifesto of the Negro revolution; he planned the drives in Alabama for the registration of Negroes as voters; he directed the peaceful march on Washington, D.C., of 250,000 people to whom he delivered his address, "I Have a Dream", he conferred with President John F. Kennedy and campaigned for President Lyndon B. Johnson; he was arrested upwards of twenty times and assaulted at least four times; he was awarded five honorary degrees; was named Man of the Year by Time magazine in 1963; and became not only the symbolic leader of American blacks but also a world figure.

At the age of thirty-five, Martin Luther King, Jr., was the

youngest man to have received the Nobel Peace Prize. When notified of his selection, he announced that he would turn over the prize money of \$54,123 to the furtherance of the civil rights movement.

On the evening of April 4, 1968, while standing on the balcony of his motel room in Memphis, Tennessee, where he was to lead a protest march in sympathy with striking garbage workers of that city, he was assassinated.

### **The Meaning of the Martin Luther King, Jr. Holiday**

**By Coretta Scott King**

Source: [www.theking-center.org/tkc/index.asp](http://www.theking-center.org/tkc/index.asp)

The Martin Luther King, Jr. Holiday celebrates the life and legacy of a man who brought hope and healing to America. We commemorate as well the timeless values he taught us through his example -- the values of courage, truth, justice, compassion, dignity, humility and service that so radiantly defined Dr. King's character and empowered his leadership. On this holiday, we commemorate the universal, unconditional love, forgiveness and nonviolence that empowered his revolutionary spirit.

We commemorate Dr. King's inspiring words, because his voice and his vision filled a great void in our nation, and



**President Ronald Reagan signs legislation enacting the Martin Luther King, Jr. Holiday**

answered our collective longing to become a country that truly lived by its noblest principles. Yet, Dr. King knew that it wasn't enough just to talk the talk, that he had to walk the walk for his words to be credible.

And so we commemorate on this holiday the man of action, who put his life on the line for freedom and justice every day, the man who braved threats and jail and beatings and who ultimately paid the highest price to make democracy a reality for all Americans. The King Holiday honors the life and contributions of America's greatest champion of racial justice and equality, the leader who not only dreamed of a color-blind society, but who also lead a movement that achieved historic reforms to help make it a reality.

On this day we commemorate Dr. King's great dream of a vibrant, multiracial nation united in justice, peace and reconciliation; a nation that has a place at the table for children

of every race and room at the inn for every needy child. We are called on this holiday, not merely to honor, but to celebrate the values of equality, tolerance and interracial sister and brotherhood he so compellingly expressed in his great dream for America.

It is a day of interracial and intercultural cooperation and sharing. No other day of the year brings so many peoples from different cultural backgrounds together in such a vibrant spirit of brother and sisterhood. Whether you are African-American, Hispanic or Native American, whether you are Caucasian or Asian-American, you are part of the great dream Martin Luther King, Jr. had for America. This is not a black holiday; it is a peoples' holiday. And it is the young people of all races and religions who hold the keys to the fulfillment of his dream. We commemorate on this holiday the ecumenical leader and visionary who embraced the unity of all faiths in

love and truth. And though we take patriotic pride that Dr. King was an American, on this holiday we must also commemorate the global leader who inspired non-violent liberation movements around the world. Indeed, on this day, programs commemorating my husband's birthday are being observed in more than 100 nations.

The King Holiday celebrates Dr. King's global vision of the world house, a world whose people and nations had triumphed over poverty, racism, war and violence. The holiday celebrates his vision of ecumenical solidarity, his insistence that all faiths had something meaningful to contribute to building the beloved community. The Holiday commemorates America's pre-eminent advocate of nonviolence --- the man who taught by his example that non-violent action is the most powerful, revolutionary force for social change available to oppressed people in their struggles for liberation.

This holiday honors the courage of a man who endured harassment, threats and beatings, and even bombings. We commemorate the man who went to jail 29 times to achieve freedom for others, and who knew he would pay the ultimate price for his leadership, but kept on

**continued on page 4**

**continued from page 3**  
 marching and protesting and organizing anyway. Every King holiday has been a national "teach-in" on the values of non-violence, including unconditional love, tolerance, forgiveness and reconciliation, which are so desperately-needed to unify America. It is a day of intensive education and training in Martin's philosophy and methods of nonviolent social change and conflict-reconciliation.

The Holiday provides a unique opportunity to teach young people to fight evil, not people, to get in the habit of asking themselves, "what is the most loving way I can resolve this conflict?" On the King holiday, young people learn about the power of unconditional love even for one's adversaries as a way to fight injustice and defuse violent disputes.

It is a time to show them the power of forgiveness in the healing process at the interpersonal as well as international levels. Martin Luther King, Jr. Day is not only for celebration and remembrance, education and tribute, but above all a day of service. All across America on the Holiday, his followers perform service in hospitals and shelters and prisons and wherever people need some help. It is a day of volunteering to feed the hun-

gry, rehabilitate housing, tutoring those who can't read, mentoring at-risk youngsters, consoling the broken-hearted and a thousand other projects for building the beloved community of his dream.

Dr. King once said that we all have to decide whether we "will walk in the light of creative altruism or the darkness of destructive selfishness. Life's most persistent and nagging question, he said, is 'what are you doing for others?'" he would quote Mark 9:35, the scripture in which Jesus of Nazareth tells James and John "...whosoever will be great among you shall be your servant; and whosoever among you will be the first shall be the servant of all."

And when Martin talked about the end of his mortal life in one of his last sermons, on February 4, 1968 in the pulpit of Ebenezer Baptist Church, even then he lifted up the value of service as the hallmark of a full life. "I'd like somebody to mention on that day Martin Luther King, Jr. tried to give his life serving others," he said. "I want you to say on that day, that I did try in my life...to love and serve humanity."

We call you to commemorate this Holiday by making your personal commitment to serve humanity with the vibrant spirit of unconditional love that was his

greatest strength, and which empowered all of the great victories of his leadership. And with our hearts open to this spirit of unconditional love, we can indeed achieve the Beloved Community of Martin Luther King, Jr.'s dream. May we who follow Martin now pledge to serve humanity, promote his teachings and carry forward his legacy into the 21st Century.

**QUOTES FROM DR. MARTIN LUTHER KING JR.**

Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor in America who are paying the double price of smashed hopes at home and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as an American to the leaders of my own nation. The great initiative in this war is ours. The initiative to stop it must be ours.

Martin Luther King, Jr., *The Trumpet of Conscience*, 1967.

A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

Martin Luther King, Jr., *Where Do We Go from Here: Chaos or Community?*, 1967.

The limitation of riots, moral questions aside, is that they cannot win and their participants know it. Hence, rioting is not revolutionary but reactionary because it invites defeat. It involves an emotional catharsis, but it must be followed by a sense of futility.

Martin Luther King, Jr., *The Trumpet of Conscience*, 1967.

Nonviolence is the answer to the crucial political and moral questions of our time: the need for man to overcome oppression and violence without resorting to oppression and violence. Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.

Martin Luther King, Jr., Nobel Prize acceptance speech, Stockholm, Sweden, December 11, 1964.

Man was born into barbarism when killing his

fellow man was a normal condition of existence. He became endowed with a conscience. And he has now reached the day when violence toward another human being must become as abhorrent as eating another's flesh.

Martin Luther King, Jr., *Why We Can't Wait*, 1963.

The curse of poverty has no justification in our age. It is socially as cruel and blind as the practice of cannibalism at the dawn of civilization, when men ate each other because they had not yet learned to take food from the soil or to consume the abundant animal life around them. The time has come for us to civilize ourselves by the total, direct and immediate abolition of poverty.

Martin Luther King, Jr., *Where Do We Go from Here: Chaos or Community*, 1967.

It is necessary to understand that Black Power is a cry of disappointment. The Black Power slogan did not spring full grown from the head of some philosophical Zeus. It was born from the wounds of despair and disappointment. It is a cry of daily hurt and persistent pain.

*Minnetrista salutes Dr.  
Martin Luther King, Jr.*

**“An individual has not  
started living until he  
can rise above the  
narrow confines of his  
individualistic concerns  
to the broader concerns  
of all humanity.”**

*~Dr. Martin Luther King, Jr.*



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MARTIN LUTHER KING, JR.**

With faith we will be able to hew out of the mountain of  
despair a stone of hope. With faith we will be able to  
transform the jangling discords of our nation into a  
beautiful symphony of brotherhood. With faith we will  
be able to work together, pray together...

Dr. Martin Luther King, Jr.

**MARSH**

*Hometown Market*

**continued from page 4**  
Martin Luther King, Jr.,  
Where Do We Go from  
Here: Chaos or  
Community, 1967.

Discrimination is a hell-  
hound that gnaws at  
Negroes in every waking  
moment of their lives to  
remind them that the lie  
of their inferiority is  
accepted as truth in the  
society dominating  
them.

Martin Luther King, Jr.,  
speech, Southern  
Christian Leadership  
Conference, Atlanta,  
Georgia, August 16,  
1967.

When we ask Negroes to  
abide by the law, let us  
also declare that the  
white man does not  
abide by law in the ghet-  
tos. Day in and day out  
he violates welfare laws  
to deprive the poor of  
their meager allotments;  
he flagrantly violates  
building codes and regu-  
lations; his police make  
a mockery of law; he  
violates laws on equal  
employment and educa-  
tion and the provisions  
of civil services. The  
slums are the handiwork  
of a vicious system of  
the white society;  
Negroes live in them, but  
they do not make them,  
any more than a prisoner  
makes a prison.

Martin Luther King, Jr.,  
The Trumpet of  
Conscience, 1967.

It may be true that the

law cannot make a man  
love me, but it can keep  
him from lynching me,  
and I think that's pretty  
important.

Martin Luther King, Jr.,  
Wall Street Journal,  
November 13, 1962.

Darkness cannot drive  
out darkness; only light  
can do that. Hate cannot  
drive out hate; only love  
can do that. Hate multi-  
plies hate, violence multi-  
plies violence, and  
toughness multiplies  
toughness in a descend-  
ing spiral of destruction  
....The chain reaction of  
evil--hate begetting hate,  
wars producing more  
wars--must be broken, or  
we shall be plunged into  
the dark abyss of annihi-  
lation.

Martin Luther King, Jr.,  
Strength To Love, 1963.

Success, recognition,  
and conformity are the  
bywords of the modern  
world where everyone  
seems to crave the anes-  
thetizing security of  
being identified with the  
majority.

Martin Luther King, Jr.,  
Strength to Love, 1963.

Like an unchecked can-  
cer, hate corrodes the  
personality and eats  
away its vital unity. Hate  
destroys a man's sense of  
values and his objectivi-  
ty. It causes him to  
describe the beautiful as  
ugly and the ugly as  
beautiful, and to confuse  
the true with the false

and the false with the  
true.

Martin Luther King, Jr.,  
Strength To Love, 1963.

Human salvation lies in  
the hands of the creative-  
ly maladjusted.

Martin Luther King, Jr.,  
Strength to Love, 1963.

I am aware that there are  
many who wince at a  
distinction between  
property and persons--  
who hold both sacro-  
sanct. My views are not  
so rigid. A life is sacred.  
Property is intended to  
serve life, and no matter  
how much we surround  
it with rights and  
respect, it has no person-  
al being. It is part of the  
earth man walks on; it is

not man.  
Martin Luther King, Jr.,  
The Trumpet of  
Conscience, 1967.

The bombs in Vietnam  
explode at home; they  
destroy the hopes and  
possibilities for a decent  
America.

Martin Luther King, Jr.,  
Where Do We Go from  
Here: Chaos or  
Community, 1967.

We must combine the  
toughness of the serpent  
and the softness of the  
dove, a tough mind and a  
tender heart.

Martin Luther King, Jr.,  
Strength to Love, 1963.

The church must be

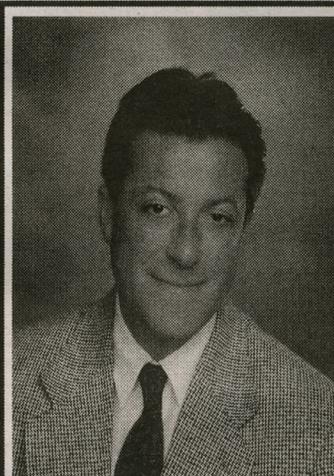
reminded that it is not  
the master or the servant  
of the state, but rather  
the conscience of the  
state. It must be the  
guide and the critic of  
the state, and never its  
tool. If the church does  
not recapture its prophet-  
ic zeal, it will become an  
irrelevant social club  
without moral or spiritu-  
al authority.

Martin Luther King, Jr.,  
Strength to Love, 1963.

Power at its best is love  
implementing the  
demands of justice.  
Justice at its best is love  
correcting everything  
that stands against love.

Martin Luther King, Jr.,  
Where Do We Go from

**continued on psge 7**



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For information on various eye conditions, as well as information on the latest advancements in surgical techniques, tune in Dr. Makris' weekly television show, "You and Your Eyes", on Muncie Public Access Channel 42, Sundays at 6:00 PM and Wednesdays at 4:00 PM.

continued from page 6

Here: Chaos or Community, 1967.

The Negroes of America had taken the President, the press and the pulpit at their word when they spoke in broad terms of freedom and justice. But the absence of brutality and unregenerate evil is not the presence of justice. To stay murder is not the same thing as to ordain brotherhood.

Martin Luther King, Jr., Where Do We Go from Here: Chaos or Community, 1967.

Many of the ugly pages of American history have been obscured and forgotten....America owes a debt of justice

which it has only begun to pay. If it loses the will to finish or slackens in its determination, history will recall its crimes and the country that would be great will lack the most indispensable element of greatness-- justice.

Martin Luther King, Jr., Where Do We Go from Here: Chaos or Community, 1967.

Man is man because he is free to operate within the framework of his destiny. He is free to deliberate, to make decisions, and to choose between alternatives. He is distinguished from animals by his freedom to do evil or to do good and to walk the high

road of beauty or tread the low road of ugly degeneracy.

Martin Luther King, Jr., The Measures of Man, 1959.

A good many observers have remarked that if equality could come at once the Negro would not be ready for it. I submit that the white American is even more unprepared.

Martin Luther King, Jr., Where Do We Go From Here: Chaos or Community, 1967.

Nonviolent action, the Negro saw, was the way to supplement, not replace, the progress of change. It was the way

to divest himself of passivity without arraying himself in vindictive force.

Martin Luther King, Jr., Why We Can't Wait, 1964.

If a man hasn't discovered something that he will die for, he isn't fit to live.

Martin Luther King, Jr., speech, Detroit, Michigan, June 23, 1963.

To be a Negro in America is to hope against hope.

Martin Luther King, Jr., Where Do We Go from Here: Chaos or Community, 1967

Being a Negro in America means trying to smile when you want to cry. It means trying to hold on to physical life amid psychological death. It means the pain of watching your children grow up with clouds of inferiority in their mental skies. It means having your legs cut off, and then being condemned for being a cripple. It means seeing your mother and father spiritually murdered by the slings and arrows of daily exploitation, and then being hated for being an orphan.

