

**Story of the Week****N. Y. Churchmen Crack Down  
On Right-Wing Extremists**

★ Bishop Horace W. B. Donegan of New York was quoted in a statement issued by the presbytery of New York cracking down on right-wing extremists.

"To call such programs which sow ill will and suspicion conservative is a misnomer," declared the bishop. "They endeavor to reverse our American tradition of democratic action to promote the general welfare, and in other ways to turn back the clock in defiance of our national history and experiences."

Also quoted in the Presbyterian statement was the Rev. John F. Cronin, assistant director of the social action department of the national welfare conference of the Roman Catholic Church.

The statement declared that the John Birch Society and similar groups are thwarting the country's "resistance to Communist tyranny."

Meeting in annual session, the presbytery approved a lengthy report from its social education and action committee and urged its 62 churches in Manhattan, Bronx and Staten Island to examine the "dangers to our nation" seen in the activities of "self-appointed" members of the "rabid right" who have caused "a rift in our society."

The presbytery also reaffirmed its adherence to "the historic and continuous position

of the United Presbyterian Church in the U.S.A. in its opposition to and condemnation of Marxist Communism."

A spokesman for the group said the statement had been prepared to head off an expected visit in May or June of Fred D. Schwarz's Christian Anti-Communist Crusade. That group has announced its intention of holding a rally in New York's Madison Square Garden.

Other groups and individuals named in the document as right-wing extremists were Robert Welch Jr., leader of the Birch Society; the Circuit Riders; the Cinema Educational Guild of Hollywood; Edgar C. Bundy of the Church League of America; the Rev. Billy James Hargis, Tulsa, Okla. radio evangelist; Carl McIntire, head of the ultra-fundamentalist international council of Christian churches; and Robert B. DePugh's Minutemen.

The report made clear the presbytery's support of the government "in its resistance to a Communist takeover in the free world," and went on to assert that "we think that it should be spared the distraction at home of this lunacy of the extreme right, which the Roman Catholic Bishop John Wright of Pittsburgh referred to as a 'kind of sick-in-the-head pa-

triotism—not patriotism at all, but mere nervous indigestion!'"

The presbytery charged that right-wing extremists constantly use inaccurate information and repeat statements out of context to convey suspicion.

"Hurling their unsubstantiated charges of disloyalty at leaders and institutions dedicated to building the free society that communism despises but can scarcely defeat, they are creating an anxiety neurosis in the nation," it declared, adding: "They are destroying the people's trust in their free churches, community, schools and elected governments. Without such institutions a free society cannot persist."

In conclusion, the report asserted that the Churches have been working steadily in educating "a citizenry tutored in the doctrines and ways of freedom."

While admitting that the Churches have made errors, the statement protested what it termed "the arrogance and impertinence of these Johnny-come-latelies who magnify our genuine mistakes into some kind of holy mandate for them to take over and supervise . . . the engendering of a national patriotic mood."

"We join the General Council of the United Presbyterian Church in saying: 'We are persuaded that the gospel of Jesus Christ, truly preached in our pulpits, fully heard and heeded in our pews, is the chief contribution our Church can make to the preservation of American

# The Double Cross

## KANSAS CLERGYMEN ASK FOOD FOR RED CHINA

★ Several religious leaders in Kansas appealed to President Kennedy in an open letter to send surplus food to the people of Communist China faced with "the human tragedy of famine and starvation."

"We believe that both we and the Chinese people, in spite of the ideological and political differences that separate our governments, are kin in the common root of all mankind," declared the letter.

While realizing that "many difficulties stand in the way of our desire to alleviate the distress of the Chinese people," the letter continued: "The obstacles notwithstanding we urge that the U.S. government take immediate initiative and quickly make an offer in good faith through international channels."

The clergymen noted in the letter: "We Kansans, living in the 'bread basket' of America, feel acutely the disparity between our abundance in food and the scarcity in other lands."

Signers included Bishop A. M. Lewis of Western Kansas; the Rev. Harold Bomberger, president of the Kansas Council of Churches; Father Robert Kelly, S.J., of St. Mary's Catholic Seminary; Methodist Bishop Eugene Slater of Topeka; and Rabbi Elbert Sapinsley of Temple Beth Sholem, Topeka.

Also E. G. Froyd, executive secretary of the Kansas United Presbyterian synod; L. M. Rymph, superintendent of the Kansas Congregational Christian conference; and the Rev. Ralph Weber, president of the Mennonite western district conference.

