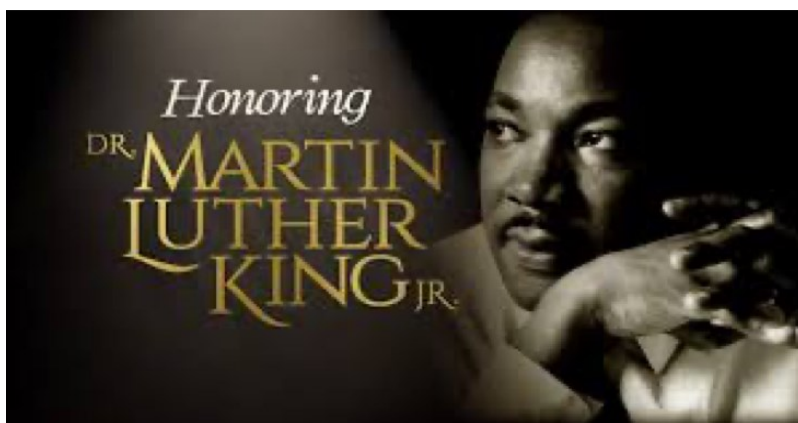




THE PEOPLE'S A.M.E. CHURCH & THE CITY OF CHELSEA

CELEBRATION OF THE REV. DR. MARTIN LUTHER KING, JR.



THEME: "JUSTICE FOR ALL: WE ARE TIED TOGETHER"

VIRTUAL Program

Monday, January 17th, 2022

*"We are all caught in an inescapable network of mutuality, tied in a single garment of destiny.
Whatever affects one directly, affects all indirectly."*

Dr. Martin Luther King, Jr.

"Letter from a Birmingham Jail"

By Rev. Dr. Martin Luther King, Jr.



16 April 1963

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms

are sincerely set forth, I want to try to answer your statement in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty five affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here. I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.



You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self purification; and direct action. We have gone through all these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good faith negotiation.

Then, last September, came leaders of Birmingham's course of the negotiations, by the merchants--for stores' humiliating racial promises, the Reverend Fred leaders of the Alabama Human Rights agreed to a



the opportunity to talk with economic community. In the certain promises were made example, to remove the signs. On the basis of these Shuttlesworth and the Christian Movement for moratorium on all

demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained. As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic-withdrawal program would be the by product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoral election was coming up in March, and we speedily decided to postpone action until after election day. When we discovered that the Commissioner of Public Safety, Eugene "Bull" Connor, had piled up enough votes to be in the run off, we decided again to postpone action until the day after the run off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this community need, we felt that our direct action program could be delayed no longer.

You may well ask: "Why direct action? Why sit ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community

which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth.

Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of



understanding and brotherhood. The purpose of our direct action program is to create a situation so crisis packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue.

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much more gentle person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status quo. I have hope that Mr. Boutwell will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.



We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

"The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."

— Martin Luther King Jr.

ABOUT THE KEYNOTE SPEAKER

Bishop Brian Greene **Pentecostal Tabernacle, Cambridge**



Bishop Brian C. Greene has served for 26 years as senior pastor of Pentecostal Tabernacle in Cambridge, Massachusetts. He devotes much of his and the church's efforts to working in the community, in order to fulfill the mission of Pentecostal Tabernacle:

"Restoring Broken Lives to Bring Glory (credit) to God."

In 2005, he was consecrated to the Office of Bishop and has served as the International Bishop of the United Pentecostal Council of the Assemblies of God, Inc. He has traveled extensively to promote the Gospel of Jesus Christ both within the United States and abroad, including the countries of Poland, Columbia, South Africa, Ghana, the Caribbean, and Romania.

In June 2008, Bishop Brian was selected and successfully completed an on-campus training program at the Harvard University Divinity School's Summer Leadership Institute for clergy, lay leaders, and community activists who are involved in faith-based community and economic development.

Bishop Greene has received awards such as the Cambridge NAACP Rev. Dr. Martin Luther King, Jr. Community Service award. He is also one of three pastors who continue to serve in the innovative chaplaincy program to the Cambridge Police Department.

By the grace of God, Pentecostal Tabernacle's two campuses continue to remain pillars in the Port and Cambridgeport communities and is one of the most recommended churches on the campuses of Harvard University and Massachusetts Institute of Technology (MIT).

Bishop Greene and his wife, Carmen, have been happily married for 38 years. They have two wonderful adult daughters, Vanessa, and Jessica.