Martin Luther King, Jr., Where Do We Go from Here: Chaos or Community, 1967

# Dr. Martin Luther King, Jr.



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## KEIHIN



*The Light Still Shines ...*

In Memory Of

**Dr. Martin Luther King, Jr.**



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equal justice and civil  
rights in America.

Each of us can teach  
Dr. King's message to the  
next generation of  
Americans with words and  
actions that  
embrace tolerance and  
fairness and reject  
prejudice.

SETTING THE RIGHT  
EXAMPLE IS THE BEST WAY  
TO SHARE HIS LEGACY  
WITH OUR CHILDREN.

*Martin Luther King Jr.*

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### Honoring a Hero

"I believe that unarmed truth and unconditional love will have the final word in reality. This is why right, temporarily defeated, is stronger than evil triumphant."

—Dr. Martin Luther King, Jr., Nobel Peace Prize Acceptance Speech, December 10, 1964

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That I will pour out of My Spirit on all flesh. Your sons and your daughters shall prophesy,  
your young men shall see visions, and your old men shall dream dreams. NKJV

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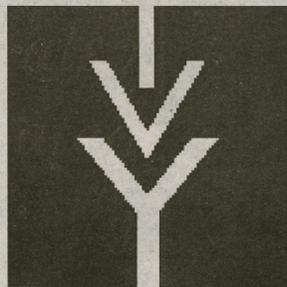


*“We must remember that intelligence is not enough.*

*Intelligence plus character- that is the goal of true education.*

*The complete education gives one not only the power of concentration but worthy objectives upon which to concentrate.*

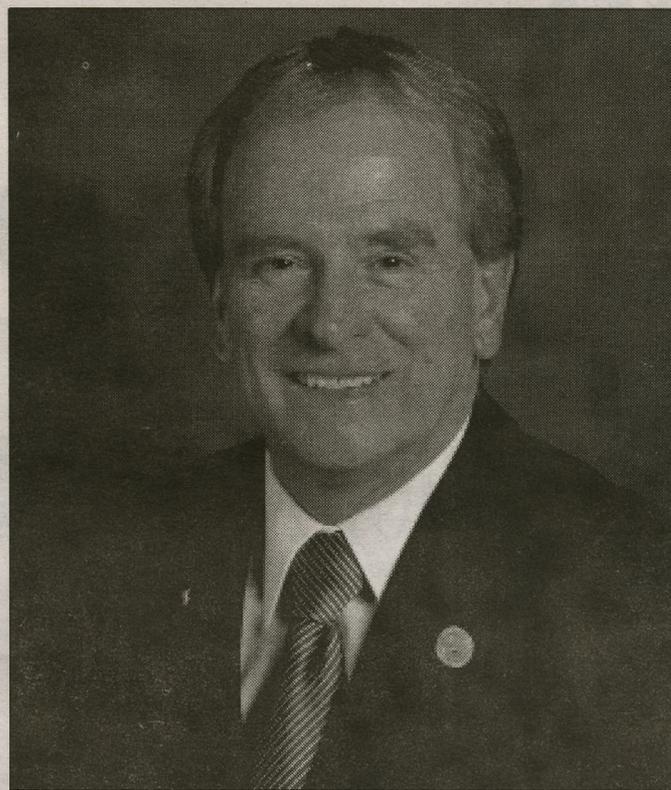
*The broad education will, therefore, transmit to one not only the accumulated knowledge of the race but also the accumulated experience of social living.”*



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Luther King Jr.  
1929 - 1968**

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The Dream**



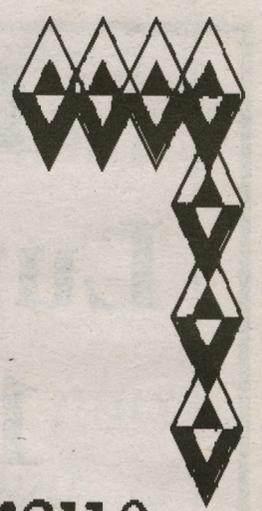
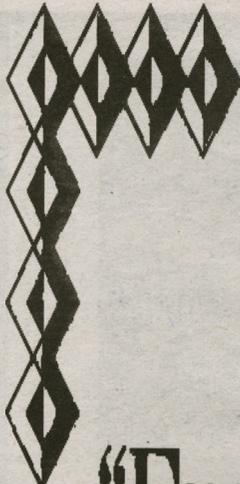
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E.O.E.



# *Share The Vision*

Dr. Martin Luther King, Jr.'s dream and vision transcended time and place, his dream was beyond our comprehension, during the time he moved among us and we are still learning of its power to heal and regenerate the world.



We know that his dream never stood still. It is a growing dream, requiring constant updating as it moves on to new frontiers.

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# I've Been To The Mountain Top!

Thank you very kindly, my friends. As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. It's always good to have your closest friend and associate to say something good about you. And Ralph Abernathy is the best friend that I have in the world. I'm delighted to see each of you here tonight in spite of a storm warning. You reveal that you are determined to go on anyhow.

Something is happening in Memphis; something is happening in our world. And you know, if I were standing at the beginning of time, with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?" I would take my mental flight by Egypt and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather across the Red Sea, toward the wilderness on toward the promised land. And in spite of its magnificence, I wouldn't stop there.

I would move on by Greece and take my mind to Mount Olympus. And I would see Plato, Aristotle, Socrates, Euripides and Aristophanes assembled around the Parthenon. And I would watch them



around the Parthenon as they discussed the great and eternal issues of reality. But I wouldn't stop there.

I would go on, even to the great heyday of the Roman Empire. And I would see developments around there, through various emperors and leaders. But I wouldn't stop there. I would even come up to the day of the Renaissance, and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man. But I wouldn't stop there.

I would even go by the way that the man for whom I am named had his habitat. And I would watch Martin Luther as he tacked his ninety-five theses on the door at the church of Wittenberg. But I wouldn't stop there.

I would come on up even to 1863, and watch a vacillating President by the name of Abraham Lincoln

finally come to the conclusion that he had to sign the Emancipation Proclamation. But I wouldn't stop there.

I would even come up to the early thirties, and see a man grappling with the problems of the bankruptcy of his nation. And come with an eloquent cry that we have nothing to fear but "fear itself." But I wouldn't stop there.

Strangely enough, I would turn to the Almighty, and say, "If you allow me to live just a few years in the second half of the 20th century, I will be happy."

Now that's a strange statement to make, because the world is all messed up. The nation is sick. Trouble is in the land; confusion all around. That's a strange statement. But I know, somehow, that only when it is dark enough can you see the stars. And I see God working in this period of the twentieth century in a way that men, in

some strange way, are responding.

Something is happening in our world. The masses of people are rising up. And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee -- the cry is always the same: "We want to be free."

And another reason that I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it. Survival demands that we grapple with them. Men, for years now, have been talking about war and peace. But now, no longer can they just talk about it. It is no longer a choice between

violence and nonviolence in this world; it's nonviolence or nonexistence. That is where we are today.

And also in the human rights revolution, if something isn't done, and done in a hurry, to bring the colored peoples of the world out of their long years of poverty, their long years of hurt and neglect, the whole world is doomed. Now, I'm just happy that God has allowed me to live in this period to see what is unfolding. And I'm happy that He's allowed me to be in Memphis. I can remember -- I can remember when Negroes were just going around as Ralph has said, so often, scratching where they didn't itch, and laughing when they were not tickled. But that day is all over. We mean business now, and we are determined to gain our rightful place in God's world.

And that's all this whole thing is about. We aren't engaged in any negative protest and in any negative arguments with anybody. We are saying that we are determined to be men. We are determined to be people. We are saying -- We are saying that we are God's children. And that we are God's children, we don't have to live like we are forced to live.

Now, what does all of this mean in this great period of history? It means that

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we've got to stay together. We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula for doing it. What was that? He kept the slaves fighting among themselves. But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.

Secondly, let us keep the issues where they are. The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. Now, we've got to keep attention on that. That's always the problem with a little violence. You know what happened the other day, and the press dealt only with the window-breaking. I read the articles. They very seldom got around to mentioning the fact that one thousand, three hundred sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor. They didn't get around to that.

Now we're going to march again, and we've got to march again, in order to put the issue where it is supposed to be -- and force everybody to see that there are thirteen hundred of God's children

here suffering, sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out. That's the issue. And we've got to say to the nation: We know how it's coming out. For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory. We aren't going to let anyone stop us. We are masters in our nonviolent movement in disarming police forces; they don't know what to do. I've seen them so often. I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the 16th Street Baptist Church day after day; by the hundreds we would move out. And Bull Connor would tell them to send the dogs forth, and they did come; but we just went before the dogs singing, "Ain't gonna let nobody turn me around."

Bull Connor next would say, "Turn the fire hoses on." And as I said to you the other night, Bull Connor didn't know history. He knew a kind of physics that somehow didn't relate to the transphysics that we knew about. And that was the fact that there was a certain kind of fire that no water could put out. And we went before the fire hoses; we had known water. If we were Baptist or some other denominations, we had been immersed. If we were Methodist, and some others, we had been sprinkled, but we knew water.

That couldn't stop us. And we just went on before the dogs and we would look at them; and we'd go on before the water hoses and we would look at it, and we'd just go on singing "Over my head I see freedom in the air." And then we would be thrown in the paddy wagons, and sometimes we were stacked in there like sardines in a can. And they would throw us in, and old Bull would say, "Take 'em off," and they did; and we would just go in the paddy wagon singing, "We Shall Overcome." And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers, and being moved by our words and our songs. And there was a power there which Bull Connor couldn't adjust to; and so we ended up transforming Bull into a steer, and we won our struggle in Birmingham. Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday. Now about injunctions: We have an injunction and we're going into court tomorrow morning to fight this illegal, unconstitutional injunction. All we say to America is, "Be true to what you said on paper." If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions. Maybe I could understand the denial of certain basic First Amendment privileges, because they hadn't committed themselves to that over there. But some-

where I read of the freedom of assembly. Somewhere I read of the freedom of speech. Somewhere I read of the freedom of press. Somewhere I read that the greatness of America is the right to protest for right. And so just as I say, we aren't going to let dogs or water hoses turn us around, we aren't going to let any injunction turn us around. We are going on.

We need all of you. And you know what's beautiful to me is to see all of these ministers of the Gospel. It's a marvelous picture. Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher? Somehow the preacher must have a kind of fire shut up in his bones. And whenever injustice is around he tell it. Somehow the preacher must be an Amos, and saith, "When God speaks who can but prophesy?" Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." Somehow the preacher must say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me," and he's anointed me to deal with the problems of the poor."

And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years; he's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggle, but he's still going on, fighting for the

rights of his people. Reverend Ralph Jackson, Billy Kiles; I could just go right on down the list, but time will not permit. But I want to thank all of them. And I want you to thank them, because so often, preachers aren't concerned about anything but themselves. And I'm always happy to see a relevant ministry.

It's all right to talk about "long white robes over yonder," in all of its symbolism. But ultimately people want some suits and dresses and shoes to wear down here! It's all right to talk about "streets flowing with milk and honey," but God has commanded us to be concerned about the slums down here, and his children who can't eat three square meals a day. It's all right to talk about the new Jerusalem, but one day, God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do.

Now the other thing we'll have to do is this: Always anchor our external direct action with the power of economic withdrawal. Now, we are poor people. Individually, we are poor when you compare us with white society in America. We are poor. Never stop and forget that collectively -- that means all of us together -- collectively we are richer than all the nations in the world, with the exception of nine. Did you ever

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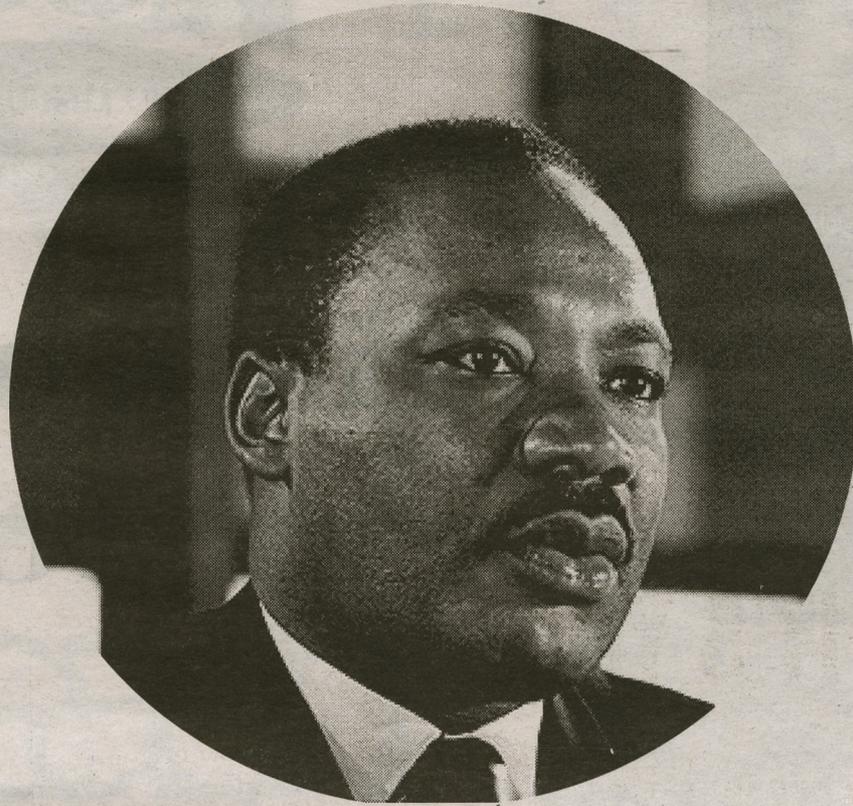


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**Gregory K. Scott, Director**



# If Not You, Than Who?

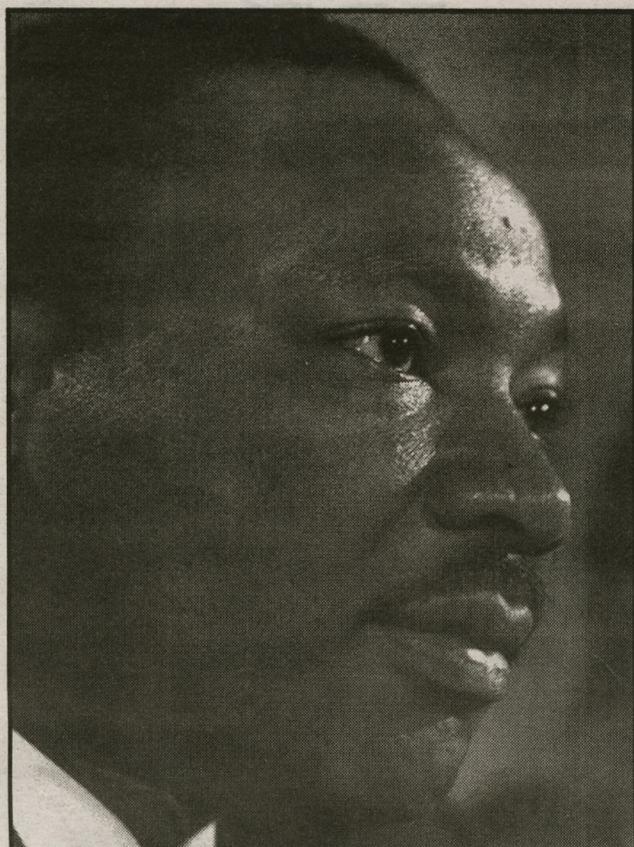


Shortly before his death, Dr. Martin Luther King, Jr. said, "Let us rise up tonight with greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge, to make America what it ought to be. We have an opportunity to make a better nation."