The food proposal also has been endorsed by Dr. Will Menninger, internationally known psychiatrist who was chief of the U.S. army's psychiatric services in the last war.



freedom against the threat of the world-wide Communist conspiracy and against the idolatry of those fearful Americans who would substitute militant anti-communism for the Gospel of Jesus Christ.'"

### DEPLORES CLUBBINESS OF CHURCH

★ Christianity has been "side-stepping its responsibilities for centuries," the Rev. A. Gordon Baker, editor of the Canadian Churchman, charged at an Anglican service in Windsor, Ontario.

The priest-editor of the Anglican Church of Canada's official publication asserted that Christ "surely did not endow a church with his presence in

order to establish a comfortable and secure private club."

"Churches say their prayers, read their Bibles, and even collections have been known to rise," he said. "Anything as long as they can escape the implications of their faith for real life."

Baker accused Churches of "too often drinking tea in the governor's mansion" while oppression of colonial people neared the explosive stage.

For every layman living his faith there are fifty others concerned only with security and social status, he said, noting such problems as civic corruption and unemployment.

Today, he added, Churches are challenged to follow Christ into homes, streets, gutters, shops, and back alleys of life.

# Christian Action to Prevent War Urged by Church Leaders

★ More than 500 leading Christian clergy and laymen signed a statement calling for a Christian approach to prevent nuclear war and listing "concrete proposals" for peace.

A significant section of the statement, issued by the Church Peace Mission, urged that the U.S. government seek immediate multilateral disarmament. If this solution is unworkable, the document declared, then the country should follow a course of unilateral disarmament.

The Church Peace Mission comprises representatives from such traditional "peace churches" as the Society of Friends (Quakers) and the Church of the Brethren, as well as peace committees and commissions of other Protestant denominations.

Included in the list of signers of the statement, which was entitled "a Christian approach to nuclear war," were Harold Bosley, pastor of Christ church (Methodist), New York; Martin Luther King, Jr., Negro integrationist leader; Clarence E. Pickett, secretary emeritus of the American Friends service committee; John Haynes Holmes, minister emeritus of the Community church, New York; and George A. Buttrick, former minister of Madison Avenue Presbyterian church, New York.

The statement called upon Christians to "advocate that our government commit itself immediately to the most serious and unremitting effort to achieve controlled multilateral disarmament among nations."

It affirmed the signers' stand against the use of nuclear and other mass-destruction weapons and the "threat of massive re-

taliation by these weapons for so-called deterrence."

The statement pleaded with U.S. leaders "not to persist in piling up nuclear arms even if other nations are not prepared to agree to the same course, but to formulate and call on our people to support a program of unilateral withdrawal from the nuclear arms race."

With the threat of a nuclear holocaust and in the absence of an agreement to disarm, the statement explained, "such decisive unilateral action may be the only way to break the terrible circle of armament and counter-armament in which the world is trapped."

As an initial step, the signers suggested that the U.S. cease the testing and further production of atomic arms and of chemical, biological and radiological weapons.

The declaration advocated the disengagement of troops and military installations from such areas as Middle and Eastern Europe, and Middle East and the Far East, and the placement of the "problem of guarantees against aggression with the United Nations."

America, it continued, should "extricate itself from military alliances with imperialist and reactionary regimes which are of dubious value even in a military sense" and concentrate instead on political, economic and cultural policies to help underdeveloped countries.

The study of the possibilities of non-violent resistance to aggression was advocated, and the Christian Church was called upon to dispel the notion that "Christian values can be defended and our Lord and his teaching somehow vindicated

by the extermination of Communists."

"We plead with our fellow-Christians to help in carrying out our primary Christian task of winning adherents of communism to Christ by the preaching of his gospel and the daily practice of the ministry of reconciliation which he has entrusted to us," the statement said.

Among other signers were Dean Walter G. Muelder of Boston University's School of Theology; Edwin T. Dahlberg of St. Louis, former president of the National Council of Churches; Joseph Sittler, Lutheran theologian and member of the University of Chicago's Federated Theological Faculties; and Herbert Gezork, president of Andover - Newton Theological Seminary.

There were but twelve Episcopalians among the 500 to sign the statement, due perhaps to the inadequate way the document was circulated. There were 42 Presbyterians and 135 Methodists.