~ THE PROGRAM ~

Master of Ceremonies

Rev. Dr. George Walters-Sleyon

Pastor: People's AME Church

Prelude

Welcome

Mrs. Joan Cromwell

President Chelsea Black Community

Opening Song

"Lift Every Voice and Sing"

Words by Brother James Weldon Johnson/ Music by Brother J. Rosamond Johnson

1. Lift every voice and sing
Till earth and heaven ring
Ring with the harmonies of liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Pledge Allegiance to the Flag

*"I pledge allegiance to the Flag of the United States of America,
and to the Republic for which it stands,
one Nation under God, indivisible,
with liberty and justice for all."*

Musical Selection

*"Glory" by John Legend, Common, and Che Smith, arranged by Mark Brymer
The Chelsea High School Cantare directed by Michael Bednarsky*

Invocation

*Deborah Washington:
People's AME Church/Chelsea*

1. The Context of the Occasion

Video: The Background

Greetings

*The Honorable U.S. Senator: Edward J. Markey
The Honorable State Senator Sal DiDomenico*

Presentation to: Winners of Essay, Poem, and Artwork

Presenter of Certificates: The Honorable State Senator Sal DiDomenico

Elementary Hook School

Essay: Jaycee Menjivar Amaya H3181: "Dr. Martin Luther King, Jr and Justice"

Poem: Hananya Zewdu: "Justice for All."

Art: Aryana: "Justice for All."

Elementary Kelly School

Poem: Denisse Lara: "Sweater of Destiny."

2. The Context of the Occasion

Video: His Life

Greetings

*The Honorable State Representative Dan Ryan
The Honorable State Representative Jessica Giannino*

Presentation to: Winners of Essay, Poem and Artwork

Presenter of Certificates: The Honorable State Representative Jessica Giannino

Elementary Sokolowski

Art: Allison Rodriguez "Chelsea is tied together."

Middle School Browne

(1st) Art: Christopher Pena Lemus: "Justice for all: We are tied together." (IMG 07221)

(2nd) Art: Miguel Ramirez: "I have a dream." (IMG 6378)

CAMS Middle School

Essay: Khadija ELA class color: Yellow. MLK Essay.

Musical Selection

*"I Believe" by Mark Miller
The Chelsea High School Cantare directed by Michael Bednarsky*

Greetings:

The Honorable: City Manager Tom Ambrosino
The Honorable: Brian Kyes Chief of the Chelsea Police Department

Presentation to: Winners of Essay, Poem, and Artwork

*Presenter of Certificates: The Honorable: Dr. Almudena Abeyta Superintendent of
the Chelsea Public Schools*

Wright Middle School

Essay: Cesar Coto "Justice for all"

*Poem: Estela Diaz Santos: "Our One and Only King, Jr." Wright Science and
Technology Academy*

Art: WSTA 7th grade: "We all are one."

Chelsea High School

*(1st) Essay: Valeria Osorio Licon: "Justice for All: We are tied together."
(2nd) Maykin Funez Gonzalez: "Justice for All: We are tied together."*

Introduction of Keynote Speaker

*Dr. Aaron Jennings: Dr. Aaron T. Jennings, MSW,
Equity, Diversity, & Excellence Officer*

Musical Selection

Keynote Speaker

Bishop Brian Greene

Pastor: Pentecostal Tabernacle Church

3. The Context of the Occasion

Video: "Justice for All"

Closing Remarks

Summation: Rev. Dr. George Walters-Sleyon

Closing Song
"We Shall Overcome" (Traditional)

*Traditional Lyrics adapted by Zilphia Horton, Frank Hamilton, Guy Carawan, and Pete Seeger.
(African American Heritage Hymnal # 542)*

- | | |
|---|--|
| 1. We shall overcome,
We shall overcome,
We shall overcome some day | We'll walk hand in hand some day |
|
CHORUS: | |
| Oh deep in my heart,
I do believe,
we shall overcome some day | 3. We shall live in peace,
We shall live in peace,
We shall live in peace some day |
| 2. We'll walk hand in hand,
We'll walk hand in hand, | 4. God will see us through,
God will see us through
God will see us through today |

Closing Prayer & Blessing

*Rev. Diego Nitto,
Pastor: Revive Community Church, Chelsea*

Special Acknowledgements:

For all YOUR support, donations, attendance, & participation. WHAT a BLESSED VIRTUAL DAY!