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# His spirit lives today

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"I want you to say that I tried to love and to serve humanity.

Yes, if you want to say that I was a drum major, say that I was a drum major for justice. Say that I was a drum major for peace. I was a drum major for righteousness. And all of the other shallow things will not matter. I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind. And that's all I wanted to say.

If I can help somebody as I pass along, if I can cheer somebody with a word or song, if I can show somebody he's traveling wrong, then my living will not be in vain. If I can do my duty as a Christian ought, if I can bring salvation to a world once wrought, if I can spread the message as the master taught, then my living will not be in vain."

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# I Learn Practice Teach



*“The principle of nonviolent resistance seeks to reconcile the truths of two opposites- acquiescence and violence- while avoiding the extremes and immoralities of both. The nonviolent resister agrees with the person who acquiesces that one should not be physically aggressive toward his opponent; but he balances the equation by agreeing with the person of violence that evil must be resisted. He avoids the nonresistance of the former and the violent resistance of the latter. With nonviolent resistance, no individual or group need submit to any wrong, nor need anyone resort to violence in order to right a wrong.”*



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Courage faces  
fear and thereby  
masters it.  
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represses and is  
thereby mastered  
by it.

—*THE STRENGTH TO LOVE* (1963)

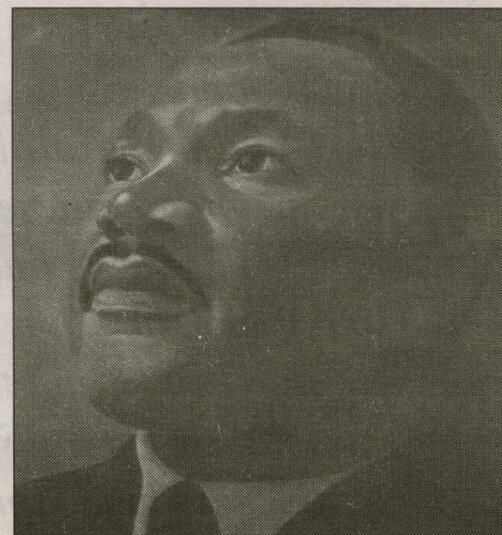
# Muncie Community Schools



The Delaware County  
Sheriff's Office  
Honors  
The Man and His Dream

Dr. Martin Luther King, Jr.  
1929 - 1968

The Delaware County Sheriff  
George Sheridan



*"Now let me say that the next thing we must be  
concerned about if we are to have peace on  
earth and goodwill toward men is the  
nonviolent affirmation of the sacredness  
of human life."*

An Equal Opportunity Employer



## **“I have a dream today!”**

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.”

*Celebrate the life and the work of Dr. King  
and the movement which he led.*

*Use the King holiday to bring the community  
together to remind us of our interdependence  
and mutuality, stressing our similarities and  
recognizing our positive differences...*





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*A unit of American Electric Power*

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think about that? After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world. We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States, and more than the national budget of Canada. Did you know that? That's power right there, if we know how to pool it.

We don't have to argue with anybody. We don't have to curse and go around acting bad with our words. We don't need any bricks and bottles. We don't need any Molotov cocktails. We just need to go around to these stores, and to these massive industries in our country, and say, "God sent us by here, to say to you that you're not treating his children right. And we've come by here to ask you to make the first item on your agenda fair treatment, where God's children are concerned. Now, if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you."

And so, as a result of this, we are asking you tonight, to go out and tell your neighbors not to buy Coca-Cola in Memphis. Go by and tell them not to buy Sealtest milk. Tell them not to buy -- what is

the other bread? -- Wonder Bread. And what is the other bread company, Jesse? Tell them not to buy Hart's bread. As Jesse Jackson has said, up to now, only the garbage men have been feeling pain; now we must kind of redistribute the pain. We are choosing these companies because they haven't been fair in their hiring policies; and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike. And then they can move on town -- downtown and tell Mayor Loeb to do what is right.

But not only that, we've got to strengthen black institutions. I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. We want a "bank-in" movement in Memphis. Go by the savings and loan association. I'm not asking you something that we don't do ourselves at SCLC. Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference. We are telling you to follow what we are doing. Put your money there. You have six or seven black insurance companies here in the city of Memphis. Take out your insurance there. We want to have an "insurance-in."

Now these are some practical things that we can do. We begin the process of

building a greater economic base. And at the same time, we are putting pressure where it really hurts. I ask you to follow through here.

Now, let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. Nothing would be more tragic than to stop at this point in Memphis. We've got to see it through. And when we have our march, you need to be there. If it means leaving work, if it means leaving school -- be there. Be concerned about your brother. You may not be on strike. But either we go up together, or we go down together.

Let us develop a kind of dangerous unselfishness. One day a man came to Jesus, and he wanted to raise some questions about some vital matters of life. At points he wanted to trick Jesus, and show him that he knew a little more than Jesus knew and throw him off base....

Now that question could have easily ended up in a philosophical and theological debate. But Jesus immediately pulled that question from mid-air, and placed it on a dangerous curve between Jerusalem and Jericho. And he talked about a certain man, who fell among thieves. You remember that a Levite and a priest passed by on the other side. They didn't stop to help him. And finally a man of another race came by. He got down from his beast, decided not to be compassionate by proxy. But he got down with him,

administered first aid, and helped the man in need. Jesus ended up saying, this was the good man, this was the great man, because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.

Now you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop. At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. At other times we would speculate that there was a religious law that "One who was engaged in religious ceremonies was not to touch a human body twenty-four hours before the ceremony." And every now and then we begin to wonder whether maybe they were not going down to Jerusalem -- or down to Jericho, rather to organize a "Jericho Road Improvement Association." That's a possibility. Maybe they felt that it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect.

But I'm going to tell you what my imagination tells me. It's possible that those men were afraid. You see, the Jericho road is a dangerous road. I remember when Mrs. King and I were first in Jerusalem. We rented a car and drove from Jerusalem down to Jericho. And as soon as we got on that road, I said to my wife, "I can see why Jesus used this as the set-

ting for his parable." It's a winding, meandering road. It's really conducive for ambushing. You start out in Jerusalem, which is about 1200 miles -- or rather 1200 feet above sea level. And by the time you get down to Jericho, fifteen or twenty minutes later, you're about 2200 feet below sea level. That's a dangerous road. In the days of Jesus it came to be known as the "Bloody Pass." And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. Or it's possible that they felt that the man on the ground was merely faking. And he was acting like he had been robbed and hurt, in order to seize them over there, lure them there for quick and easy seizure. And so the first question that the priest asked -- the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" But then the Good Samaritan came by. And he reversed the question: "If I do not stop to help this man, what will happen to him?"

That's the question before you tonight. Not, "If I stop to help the sanitation workers, what will happen to my job. Not, "If I stop to help the sanitation workers what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" The question is not, "If I stop to help this man in need, what will happen to me?" The question is, "If I do

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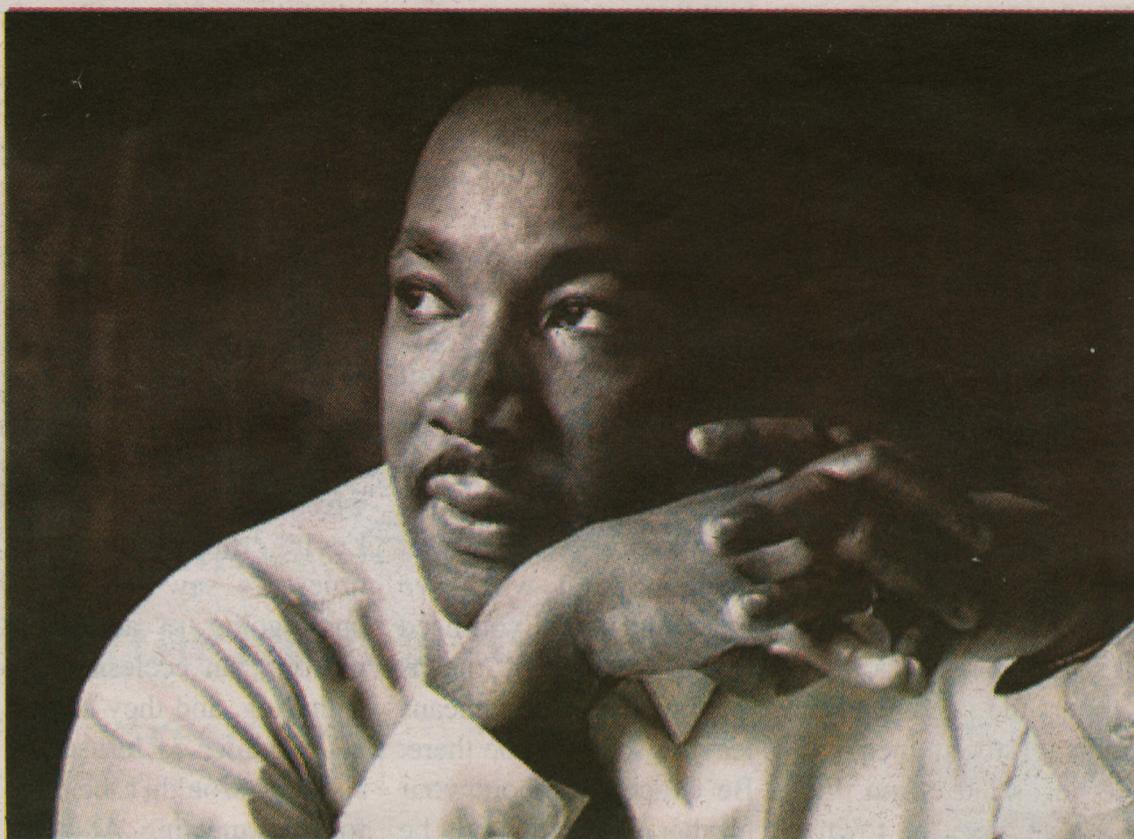
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not stop to help the sanitation workers, what will happen to them?" That's the question.

Let us rise up tonight with a greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge to make America what it ought to be. We have an opportunity to make America a better nation. And I want to thank God, once more, for allowing me to be here with you.

You know, several years ago, I was in New York City autographing the first book that I had written. And while sitting there autographing books, a demented black woman came up. The only question I heard from her was, "Are you Martin Luther King?" And I was looking down writing, and I said, "Yes." And the next minute I felt something beating on my chest. Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital. It was a dark Saturday afternoon. And that blade had gone through, and the X-rays revealed that the tip of the blade was on the edge of my aorta, the main artery. And once that's punctured, your drowned in your own blood -- that's the end of you.

It came out in the New York Times the next morning, that if I had merely sneezed, I would have died. Well, about four days later, they allowed me, after the



operation, after my chest had been opened, and the blade had been taken out, to move around in the wheel chair in the hospital. They allowed me to read some of the mail that came in, and from all over the states and the world, kind letters came in. I read a few, but one of them I will never forget. I had received one from the President and the Vice-President. I've forgotten what those telegrams said. I'd received a visit and a letter from the Governor of New York, but I've forgotten what that letter said. But there was another letter that came from a little girl, a young girl who was a student at the White Plains High School. And I looked at that letter, and I'll never forget it. It said simply,

Dear Dr. King,  
I am a ninth-grade student at the White Plains High School."

And she said,  
While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your mis-

fortune, and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze.

And I want to say tonight - I want to say tonight that I too am happy that I didn't sneeze. Because if I had sneezed, I wouldn't have been around here in 1960, when students all over the South started sitting-in at lunch counters. And I knew that as they were sitting in, they were really standing up for the best in the American dream, and taking the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the Declaration of Independence and the Constitution.

If I had sneezed, I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in inter-state travel.

If I had sneezed, I wouldn't have been around here in 1962, when Negroes in

Albany, Georgia, decided to straighten their backs up. And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent. If I had sneezed -- If I had sneezed I wouldn't have been here in 1963, when the black people of Birmingham, Alabama, aroused the conscience of this nation, and brought into being the Civil Rights Bill.

If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had.

If I had sneezed, I wouldn't have been down in Selma, Alabama, to see the great Movement there. If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering. I'm so happy that I didn't sneeze.

And they were telling me -. Now, it doesn't matter, now. It really doesn't matter what happens now. I

left Atlanta this morning, and as we got started on the plane, there were six of us. The pilot said over the public address system, "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong with on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."

And then I got into Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers?

Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop.

And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

And so I'm happy, tonight.

I'm not worried about anything.

I'm not fearing any man! Mine eyes have seen the glory of the coming of the Lord!!



## CHALLENGE + OPPORTUNITY



Senior **IVY MCCONNELL** actively contributes to her on- and off-campus community—learning about herself, her abilities, and others—by serving as Miss Black Indiana USA and in campus organizations as well as volunteering with the Boys & Girls Club, Little Red Door, the Race for the Cure, the AIDS Foundation, and Habitat for Humanity.

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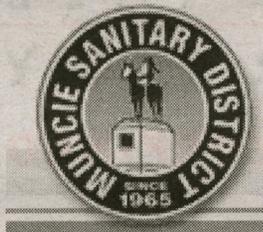
# In Remembrance of Dr. Martin Luther King Jr.

“Let each of us serve as a drum major for justice and peace.”  
Then we will bring to life the inspiring vision of freedom which Martin Luther King Jr. dreamed.