## RODENMAYER TAKES COUNCIL JOB

★ The Rev. Robert N. Rodenmayer, professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, California, will deliver the Easter lectures at Bexley Hall on May 1 and 2. The lectures are sponsored annually and are open both to clergy and laity. Rodenmayer's subject will be Christian Marriage."

Rodenmayer will leave his present position in June to become head of a new department in the National Council, to be called the department of Christian ministries. It will have to do with theological education, post-ordination training, and placement of lay and clerical personnel.

# White Man's Religion Denounced By Niemoeller at WCC Meeting

★ An impression that Christianity is the white man's religion presents the Christian Church with one of its greatest challenges today, Martin Niemoeller, who is a co-president of the World Council of Churches, said in New York.

He spoke on challenges facing Christianity in the 1960's at a luncheon held in his honor at Riverside church.

He warned that unless some "white man's Churches" change their stands against discrimination Negro Christians "may turn from their faith in despair."

Niemoeller briefly recounted advances in Christian relations in recent years — citing admission of the Russian Orthodox Church to WCC membership and the presence of Roman Catholic official observers at the New Delhi Assembly — but also emphasized problems for Christianity in the emerging younger nations.

"When we look to the younger Churches and their difficulties in 'preaching the Gospel to every creature,'" Niemoeller said, "we ought to take into account the disastrous effect of race discrimination."

"In principle we have parted with it a long time ago and we know for sure that it is incompatible with the very spirit of the gospel," he said. "But it is still at large and at work — we think of the Union of South Africa and of some events in the southern states of the U.S.A."

Within the World Council, he pointed out, the stand taken against racial discrimination has resulted in "several white man's Churches in South Africa" cancelling their memberships.

"They do not allow colored

Christians to become members of their Church and certainly this means a severe challenge to the whole Christian Church . . . otherwise many colored Christians may turn from their faith in despair," he said.

The search for unity among Churches of younger nations, where they also are confronted with native religions and cultures, is reason for the Christian Church in "the white man's world" to "review its theological differences," he said.

"When in India, Christian groups of different confessional affiliations find the way to teach others and become organized in one ecclesiastical body; this means a real challenge to those Churches in Europe and America which preached them the gospel and still go on in their separation," the Church leader continued.

Another cause for concern, Niemoeller said, has been "the replacement of the gospel message by a collection of Christian principles."

"There are thousands of church-member-atheists," he said, "who understand by Christianity just this system of ethical or moral principles. You can easily be an atheist with Christian principles and you can vote for a party with the word 'Christian' in its name and still you can remain apart from the Church and yet support it with your taxes, because, after all, this instrument is promoting the same principles which you embrace and cherish."

Niemoeller told the gathering that a recent survey of 100 "church taxpayers" in Germany revealed "more than 70" who "do not believe God exists."

"We have to prevent the misunderstanding," he said, "that

the gospel, which we preach, can be understood as being an ethical program — that to be a Christian means just to accept a number or even a system of moral principles."

The churchman also referred to the world-wide "population explosion" as a critical threat. With more than 100,000 people in the world dying of starvation daily, he said, the population of underfed nations continues to increase sharply.

He coupled this dilemma to the problem of "peace on earth," noting that while populations are starving, "Christian nations" are spending "five hundred thousand million dollars" annually on an arms race which is "doomed to failure."

"St. Paul did not know what the Church would invent when making its treaty of alliance with the Roman emperor," he said. "Then it could no longer deny his wars and military service, but it began to make the distinction between the just and the unjust war. And after that the Church has never known an unjust war, but has justified always the war of her own sovereign and state."

The noted pacifist observed the World Council in 1948 declared that "every war is against God's will," but said "there is no clarity yet as to what conclusions will be drawn from that statement for the Christian person."

Referring to the military chaplaincy, Niemoeller said, "We may imagine Jesus dealing with soldiers," but "can we imagine him marching with an army?"

"I cannot," he said. "Nor can I think of it as a possibility for any one of the Apostles who became witnesses of the risen Lord after he had died on the cross and they had overcome evil by good, our sin by his love and sacrifice."

# Disarmament Agreements Urged By WCC Executive Committee

★ A resolution adopted in Geneva by the World Council of Churches' executive committee called upon all governments and Churches, as well as Christians generally, to press "with renewed hope" for effective disarmament agreements.