U.S. SENATOR EDWARD J. MARKEY
State Senator Sal DiDomenico
State Representative Dan Ryan
State Representative Jessica Giannino
City Manager Tom Ambrosino
Brian Kyes Chief of the Chelsea Police Department
Dr. Almudena Abeyta Superintendent of the Chelsea Public Schools
Dr. Aaron Jennings: Equity, Diversity and Excellence Officer
Chelsea Public Schools
Dr. Tamara Blake-Canty: Chief Academic Officer Chelsea Public Schools
"The Essay, Poetry and Art Committee":
Dean Sharon Caulfield, MacKeddy Fils, Joan Cromwell, Deborah Washington
Chelsea Cable TV, Mrs. Paula Batchelor, Mr. Ricky Velez
Veronica Dyer-Medina: Administrative Assistant to Superintendent Almi G. Abeyta
and School Committee Clerk
Peter Pappavaselio
Mr. Michael Bednarsky: Music Teacher Chelsea High School
and Chelsea Black Community (CBC)

The Rev. Dr. Martin Luther King, Jr. Justice for All Committee



Each of the committee member contributed to the “Teamwork Makes the Dreamwork” (John Maxwell). Glory to God for sharing your gifts of time, treasures, and talents to make this annual celebration a VIRTUAL success!

“A Big Thank You to all members of the Committee and all volunteers!”

“History will have to record that the greatest tragedy of this period of social transition was not the strident clamor of the bad people, but the appalling silence of the good people. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.”

Martin Luther King, Jr.

MARTIN LUTHER KING, JR.'S PRINCIPLES OF NONVIOLENCE



- 1. Nonviolence is a way of life for courageous people.**
 - It is active nonviolent resistance to evil.
 - It is assertive spiritually, mentally, and emotionally.
 - It is always persuading the opponent of the justice of your cause.
- 2. Nonviolence seeks to win friendship and understanding.**
 - The end result of nonviolence is redemption and reconciliation.
 - The purpose of nonviolence is the creation of the Beloved Community.
- 3. Nonviolence seeks to defeat injustice, not people.**
 - Nonviolence holds that evildoers are also victims.
- 4. Nonviolence holds that voluntary suffering can educate and transform.**
 - Nonviolence willingly accepts the consequences of its acts.
 - Nonviolence accepts suffering without retaliation.
 - Nonviolence accepts violence if necessary, but will never inflict it.
 - Unearned suffering is redemptive and has tremendous educational and transforming possibilities.
 - Suffering can have the power to convert the enemy when reason fails.
- 5. Nonviolence chooses love instead of hate.**
 - Nonviolence resists violence of the spirit as well as of the body.
 - Nonviolent love gives willingly, knowing that the return might be hostility.
 - Nonviolent love is active, not passive.
 - Nonviolent love does not sink to the level of the hater.
 - Love for the enemy is how we demonstrate love for ourselves.
 - Love restores community and resists injustice.
 - Nonviolence recognizes the fact that all life is interrelated.
- 6. Nonviolence believes that the universe is on the side of justice.**
 - The nonviolent resister has deep faith that justice will eventually win.

MARTIN LUTHER KING, JR.'S STEPS OF NONVIOLENCE

Step 1: Gather Information

Learn all you can about the problems you see in your community through the media, social and civic organizations, and by talking to the people involved.

Step 2: Educate Others

Armed with your new knowledge, it is your duty to help those around you, such as your neighbors, relatives, friends and co-workers, better understand the problems facing society. Build a team of people devoted to finding solutions. Be sure to include those who will be directly affected by your work.

Step 3: Remain Committed

Accept that you will face many obstacles and challenges as you and your team try to change society. Agree to encourage and inspire one another along the journey.

Step 4: Peacefully Negotiate

Talk with both sides. go to the people in your community who are in trouble and who are deeply hurt by society's ills. Also go to those people who are contributing to the breakdown of a peaceful society. Use humor, intelligence and grace to lead to solutions that benefit the greater good.

Step 5: Take Action Peacefully

This step is often used when negotiation fails to produce results, or when people need to draw broader attention to a problem. it can include tactics such as peaceful demonstrations, letter-writing and petition campaign.

Step 6: Reconcile

Keep all actions and negotiations peaceful and constructive. Agree to disagree with some people and with some groups as you work to improve society. Show all involved the benefits of changing, not what they will give up by changing.