*January 21, 2008*

*The Muncie Sanitary District  
celebrate the life and achievements of  
Dr. Martin Luther King, Jr.*

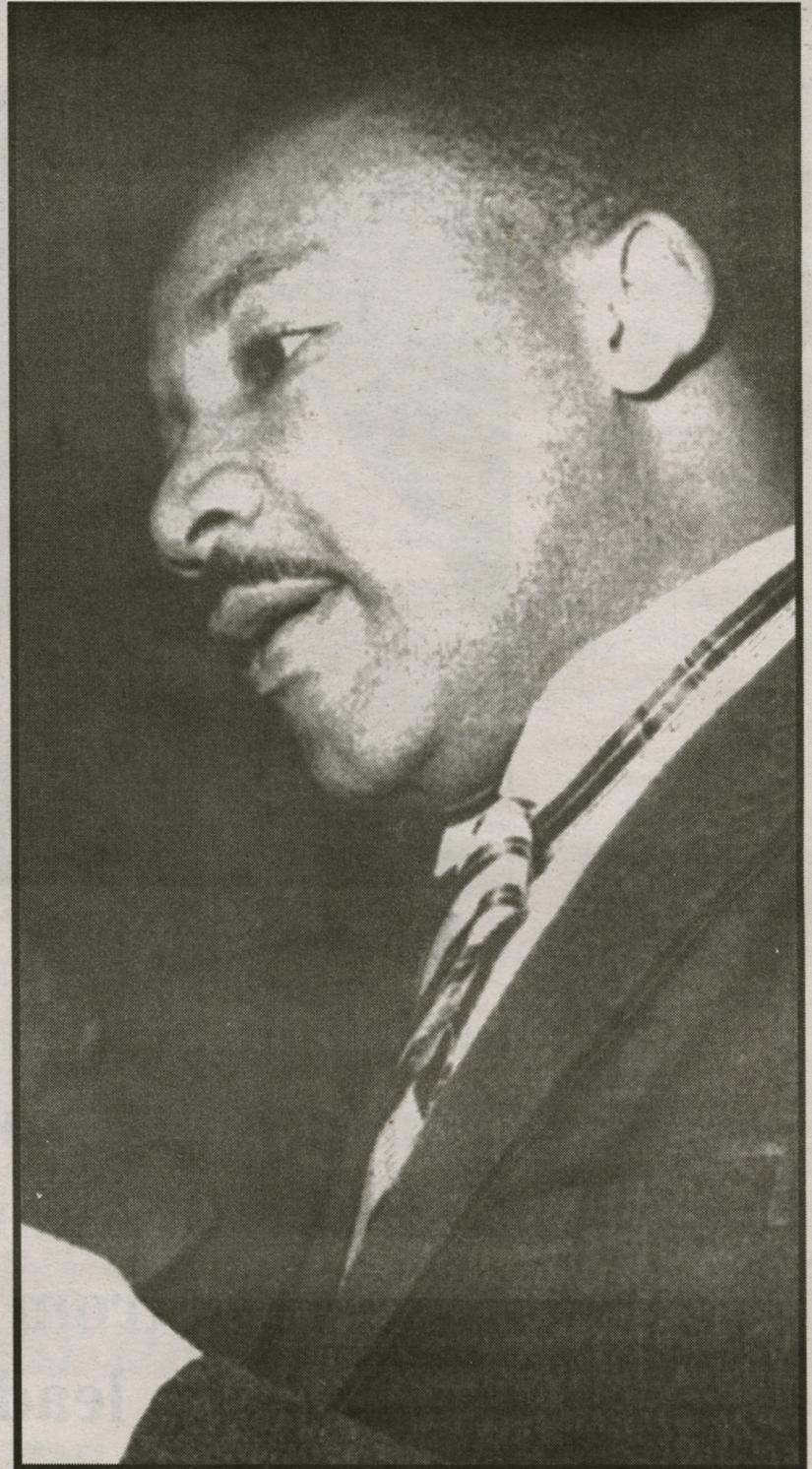


**Muncie Sanitary District**

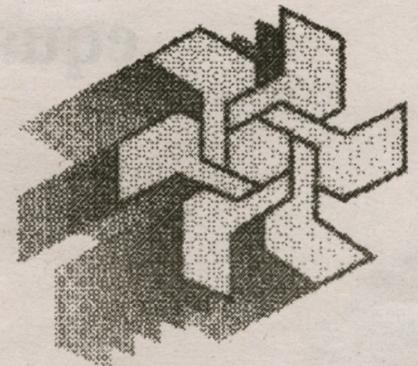


# Dr. Martin Luther King, Jr.

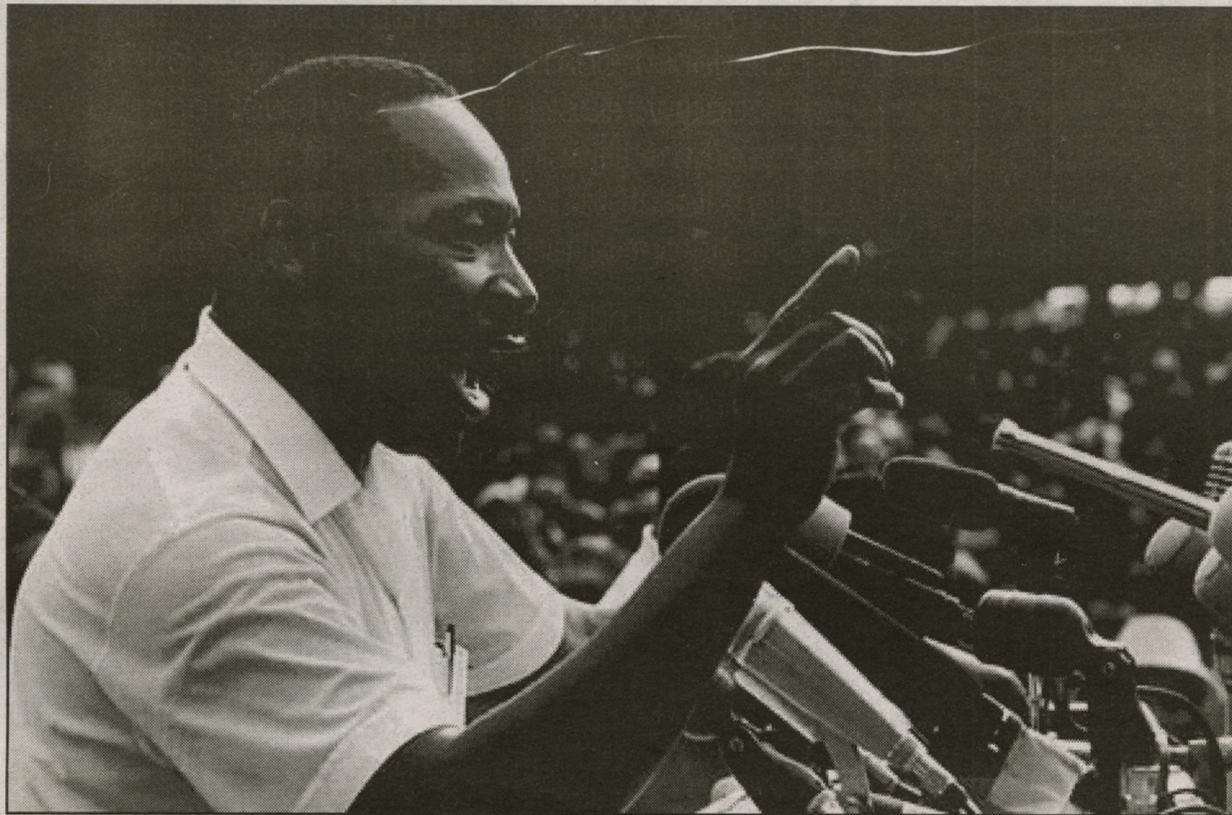
Dr. Martin Luther King, Jr.'s dream and vision transcended time and place, his dream was beyond our comprehension, during the time he moved among us and we are still learning of its power to heal and regenerate. We know that his dream never stood still. It is a growing dream, requiring constant updating as it moves on to new frontiers



**Muncie-Delaware County  
Chamber of Commerce**



## Celebrating The Life Of Dr. Martin Luther King Jr.



**As we proudly honor the legacy of Dr. Martin Luther King Jr., Future Choices Inc. works to ensure that the elderly, people with special needs, and their families are empowered to make personal choices from a wide range of acceptable options, which leads to the greatest level of independence. Let's keep alive his message of peace, equality, and respect for all people.**



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*“And when we allow  
freedom to ring....*

...from every  
village and every  
hamlet, from every  
state and every city,  
we will be able to  
speed up that day  
when all of God’s  
children, black men  
and white men,  
Jews and Catholics,  
will be able to join  
hands and sing...  
‘Free at last! Free at  
last! Thank God  
Almighty, we are  
free at last!’ ”

L I V I N G



T H E  
D R E A M

L E T



F R E E D O M  
R I N G

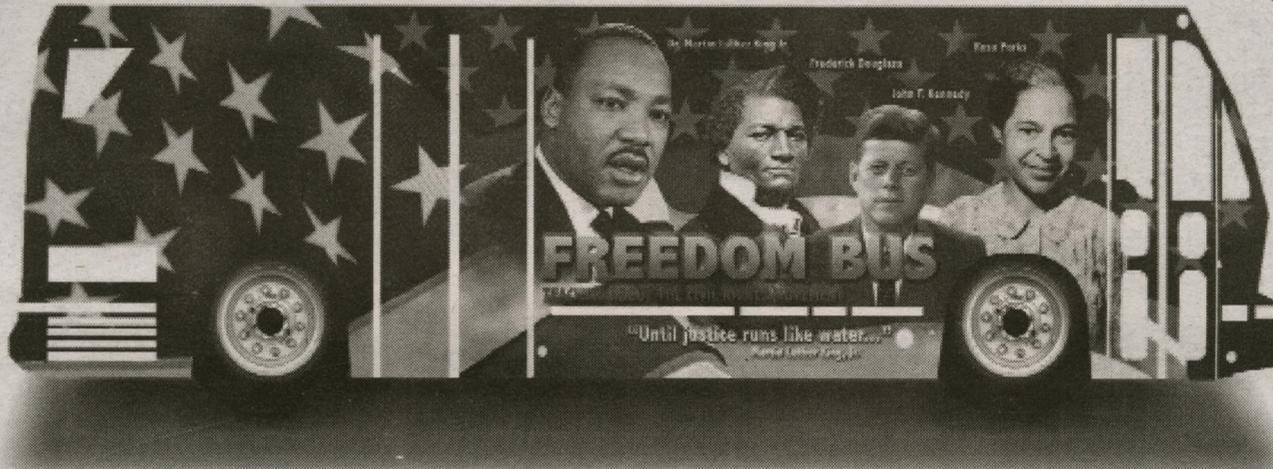


P O L O  
S U Z U K I

\* 48 month lease, 12,000 per year, \$5000

# BLACK HISTORY MONTH KICKOFF

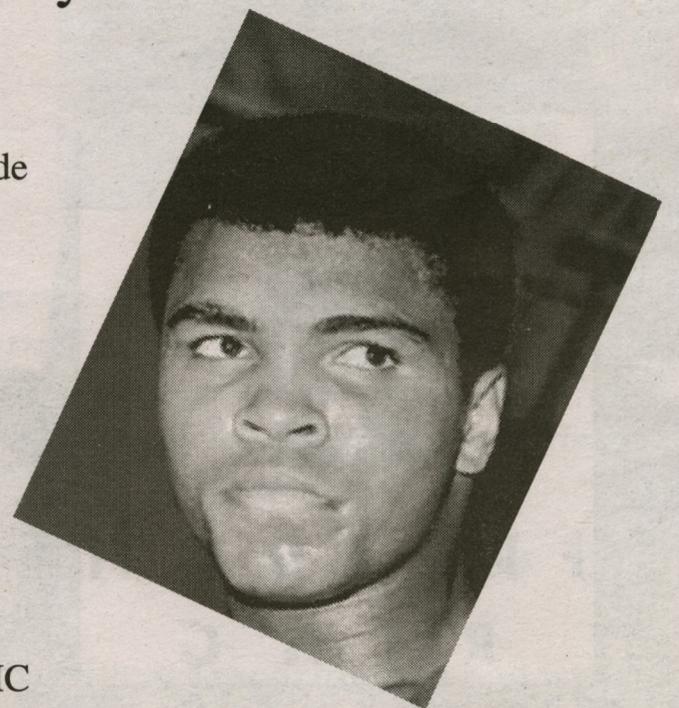
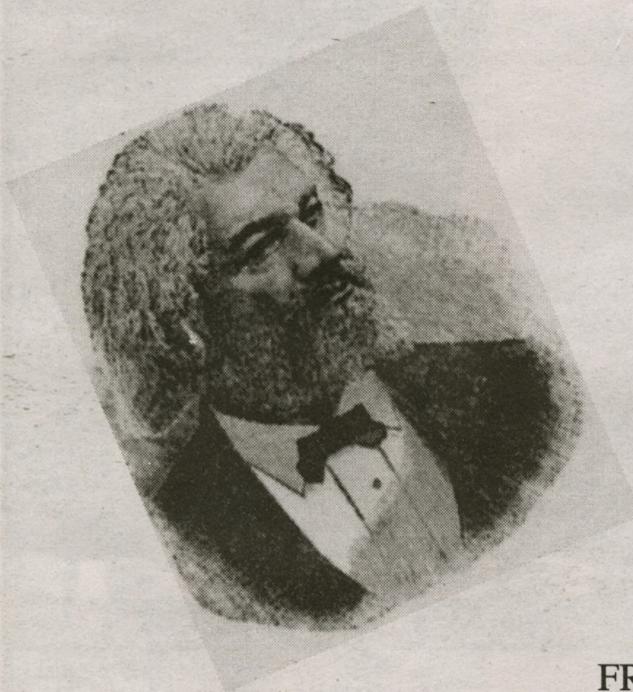
## MINNETRISTA CULTURAL CENTER



The Freedom Bus will be on display January 21st  
@

The Ball State University  
Student Center

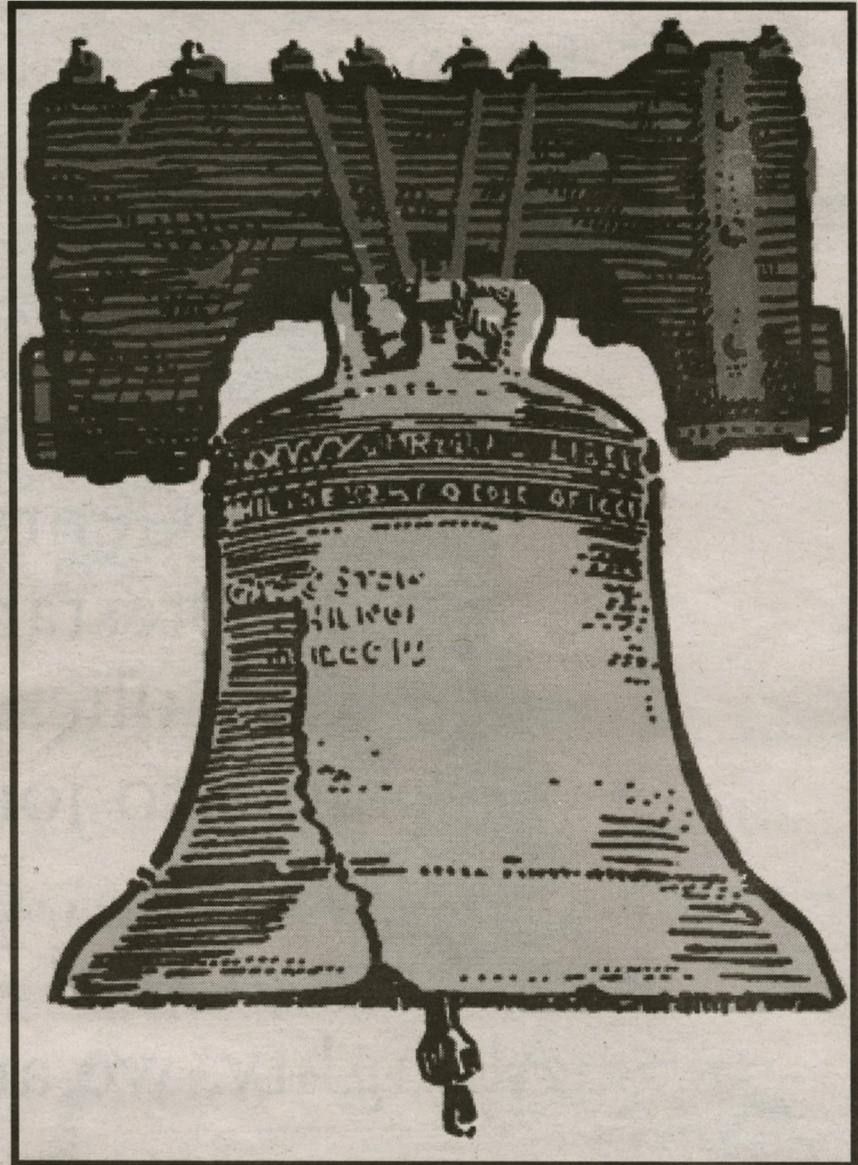
There will also be an exhibit inside  
the bus for display