Although recognizing the great difficulties yet to be overcome, the resolution expressed satisfaction over the fact that at the 17-nation disarmament conference in Geneva, the three major powers concerned (Britain, the United States and Russia) had resumed discussions on nuclear weapons testing and the U.S. and the U.S.S.R. had reached a better understanding on peaceful uses of outer space.

Copies of the resolution were sent to the permanent heads of the 17 delegations to the disarmament conference.

It urged all governments to discontinue — or not resume — nuclear weapons testing, and, as a warranty of good faith, to agree to a system of information and verification that would assure all parties concerned that treaty commitments were being honored.

The resolution also urged governments to press for positive agreements on specific areas of international friction, as well as on broad questions of disarmament and peaceful uses of outer space for the advancement of scientific gains that would benefit all.

At the same time, it urged individual governments to show a readiness to take calculated risks contributing to disarmament that would not betray their responsibility for international security, nor prejudice

the requirements for information and verification.

Advocating the need to seize any possible starting points of disarmament, the resolution said the cessation of tests by verifiable agreements, if obtainable, seemed to offer the best base from which to advance.

The executive committee called upon member Churches to use every opportunity to press its recommendations on their respective governments.

It said persistent demands for the continuation of disarmament negotiations and the use of all the resources of ecumenical fellowship among Christians would serve to allay "the tragic lack of mutual trust" in the world that amounted to "profound mutual suspicion."

The committee concluded by stressing that individual Christians must continue to fight frustration and defeatism, to persevere patiently and to support Church efforts to advance peace, freedom and justice among all nations and their peoples.

## ROBERT YOUNG AIDS CHARITY DRIVE

★ Robert Young was on two Rhode Island tv stations on April 8th in an appeal for the charities fund of the diocese.

The actor is a communicant and former vestryman of All



ROBERT YOUNG: — on tv to aid charity programs of diocese of Rhode Island

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# Battle in Providence Schools Over Prayer by St. Francis

Proposed use in a Providence public school of a prayer for peace written in the 13th century by St. Francis of Assisi was defended by both school officials and Protestant clergymen.

Copies of the prayer had been made available at a parent-teachers association meeting by a Roman Catholic priest who took part in a panel on juvenile delinquency.

James L. Hanley, superintendent of schools, said that Miss Marie G. Mallory, principal of the Joslin Street elementary school, who distributed copies of the prayer to her teachers for use in opening exercises effective March 27, was free to do so.

"We don't have any written policy on it," he said. "We leave it pretty much to individual schools."

Gordon F. Mulvey, chairman of the Providence school board, issued a statement favoring use of the prayer — "providing the principal and the superintendent approve."

Hanley had been asked for comment after a woman had called the Providence Journal-Bulletin to complain that the use of such a prayer in a public school would be improper.

Father Joseph F. Murphy, assistant pastor of St. Teresa's Roman Catholic Church, described the prayer as the "common property of all." He said

he had left copies of the prayer at the PTA meeting for parents who wanted them.

Several Protestant clergymen agreed with Father Murphy that the prayer is "common property," and said that they have used it on a number of occasions. They also said that St. Francis is "public property."

The Rev. Homer L. Trickett, minister of First Baptist Church, said that St. Francis, who died in 1226, nearly 300 years before the Reformation, is "one of the saints of the whole Church." In fact, he added, St. Francis and his work were mentioned in a recent First Baptist sermon by the Rev. John H. Townsend, Baptist college chaplain on Providence campuses.

The Rev. Howard C. Olsen, rector of St. Barnabas Episcopal Church in Warwick and a former head of the history department at East Providence high school, said that St. Francis' prayer "should be used everywhere." He added that daily during his 10-year career as a public high school teacher before entering the ministry in 1950, he opened the school day in his classroom with the Lord's Prayer, occasionally used other prayers on special occasions, and "never heard a word of criticism."

The Rev. Dewitt C. Clemens, pastor of Mathewson Street Methodist Church and a former president of the Rhode Island state council of Churches, said that he has used the prayer of peace "as I have used other prayers of the Christian Church."

Clemens, however, took exception to the reporting of such an issue in the press "as a misuse of its freedom — when it seeks to inject divisive elements in the public mind where they do not exist."