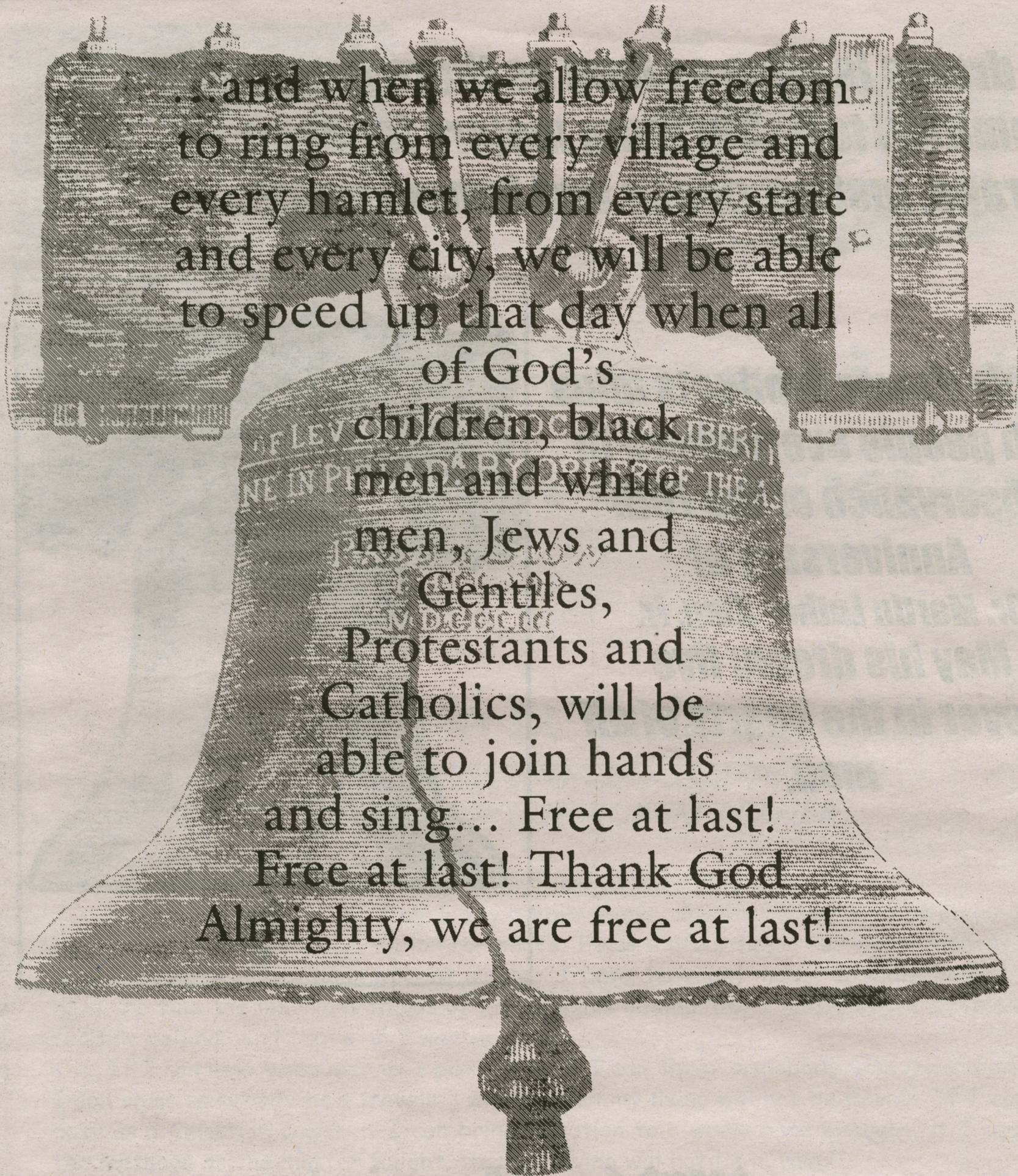
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***The dream is alive as long as there are people committed to being drum majors for hope, courage, justice, peace and human rights.....***

***Muncie Power Products joins with people everywhere in observance of the 79th Anniversary of Dr. Martin Luther King, Jr. May his dream live forever in the hearts of all men.***



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Products**



...and when we allow freedom  
to ring from every village and  
every hamlet, from every state  
and every city, we will be able  
to speed up that day when all  
of God's  
children, black  
men and white  
men, Jews and  
Gentiles,  
Protestants and  
Catholics, will be  
able to join hands  
and sing... Free at last!  
Free at last! Thank God  
Almighty, we are free at last!



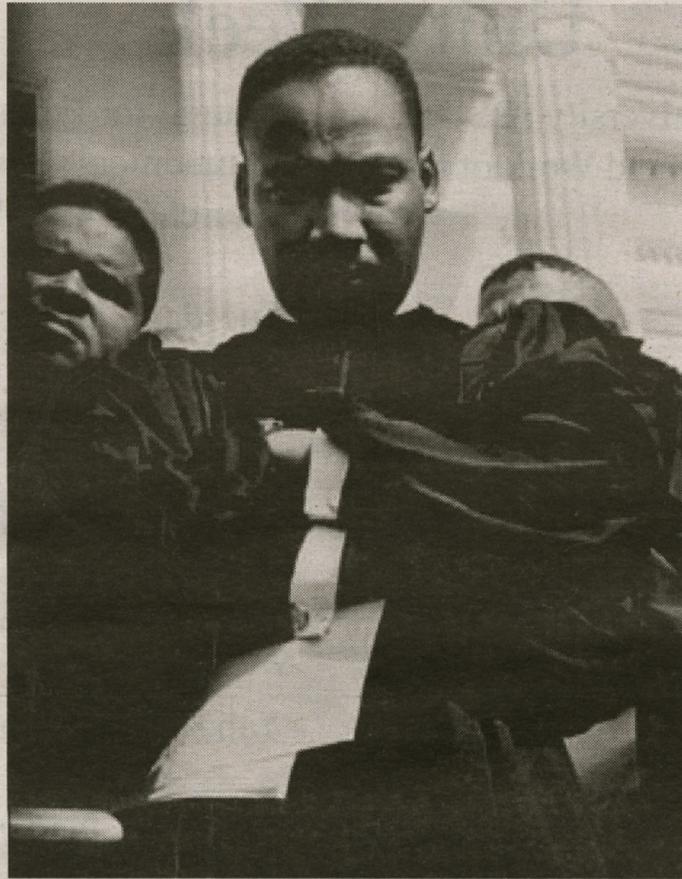
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# Dr. Martin Luther King Jr. Day

## January 15 - 20, 2007

### Unity Week

Schedule of Events at Ball State University (BSU) for The Commemoration of the Life and Work of the Rev. Dr. Martin Luther King Jr.

Church for Ecumenical Service  
Ecumenical Service @ 7pm, Christ Temple Church, 654 N. Jefferson Street, Muncie IN

MLK Jr. DAY CONCERT  
MLK Jr. DAY LECTURE

DRAMA EVENT

Tuesday, January 22: Annual BSU MLK Jr. Event  
Dr. Terrence Roberts (From the Little Rock Nine) @ 7pm, Pruis Hall, BSU  
Reception to follow Question and Answer Session in Lobby of Pruis Hall

Music of the Civil Rights Era  
What Has Happened To the Dream?

“N\*gger

Wednesday, January 23: A Cup of Culture Cultural Dinner - FREE FOOD! @ 5pm - 7pm, Yuhas Room, Student Center, BSU

Ball State University School of Music  
Web\*ck Dr. Melvin Oliver  
Planet Earth Singers and  
Dean of the Division of Social Sciences

Ch\*nk:

Thursday, January 24: Night of the Arts Show – Free Admission - Doors open @ 6pm, Show Starts @ 7pm -9pm, Ballroom - Student Center, BSU

Voice of Triumph Choir  
Event” Prof. of Sociology, USC, Santa Barbara

A Dramatic

Date: Tues., January 15th, 2008  
18th, 2008 Date: January 20th, 2008

Date: January

Time: 8:00PM  
Time: 5:00 PM

Time: 6:30 PM

Place: Sursa Hall  
Place: Pruis Hall

Place: Pruis Hall

Admission: Free!!!

Admission: Free!!!

Admission – Free!!! (Reception to follow)

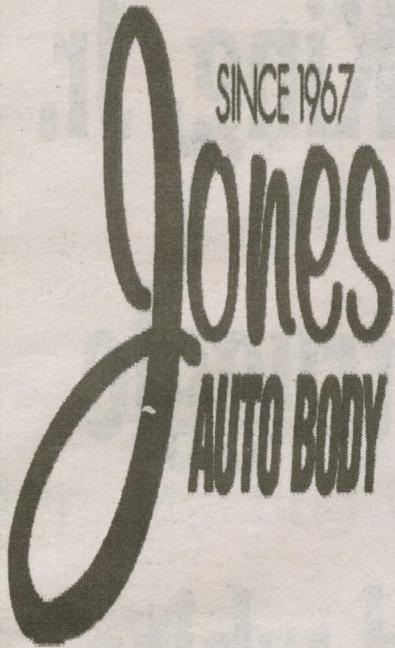
Saturday, January 26: BSU Unity Pageant - \$5 for entry - @ 3pm - Pruis Hall, BSU; The Sigma Ball – Hosted by Phi Beta Sigma Fraternity, Inc. @ 7pm to 10pm in the lower level of Emens Auditorium – Free Admission!

Unity Week 2008 ~ January 21 - 26, 2008  
Theme: "Like Pieces of a Puzzle...We All Come Together!"

Thanks to the Sponsors: CCCC, City-Wide MLK Jr. Celebration Committee, Muncie Dream Team, First Merchants Bank, Muncie, BSU Office of the President, BSU Office of the Provost, BSU Multicultural Center, BSU Diversity Policy Institute, BSU Student Life, BSU Housing and Residence Life, Wellness and Gerontology Dept., Black Student Association, Latino Student Union, Asian American Student Association, Native American Student Association, Spectrum, Alpha Phi Alpha, Inc., Phi Beta Sigma Fraternity, Inc.

Monday, January 21: Martin Luther King Jr. Day - Free Morning Breakfast @ 7am, Cardinal Hall, L.A.Pittenger Student Center, BSU  
MLK Jr. Day of Service Volunteer Activities @ 11:30am to 2:30pm - Meet in room 118 of the Student Center @ 11:30am (go to [www.bsu.edu/svs](http://www.bsu.edu/svs) for more information)  
Civil Rights March (candles provided) @ 6:30pm;  
Route: Meet at Muncie City Hall; March to Christ Temple

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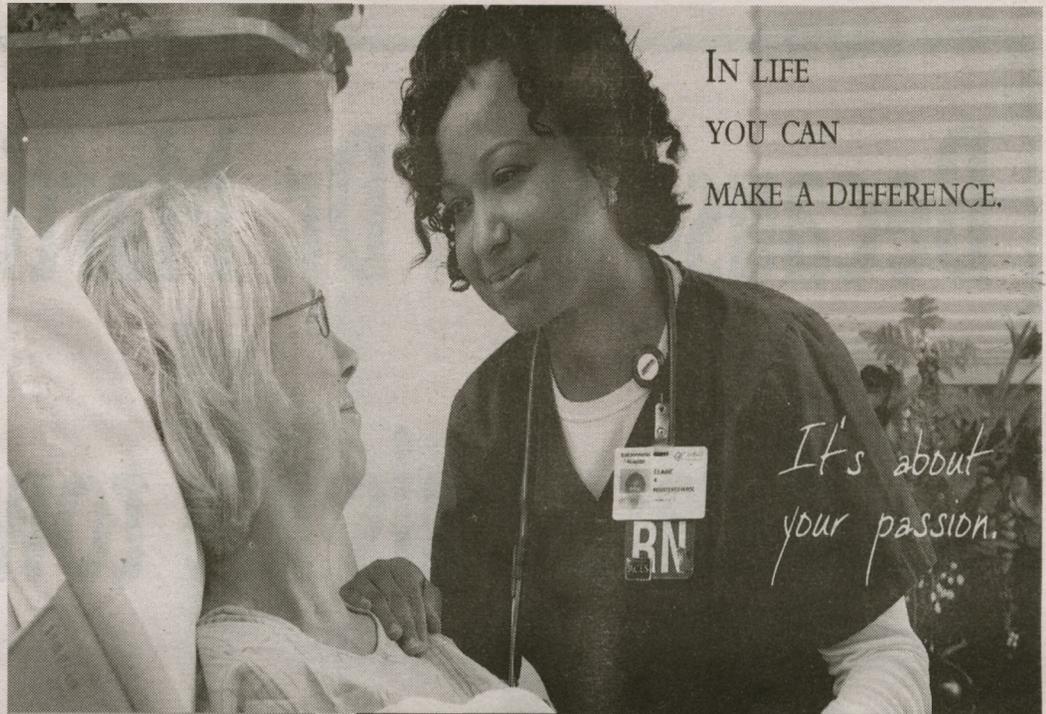
Call: (765) 284-3652



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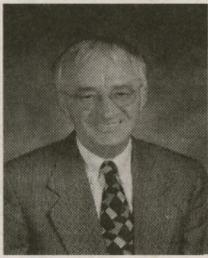
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**Because Rev. Dr. Martin Luther King, Jr.  
dedicated his life toward the struggle  
of nonviolence, black men and white  
men, Jews and Gentiles,  
Catholics and Protestants  
can now live the reality  
of his dreams.**



## Local Leaders sound off about MLK and What he means to them



Dr. Marlin B. Creasy  
Muncie Community Schools  
Superintendent

"Dr. King left us more than a dream; he left us a legacy of peace and harmony for future generations of Americans. His blueprint for the future has given us a roadmap which must be followed. Each of us has an obligation to the present and to future generations to work to insure Dr. King's legacy is continued.



Yvonne C. Doyle  
Motivate Our Minds

I strongly believe in quotes from people that have made a difference. This one is from Dr. King:

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that".

What are we doing as people, who are made in the image of God, to make sure that hate does not win? Are we making a positive difference in this world? What is the legacy that we are passing on to our children?

We as a people, must continue to make a positive difference in our community, our state, our nation and our world. Like Dr. King said, "Only love can do that".



By Phyllis Bartleson  
Muncie Human Rights Commission

### King's Dream: Where Do We Go From Here?

Several decades have passed since the unfortunate demise of Dr. King. We remember the 1960's and 1970's as the civil rights era. Much of the general public and particularly the African-American community thought we had indeed "overcome". The reality of today is that we have not progressed nearly as much as first anticipated. Some where along the line we dropped the ball. Inequality, intolerance and racism still exist and in fact are thriving.

Lack of strong leadership and complacency has sidelined the struggle. Many young people today are not even aware of the "dream". The history of our fight for freedom and equality is only briefly addressed in the classroom and the responsibility for teaching our children of their legacy should begin at home. Perhaps if we and our children were aware of the richness of our forefathers' contributions to this society, we would not experience the adverse problems we have encountered in recent years.

The way to rekindle the dream is through knowledge of our past which in turn inspires us to forge forward, giving us hope, encouraging us not to give up. We must know where we have been and what we have already accomplished in order to discern where we need to go. If you want to learn more join us on Saturday, February 2, 2008 at the Minnetrista Cultural Center at 10:00AM for our Black History Program. This program should be a good start to "where we go from here". Just maybe we would be inspired to become more involved with Dr. King's dream and our community. After all it should be the dream of all of us regardless of skin color. The dream of equality is applicable to us all.



Dr. Derrick Virgil  
Ball State University  
Office of Multicultural Affairs

Martin Luther King Jr. once remarked, "Human progress is neither automatic nor inevitable... Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals." Thank God we have gotten past literal slavery in this country. Thank God we have gotten past obvious "Jim Crowism" and de jure (legalized) segregation; these steps toward a just nation took much sacrifice, suffering and struggle.

Unfortunately at this point we cannot sit idly by and pretend that everything is finally alright.

While often obvious, "wrong" is also often deeply hidden and virulent under a disguise of subtlety. "Right" must be equally as deep in order to overcome the wrong. Martin Luther King Jr.'s dream involved seeing beyond the color of skin and basing things on the quality of one's character. Character is the ability to have values that you can attest to when people are looking and when they are not. It is deep seated belief that translates into action. I believe that MLK Jr's dream means that while we continue to make strides to make the obvious wrongs of the world right, we must continue to build within ourselves the substance to be right with ourselves and our God that we might be individuals dedicated to change.

Those extremist groups that brought down the Twin Towers of New York some 7 years ago were sincere, but sincerely wrong. We must find the strength to endeavor to be sincerely right. Martin Luther King Jr. had the substance to die for something that was sincerely right much like Benazir Bhutto, former first female prime minister of Pakistan. He wasn't perfect, like none of us are, but he was willing to stand for and die for a righteous and moral belief; A belief that there is sanctity in all human life regardless of economic status or skin color because all were made in the image of God. He believed that those who do wrong must be shown the error of their ways and sometimes that meant unjust governmental systems as well as unjust men.

I refuse to believe that the vapid media driven society that we often see on TV and the internet has infected us so much that we believe it is no longer necessary to invest in the strength of our own spirits, in our own sense of right and wrong, in our own ability to think about what we think about. "As a man thinketh, so is he" says a Jewish proverb and I believe it is a part of King's dream that we now examine our own character so that we can then be passionate about human progress beyond where we are right now. Without such self introspection, we will not have the substance required to right hidden wrongs. After we establish a consistent level of right thinking, saying and doing within ourselves, then we will be better equipped and more willing to give the "sacrifice, suffering, and struggle" that King spoke of in the continuance of the moral progress in our human kind. King said once, "Our scientific power has outrun our spiritual power. We have guided missiles and misguided men." I hope we don't allow the vacuity of our iPods; cell phones and LCD televisions to twist our own visions of what is truly right and what is truly wrong. Jesus said in Matthew 22:39 of the Bible that the second most important commandment is to love your neighbor as yourself. Within that statement is the prerequisite of loving yourself. While we are continuing to go about the business of working to right the wrongs of humanity, we must endeavor with God's help, to right the wrongs in ourselves; love ourselves by being real with the wrongs in ourselves. No one is perfect but we can all be sincere in our attempts to be right.

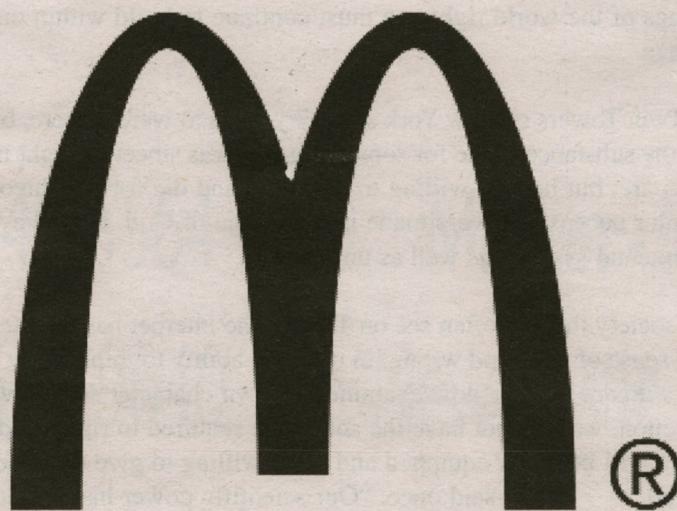
After all, once we see that change in ourselves is possible, change in the world is only a step, a vision, a dream away. And that, I believe is the same dream that King had; that we would finally love one another.



# In Memory Of The 79th Birthday Of Dr. Martin Luther King, Jr.

We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop and I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will, and He's allowed me to go up to the mountain. And I've looked over and I've seen the Promised Land. I may not get there with you, but I want you to know tonight, that we as a people will get to the Promised Land. And I'm happy tonight; I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord."

~ His Last Public Address, Memphis, April 3, 1968, The Night Before His Death~



**i'm lovin' it**®

HE HAD A DREAM...

## May His Dream Continue

I have a dream that one day, on the red hills of Georgia, some former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

—ADDRESS AT THE MARCH ON WASHINGTON, AUGUST 28, 1963

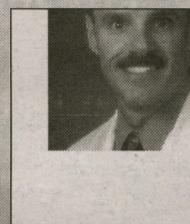
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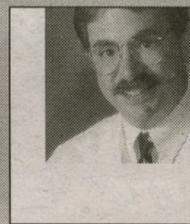
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## How are you living THE DREAM?

### Scheduled Events

Celebration Breakfast 7:00am Ball State Student Center

Workshops 8:30am-12:00pm Ball State Student Center

Service Project 11:30am-2:30pm Second Harvest Food Bank

Candle Light March 6:30pm City Hall to Christ Temple Church

Evening Service 7:00pm Christ Temple Church, 654 N Jefferson St.

# MARTIN LUTHER KING JR.

## Celebrate THE DREAM • January 21, 2008

For more information, call 284-6269

# THE TAKEOVER

*Manifesting the Kingdom in the Earth*

Matthew 6:10



*Celebrating 2 years of Ministry*  
**January 24-27, 2008**

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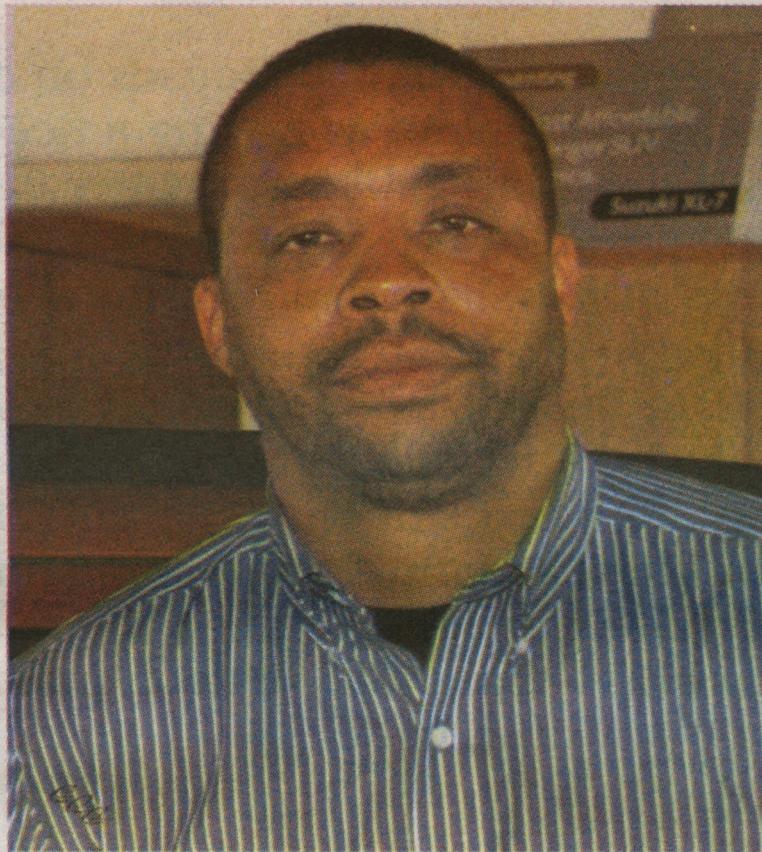


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A decorative border surrounds the text, consisting of a vertical strip on the left and right sides, and a horizontal strip at the top. The strips are dark grey and feature a series of handprints in alternating colors: black, white, and grey. The handprints are arranged in a regular, repeating pattern.

## Volunteers Needed for New Mentoring Program

Who we are:

Mentoring Children of Promise focuses on a population of children long overlooked as having a need for social services. Considered invisible, no matter their ethnic background, children of prisoners often suffer in silence because of the shame and stigma associated with incarceration.

Big Brothers Big Sisters is taking on the task of breaking the cycle of mental trauma, stress, and stigmatization often brought on by parental arrest and confinement. These are most often compounded by existing poverty, violence, substance abuse, high crime environments, child abuse and neglect, multiple caregivers, and prior separations.

Research shows mentoring can make a difference!

- Reduction in drug and alcohol use
- Improved school performance and attendance
- Reduced incidence of violence
- Improved self-confidence
- Greater hope for the future
- Improved academic performance and classroom behavior

Contact:

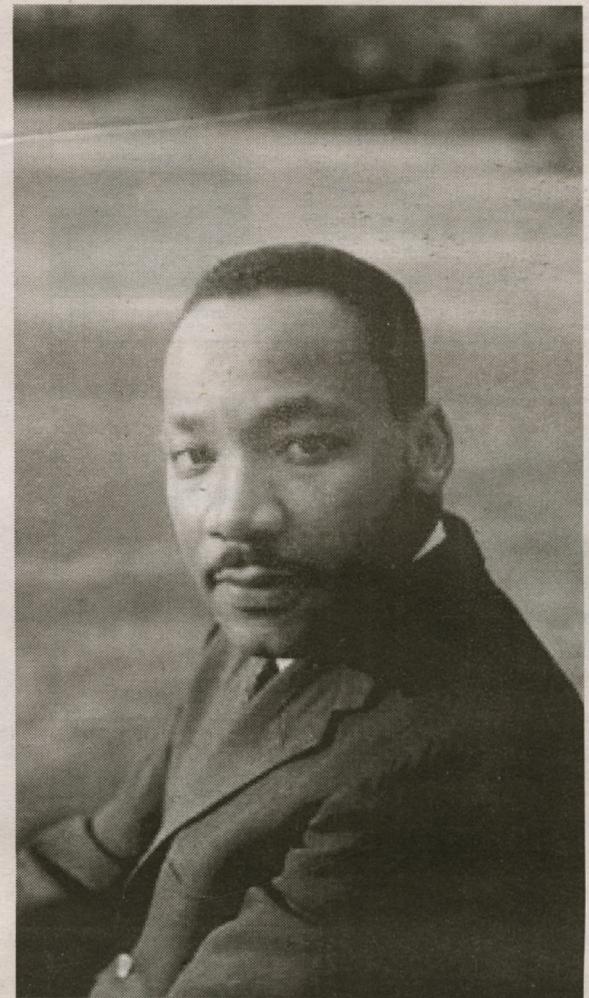
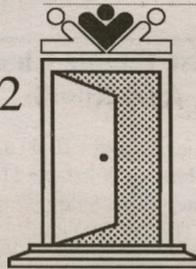
Davena Westbrook, BSW  
Mentoring Children of Promise Coordinator  
(765) 284-4141 ext. 211  
davena@bbbsmuncie.org

**January is National Mentoring Month**

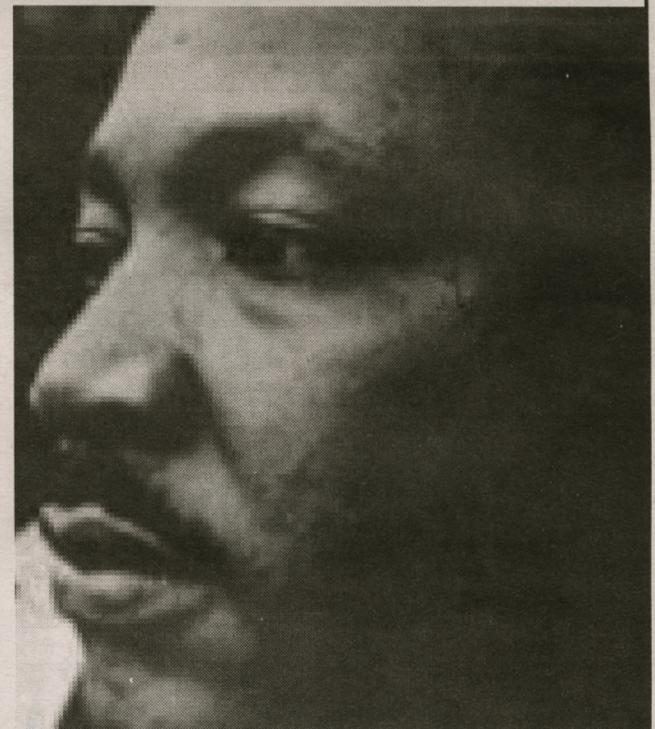
***“Together, we will get to  
the Promised Land.”***

Remembering the Life  
and Legacy of  
**Dr. Martin Luther King Jr.**  
1929 - 1968

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o 905 S. Walnut Street  
Muncie, Indiana 47302  
(765) 286 - 7000



“Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. The old law of an eye for an eye leaves everyone blind. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than a dialogue. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers



**Muncie  
Human Rights  
Commission**

*Phyllis Bartleson, Executive Director*

“Even if I knew the world  
would end tomorrow, I would  
plant a tree today.”

**-Dr. Martin Luther King, Jr.-**

# LOCAL CHURCHES

**Ambassadors of Christ**  
 700 S. Madison St.  
 Sunday School • 9:30 a.m.  
 Sunday Morning • 10:30 a.m.  
 Sunday Evening • 6:00 p.m.  
 Wednesday Bible Study • 6:00 p.m.  
 Prayer • Tuesday & Thursday  
 9:00 a.m.  
 Church: 288-7214 • Home: 289-3663



*Pastor John Slaughter*

**Antioch Baptist Church**  
 1700 E. Butler  
 Sunday School • 9:00 a.m.  
 Sunday Morning Worship • 10:40 a.m.  
 Wednesday Bible Study • 7:00 p.m.  
 Wednesday Prayer • 11:00 a.m. & 6:00 p.m.  
 Church: 288-4992 • Home: 289-8572



*Pastor Eddie Long*

**Berea Apostolic Church**  
 1615 E. Williard  
 Sunday School • 10:00 a.m.  
 Sunday Morning Worship • 11:30 a.m.  
 Wednesday Bible Study • 6:30 p.m.  
 Phone: 289-3418



*Pastor Renize Abram*



**Bethel AME Church**  
 1020 E. Jackson  
 Sunday School • 10:00 a.m.  
 Morning Worship • 11:00 a.m.  
 Tuesday Bible Study • 11:00 a.m.  
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*Rev. James R. Daniel*



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**Calvary Baptist Church**  
 1117 E. Jackson  
 Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 10:45 a.m.  
 Wednesday Bible Study • 11:30 a.m. & 6:00 p.m.  
 Phone: 288-7511



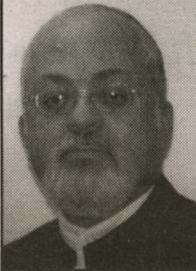
*Pastor J.E. Moorehead*

**Cathedral of Praise Church**  
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 (765) 287-9789  
 Sun. Morning Prayer: 10:00 am  
 Sun. Morning Worship: 11:00am  
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 Every 1st Sun. Evening Service: 5:00pm  
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*Pastor Adrian LeaVell*

**Christ Temple Church**  
 654 N. Jefferson  
 Sunday School • 10:00 a.m.  
 Sunday Morning Worship • 11:30 a.m.  
 Wednesday Bible Study • 7:00 p.m.  
 Friday 7:00 p.m.  
 Fax: 284-4041  
 Phone: 284-1783  
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*Pastor S. Michael Millben*

**Church of The Living God**  
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 Wednesday Prayer • 6:00 p.m.  
 Bible Study • 7:00 p.m.  
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 Thursday Rising Above 7:00 p.m.  
 Friday Worship Service 7:00 p.m.  
 Phone: 282-7852  
 288-2671



*Bishop H. Royce Mitchell*

**Faith Center For All Nations**  
 600 S. Blaine St.  
 Morning Prayer • 8:15 a.m.  
 Sunday School • 9:00 a.m.  
 Sunday Morning Worship • 10:30 a.m.  
 Wednesday Bible Study • 5:30 p.m.  
 Sunday Youth Night • 6:00 p.m.  
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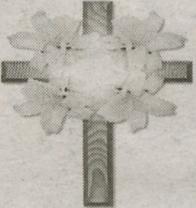


*Pastor Larry Carther*

**Greater Grace Church**  
 319 W. Howard  
 Sunday School • 10:00 a.m.  
 Sunday Morning Worship • 11:30 a.m.  
 Sunday Evening Service • 6:00 p.m.  
 Wednesday Bible Class • 7:00 p.m.  
 Phone: 284-2399



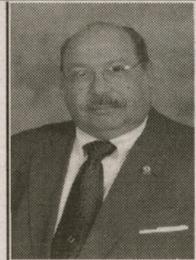
*Pastor Kendrick Winburn*



**Walking By Faith Ministry**  
 1901 N. Walnut  
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 Wednesday Bible Study 6:00 p.m.  
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*Pastor Harvester "Smokey" Pryor*

**Philadelphia SDA Church**  
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 Sabbath School, 9:30 AM  
 Sabbath Worship, 11:00 AM  
 Prayer Meeting  
 Wednesday, 7:00 PM



*Pastor Charles M. Willis II*

**Prayer House of Deliverance**  
 1805 Wall Ave.  
**Sunday**  
 Sunday School • 9:30 a.m.  
 Deliverance Service • 11:00 a.m.  
 Evening Worship • 6:00 p.m.  
**Thursday**  
 Victory of Praise Service • 6:00 p.m.  
 Church: 288-8990



*Pastor John L. Smith*

**House of Prayer for All People**  
 2725 S. Hackley St.  
 Sunday Morning Worship • 11:00 a.m.  
 Tuesday Bible Study • 11:00 a.m.  
 Church: 287-9883  
 Home: 284-9687



*Pastor Edith Hutchinson*

**Kirby Avenue Church of God**  
 701 Kirby Ave.  
 Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 10:45 a.m.  
 Wednesday Bible Study • 7:00 p.m.  
 Phone: 284-8676



*Pastor Thomas Stanton*



**Perfecting Tabernacle of Praise**  
 920 E. 1st Street  
 Sunday School 9:30 a.m.  
 Morning Service 10:00 a.m.  
 Prayer Wed. 6:00  
 Bible Class Wed 6:30 p.m.

*Pastor Robert L. Brown*

L O C A L C H U R C H E S

**Greater Mt. Calvary Church of God in Christ**

1524 E. Butler  
 Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Y.P.W.W. • 6:00 p.m.  
 Tuesday Prayer & Bible Band • 6:00 p.m.  
 Friday Night Pastoral Teaching 6:00 p.m.

Phone: 289-6262



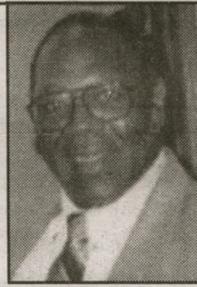
Pastor Charles Coatie

**New Liberty Baptist**

1615 N. Elgin

Sunday School • 10:00 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Wednesday Bible Study • 6:00 p.m. - 7:30 p.m.

Church: 284-8231 • Home: 642-4012



Pastor L.D. Clay, Jr.

**Mt. Zion Baptist Church**

820 S. Penn St.

Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Wednesday Bible Study • 7:00 p.m.  
 Wednesday Prayer • 12 Noon & 6:00 p.m.

Phone: 284-0138



Pastor Aston R. Chambers

**New Hope Baptist**

524 E. Willard

Sunday School • 9:00 a.m.  
 Sunday Morning Worship • 10:00 a.m.  
 Wednesday Bible Study • 5:30 p.m.  
 Womens Ministry 5:30 p.m.  
 Youth Church 5:30  
 Single Ministry 6:30 p.m.

Phone: 288-7023 or 284-4459



Pastor W.C. Edwards



**River of Life**

5350 W. Bethel  
 765 - 287 - 1200

**Services**

Sunday Worship • 10:00a.m.  
 Sunday Evening • 6:00 p.m.  
 Tuesday Service • 7:00p.m.

"Where the river flows everything shall live." Ezek. 47:9 (NIV)

**Morning Star Ministry**

2000 S. Hoyt

287 - 0021

289 - 5436

**Services**

Sunday School, 9:30 a.m.  
 Sunday Worship, 10:30 a.m.  
 Wednesday Bible Study, 7 p.m.  
 Friday Worship, 7 p.m.



Pastors Gladys M. Maina  
 Simon Maina Mungai

**Paramount Community**

1405 E. Willard

Sunday School • 10:30 a.m.  
 Sunday Morning Worship • 12:00 p.m.  
 Wednesday Prayer & Bible Study 10:30 a.m.  
 WXFN 1340 am Broadcast • 9:30 a.m.

Phone: 284-1722

284-7169



Pastor Leroy Thomas

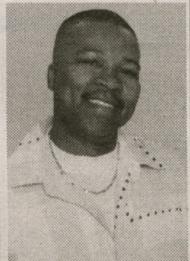
**Destiny Christian Center International**

3450 N. Broadway  
 Muncie, Indiana 47304

(765) 282-4185

**Services**

Sunday Worship, 11:30 AM  
 Thursday Prayer, 6:00 PM  
 Thursday Bible Study, 7:00 PM



Pastor Keith O'Neal

*It's more than you think!!!!*

**Shaffer Chapel AME**

1501 E. Highland Ave.

Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Bible Study & Prayer Meeting  
 Wednesday Bible Study • 12:00 Noon  
 Wednesday Evening Study • 7:00 p.m.

Phone: 284-6890



Pastor Dorothea Norwood

**Shiloh Church of God in Christ**

820 N. Blaine

Sunday School • 10:15 a.m.  
 Sunday Morning Worship • 12:00 Noon  
 Evening Y.P.W.W. • 6:30 p.m.  
 Tuesday Bible Study • 7:00 p.m.  
 Friday Worship • 7:00 p.m.

Phone: 282-1869



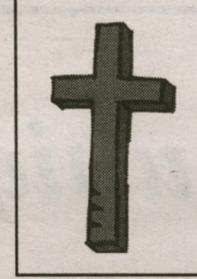
Pastor Buddy Kirtz

**Spiritual Baptist**

1201 E. Jackson

Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Wednesday Bible Study • 7:00 p.m.

Phone: 282-1034



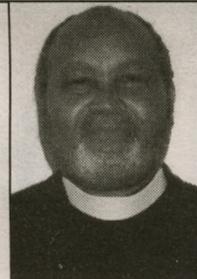
Pastor Mack Moses

**Terrestrial Temple Church of God in Christ**

2112 N. Turner

Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Tuesday Bible Study • 6:00 p.m.  
 Thursday Worship • 7:00 p.m.

Phone: 288-8181



Pastor James Lawson

**Trinity United Methodist Church**

1210 S. Hackley St.

Sunday School • 9:30 a.m.  
 Sunday Morning Worship • 11:00 a.m.

Phone: 284-4515



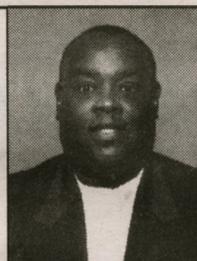
Pastor James M. Nave

**REPAIRING THE BREACH INC.**

2902 N. Granville Ave.  
 Muncie, IN 47304

Sunday Morning worship 11:30 A.M.  
 Prayer Mon. Wed. Fri. 6:00 A.M.  
 Thursday Prayer and Bible study 6:00 P.M.  
 We believe that no man is beyond repair  
 If it is broke God can fix it.

289-3921



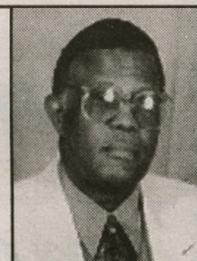
Pastor Kevin Ivy Sr.

**True Vine Holiness Tabernacle**

1205 E. Willard

Sunday School • 9:00 a.m.  
 Sunday Morning Worship • 11:00 a.m.  
 Tuesday Bible Study • 7:00 p.m. & Thursday 7:30 p.m.  
 Tuesday - Friday Prayer • 8:00 - 9:00 a.m.

Phone: 286-3031



Pastor Wade Sloss

**Union Chapel Ministries**

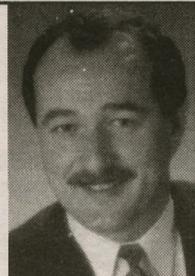
4622 N. Broadway

**Saturday Services**  
 Evening Worship • 5:30 p.m.  
 JC Junction Children's Church 5:30 p.m.  
 Commonway Worship 7:00 p.m. (180 Bldg.)

**Sunday Services**

Sunday School • 9:00 a.m.  
 Sunday Morning Services • 9:00 a.m. & 10:45 a.m.  
 180 Youth Event • Sunday 6:00 p.m.

Phone: 288-8383 Office / 213-3977 180 Office



Pastor Gregg Parris

**Union Missionary Baptist Church**

1103 N. Macedonia St.  
 Sunday School • 9:00 a.m.

Sunday Morning Worship • 7:00 a.m./10:00 a.m.  
 Wed. Bible Study & Prayer • 10:0 a.m./6:00 p.m.  
 Wed. Children's Bible Study • 6:00 p.m. (annex)  
 Children's Church (1st Sun. 9-13; 3rd Sun. 3-8)  
 Phone: 284-7274

"A 21st Century, New Testament Church: empowered by the principles of God's unchanging word, with ministry relevant to a changing world"



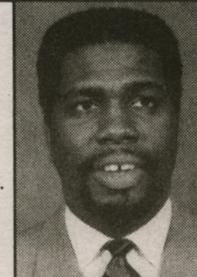
Pastor Willie J. Jackson, Sr.

**Word Of Life Christian Church**

1401 E. Kirby Ave.

Sunday Prayer • 9:30 a.m.  
 Sunday Morning Worship • 10:30 a.m.  
 The Zone (Youth Service) 6:00 p.m.  
 Wednesday Prayer • 6:00 p.m.  
 Wednesday Service • 7:00 p.m.

Phone: 284-6269



Pastor Bryant R. Crumes

L O C A L C H U R C H E S

**Holy Ghost Temple  
Church of God in Christ**  
1518 E. 17th St.

Sunday School • 10:00 a.m.  
Sunday Morning Worship • 11:30 a.m.  
Tuesday Bible Study • 7:00 p.m.  
Wednesday Prayer • 6:00 p.m.  
Friday Worship • 7:30 p.m.

Phone: 282-9158

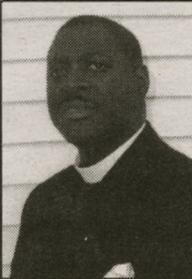


*Pastor Jerry D. Bumpus*

**The Spiritual Israel  
Church And It's Army**  
915 E. Memorial Dr.  
Muncie, IN

Sunday School • 9:30 a.m.  
Sunday Morning Worship • 11:00 a.m.  
Tuesday Bible Study • 7:00 p.m.

Church: 288-3264  
Home: 260-745-5353  
*Ex. 4:22 Israel is my son even my first born*



*Rev. JR Carswell*

**Fig Tree Ministries**  
501 S. Tillotson  
Muncie, IN

Sunday Morning Worship • 10:00 a.m.  
Monday • 7:00 p.m.  
Wednesday Prayer • 7:00 p.m.

Phone: 281-1636  
Home: 759-7872  
pastor kaymorehouse@hotmail



*Pastor Kay Morehouse*

**The New Testament  
Christian Ministries**  
6207 W. Taylor Rd. at Hoffer

Sunday Bible Study • 10:00 a.m.  
Sunday Morning Worship • 10:30 a.m.  
Tuesday Bible Study • 7:00 p.m.

"Ambassadors for Christ Radio Broadcast 1340  
AM ESPN Every Sunday at 10:00 a.m.."

Phone: 282-7666  
ntcm1@netzero.com

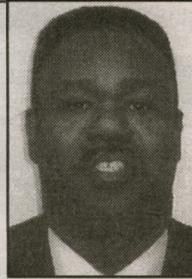


*Overseer Ardelia Johnson*

**My Father's House  
Apostlic Church**  
1208 E. Centennial Ave.

Sunday School • 10:00 a.m.  
Sunday Morning Service • 11:30 a.m.  
Tuesday Prayer • 7:00 p.m.  
Thursday Bible Study • 7:00 p.m.

Phone: 287-9221 • Home: 282-3224



*Pastor Michael W. Boyd*

**Midtown Church of Christ**  
901 E. Willard 47302  
Church 284-6748 Office number 748-8996

*"Where God is Magnified, the Word is Edified,  
and Saints are Inspired!"*

Sunday Classes 9:45  
Morning Worship 11:00  
Evening Worship 5:00pm  
Special classes  
Wednesday 7:00 pm  
Thursday 7:00 pm



*Pastor*

**New Kingdom Builders**  
2120 E. 26th Street

Sunday School • 10:00 a.m.  
Sunday Morning Worship • 11:30 a.m.  
Tuesday Bible Study • 6:30 p.m.  
Friday Praise and Worship • 6:30 p.m.

Phone: 286-4168  
Home: 288-5205



*Pastor Iry Hogan*

**Unitarian Universalist Church**  
4800 W. Bradford Dr. (off Morrison Rd.)

Sunday Services • 10:45 a.m.  
Pre- Service discussion • 9:30

Write us at [uuchurch@hotmail.com](mailto:uuchurch@hotmail.com)  
Phone us at 765-288-9561

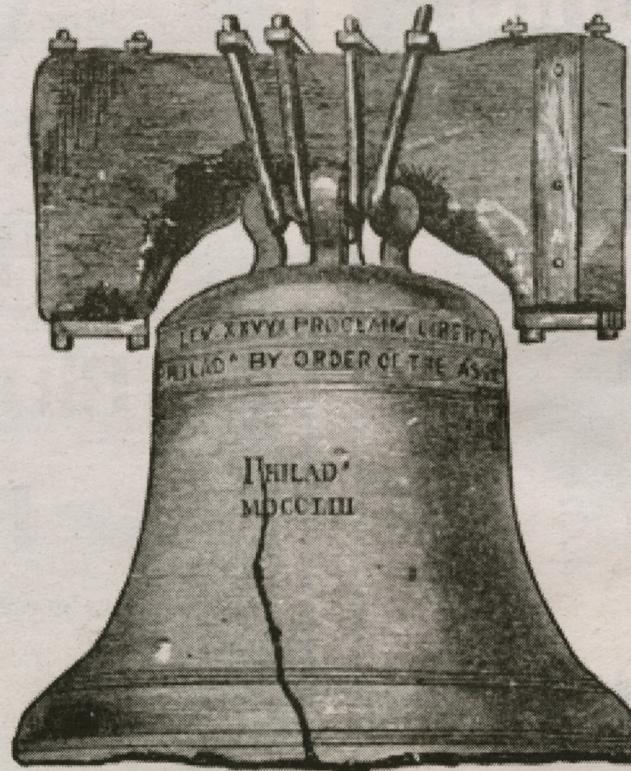
Look us up at <http://uuchurchmuncie.org>

**May God Bless  
Our Troops and  
keep them safe!**

**D**r. King's unique contribution  
to American History has endeared  
him to people of all races, faiths,  
and cultures.

Boyce   
Forms / Systems

# *So Let Freedom Ring*



So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the might mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from every hill and molehill in Mississippi!

From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestant and Catholics - will we be able to join hands and sing the words of the old Negro spiritual: "Free at last, free at last; Thank God Almighty, we are free at last."

**Congressman**  
**Mike Pence**

Paid for and authorized by Mike Pence Committee, Steve Ford, CPA Treasurer

# Honoring Dreams of Dr. Martin Luther King, Jr.



*His dream lives on in a growing community of followers who are dedicated to building a nonviolent society and that his life and legacy can help Americans realize his true destiny. In recognition of a man who did so much to further the cause of understanding between people.*



DELAWARE COMMUNITY  
SCHOOL CORPORATION

**Peacemaker and Caregiver**

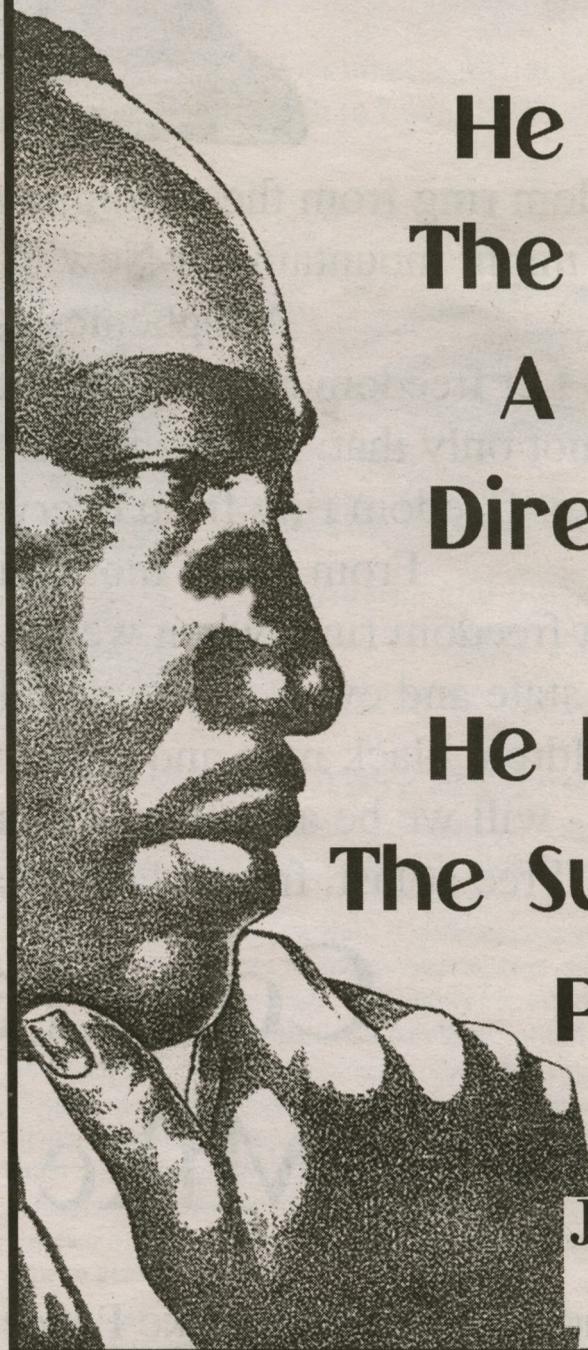
**He Gave  
Human Rights  
A Priority.**

**He Gave A  
Blue Print For  
Freedom.**

**He Gave  
The World  
A New  
Direction.**

**He Paid  
The Supreme  
Price His  
Life.**

**Judge Linda  
Ralu Wolf**



# Revival

## True Vine Holiness Tabernacle...

# The Reward Outweighs The Pain



**Elder Joe Elliott** –  
Living Water COGIC  
Indianapolis Indiana



**Youth Pastor Andre Mitchell**  
Deliverance Temple  
Muncie, Indiana

**Wednesday**  
**January 23<sup>rd</sup>**  
New Kingdom Builders –  
Praise & Worship  
**Speaker:**  
**Elder Joe Rollins**

**Thursday**  
**January 24th**  
Church Of The Living God –  
Praise & Worship

**Pre Speaker:**  
**Elder Joe Elliott Jr.**  
**Speaker:**  
**Elder Shawn Tyson**

**Friday**  
**January 25th**  
Christ Church Apostolic Choir

**Pre Speaker:**  
**Elder Andre Mitchell**  
**Speaker:**  
**Elder Shawn Tyson**

**7:00 p.m.**



**Elder Joe Rollins** –  
Hope of Glory Ministries  
Indianapolis Indiana



**Assistant Pastor Shawn Tys**  
Christ Church Apostolic  
Indianapolis, Indiana

**Ride MITS Buses Free**  
**January 21, 2008**

**Celebrating**  
**Martin Luther King Jr Day**



# CLASSIFIEDS

## Ball State University

encourages all interested applicants to visit frequently the official Ball State University Website at [www.bsu.edu](http://www.bsu.edu) where open positions are listed and described in detail or call the jobline at 285-8565.



**BALL STATE UNIVERSITY®**

*Ball State University is an equal opportunity/affirmative action employer and is strongly and actively committed to diversity within its community.*

### **PART-TIME DATA SERVICES ASSISTANT WIPB-TV**

Part-time staff position (30-35 hours/week) available immediately. Responsibilities: process transactions, maintain databases, production and reporting functions; back up computer systems; train staff on Allegiance database software. **Minimum qualifications:** eighteen months of education or training beyond high school or equivalent; at least one year of related experience. **Preferred qualifications:** additional experience with databases. Starting rate \$11.72/hour. COVER LETTER, RESUME, PROOF OF EDUCATION (transcripts preferred) and NAMES, ADDRESSES, and TELEPHONE NUMBERS of THREE PROFESSIONAL REFERENCES MUST be received by 5:00 PM, Wednesday, January 23, 2008. Send or bring COMPLETE credential packet to:



University Human Resource Services  
ATTN: PTDSA  
Administration Building, Room 350  
Ball State University  
Muncie, IN 47306

Ball State University is an equal opportunity, affirmative action employer and is strongly and actively committed to diversity within its community.

### **GRADUATE SCHOOL SECRETARY GRADUATE SCHOOL**

Staff position available immediately. Responsibilities: serve as receptionist; provide records management; provide office support; manage the student inquiry database; manage the assistantship database and process all assistantship paperwork; manage routine correspondence with prospective applicants; serve as events planning manager; serve as a referral source for graduate students. **Minimum qualifications:** eighteen months of office management training or education beyond high school or equivalent; at least one year of receptionist, secretarial, customer service, or related experience; excellent communication and problem solving skills. **Preferred qualifications:** over one year of office experience in an academic environment; proficiency with Access, MS Word, and Excel; ability to navigate the Internet. Starting salary \$24,377 with an excellent benefits package. COVER LETTER, RESUME, PROOF OF EDUCATION (transcripts preferred) and NAMES, ADDRESSES, and TELEPHONE NUMBERS of THREE PROFESSIONAL REFERENCES MUST be received by 5:00 PM, Wednesday, January 23, 2008. Send or bring COMPLETE credential packet to:



University Human Resource Services  
ATTN: GSS  
Administration Building, Room 350  
Ball State University  
Muncie, IN 47306

Ball State University is an equal opportunity, affirmative action employer and is strongly and actively committed to diversity within its community.

## Services

Countryside Child Care Center is a 24 hour facility offering services 7 days a week.

The facility is state licensed for infants 6 weeks of age to children 13 years old.

There are three different attendance plans to meet with a variety of schedules, including full time enrollment, part-time enrollment, and before/after school enrollment.

We also offer a "parents' getaway" option for those children enrolled under the full-time attendance plan. It offers parents the opportunity to leave their children in a familiar, secure, fun atmosphere while they enjoy an evening together. This program is based on an hourly rate.

A daily curriculum is offered that meets or exceeds the state requirements.

The USDA and the State of Indiana are equal opportunity providers and employers.

## Classrooms

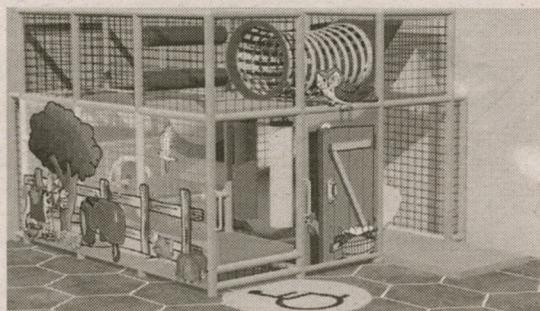
- Classrooms are maintained with one to two caregivers based upon class size and ratio.
- Children are divided chronologically to provide a stable foundation for learning activities.
- Rooms are decorated with art created by the children.
- Toys and educational equipment are provided in each classroom based upon developmental stages to ensure safety and growth.
- Toilets, sinks, and drinking fountains have been placed based upon approximate sizes for each age group.

## COUNTRYSIDE CHILD CARE CENTER

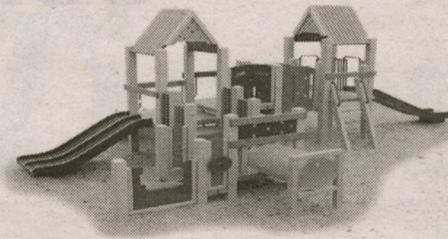
3980 N. Walnut St.  
Muncie, In 47303  
Phone: 765-289-2222  
Fax: 765-289-2223



- 7000 sq. ft. building
- 1100 sq. ft. indoor play area
- 6 classrooms for children ages 6 weeks to 13 years
- On site kitchen serving 3 full meals and 3 snacks each day
- Variety of attendance plans
- 6900 sq. ft. fenced outdoor play area
- In room security cameras
- Telephones in each classroom
- Easy access for Muncie residents and the surrounding towns

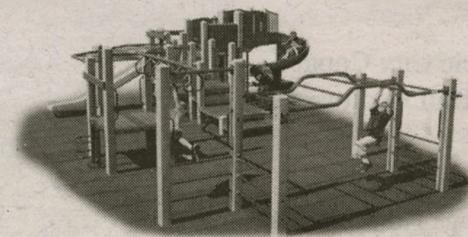


## Fun! Fun! Fun!



Countryside Child Care Center has a total of 6900 sq. ft. of fenced in play area separated into three sections.

There are two outside play structures specifically designed for children ages 2-5 years and 5-13 years. A second area exclusively for infants and toddlers add safety and security with age and size appropriate equipment. The third area can be used as a big wheel track, basketball court, or tricycle area to offer variety for children of all ages.



## Curriculum

Age groups are not used as restrictions; children will be able to improve upon areas not mastered previously and encouraged to continue striving toward the next level.

Educational goals are started in the nursery with a variety of stimulation techniques.

The older classrooms will have educational centers such as blocks, dramatic play, language, music/movement, science/discovery/math, and fine motor. There will also be a center where children are able to utilize quiet time if desired.

Activities for each educational center will be based upon approximate age development according to the designated classrooms.

# COMMUNITY CALENDAR



## Monthly Community Meetings

MUNCIE BLACK EXPO; 309 N. High Street	2nd Tuesday, 6:00 P.M.	Demetrius "Dee" Harris 282-1997 or 215 - 0160
Muncie Community School Board; Anthony Administration Building	2nd & 4th Tuesday, 630 P.M.	Julius Anderson; 289-6639
Muncie City Council; City Hall Auditorium	1st Monday, 7:30 P.M.	Bill Shroyer; 741-9625
Muncie NAACP; Maring- Hunt Library 205 S. High St.	2nd Thursday, 5:15 P.M.	Dr. Jayne Beilke, President
Muncie Commission On The Social Status of Black Males; Human Rights Office - City Hall	1st Tuesday, 5:00 P.M.	John Young-El; 747-9008
Widow's Son Lodge #22 Masonic Lodge, 1514 E. Willard Street	2nd & 4th Tuesday, 7:00 P.M.	Eddie J. Chappell, Worshipful Master; 759-5290
Naomi Chapter Number 11 The Order of Eastern Star Masonic Lodge, 1514 E. Willard Street	1st and 3rd Monday, 7:00 P.M.	Joanne McCain Johnson, Worthy Matron; 286-2960
Coalition of 100 Women; Kennedy Branch of Public Library	3rd Saturday, 10:30 A.M.	Linda Branson, President; 282-0492
Millie P. Hoffman Federated Club Lynd House 2410 E. McGalliard	2nd & 4th Wednesday, 3:00 P.M.	Ruth Ann Blair, President; 289-2118
Lucille Lucas Williams Federated Club	2nd Thursday, Rotating Home Meetings	Lula Mann, President; 747-5125
Whitely Neighborhood Council; 1306 N. Broadway	1st Monday, 6:00 P.M.	Yvonne Doyle, 282-3478
Unity in DiverCity Gethsemane Church United Methodist Church 1201 W. McGalliard Rd.	3rd Sat. 11:00 a.m.	Dr Pierre Atchade, 289 - 3955
Household of Ruth #4618 Industry Neighborhood Center; 1407 S. Wolfe Street	1st Friday, 4:00 P.M.	Loretta Miller, MNG; 288-6987