"There are some areas where Protestants and Roman Catho-

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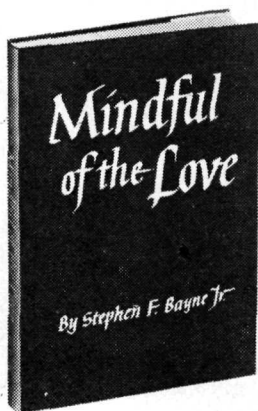
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lies do not agree" he said, "but certainly our common reliance upon a merciful God of peace who bids us to offer our prayers ought not to be an area used by the press to enlarge other differences."

The chairman of the school board and the First Baptist pastor were in agreement that in the use of prayers in public schools care should be taken that no child is embarrassed.

Chairman Mulvey said he would go along with prayers so long as they do "not express any particular creed" but "have a deep and spiritual religious value" and that "no child should be embarrassed because of religion or lack of religion in our public schools."

Trickett noted that the "average classroom" would have pupils of the three major religious bodies, "and maybe some from the other great religions." Prayer is part of the life or discipline of all the great religions, he said, and therefore "is not entirely out of place in a public school gathering."

He said, however that in a Providence public school, while such prayer "might properly be addressed to the deity" it should "avoid use of the Trinitarian formula."

The text of St. Francis' Prayer for Peace follows:

"Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

### MORRISTOWN PARISH MAKES GRANTS

★ Grants totalling \$37,100 from the 1961 income of the Wilks Fund of St. Peter's Church, Morristown, N. J., were announced by the Rev. S. Hughes Garvin, rector of St. Peter's and chairman of the committee which administers the fund. This is the tenth consecutive year that distribution has been made from the fund income which has raised the total cumulative amount distributed to \$317,635.

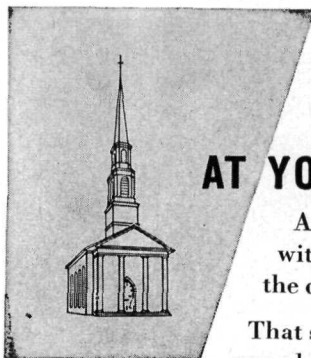
The income is given annually toward worthy purposes and causes, both Church and secular, intelligently balanced among community, diocesan and state, national, and international needs.

Receipts of this year's grants number 13 out of a total of 27

considered. Garvin stated that \$10,500 or 27% of the total to be distributed has been allocated for requests from the Morristown area.

A parishioner of St. Peter's Church who is presently in his second year of studying for the ministry, will receive \$5,500 for his schooling and family expenses. The rector's fund has been allocated \$1,500. Two agencies located in the Morristown area will receive grants totalling \$3,500, namely: family service of Morris County \$2,500 for its building fund, and the Walter D. Matheny School a \$1,000 contribution to be used in connection with the establishment of a counseling and evaluation center for handicapped children.

Grants made toward diocesan and state projects totaled



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\$9,000. The department of urban work of the diocese of Newark will receive \$3,000 to sponsor summer recreational programs for children living in downtown city areas. The youth consultation service has been allocated \$6,000 towards expanding its program.

The two national grants totaling \$2,100 are both for educational purposes. The College of Preachers, Washington, D.C. will receive \$100 for post-seminary training of clergy. Virginia Theological Seminary will be sent \$2,000 for educational use to be determined by the seminary.

In the international field, five commitments were made from the 1961 income, the largest being \$6,000 to the missionary district of Haiti. These funds will be used by Bishop Alfred C. Voegeli toward the construction of a library at the College of St. Pierre, Port-au-Prince, Haiti, and its scholarship fund. \$5,000 was granted to inter-church medical assistance for the purchase of needed replacement equipment for Weber dental clinic at Ebolowa Cameroun, West Africa. Agricultural Missions, Inc. will receive \$1,000 for travel expenses of rural ministers in Africa to facilitate their attendance at local leadership workshops. One other grant of \$1,000 has been made to the bishop in Kuala Lumpur, Malaya, for his work with the people in the diocese, and \$2,500 has been allocated to the missionary district of Liberia for various expenses of the agricultural program at Cuttington College.

Projects considered for grants

from the Wilks fund, Garvin noted, include suggestions from many different sources as well as those developed by the committee responsible for the administration of the income of the fund. Suggestions, Garvin said, from both Church related and secular organizations are welcomed and may be addressed to Mr. Samuel A. McKeown, secretary of the Wilks fund committee, St. Peter's Church, Morristown, N. J.

### SEE ARCHBISHOP IN LONDON

★ John W. Reinhardt, director of the promotion department of the National Council, and F. H. Wooding, who is director of public relations for the Anglican Congress to be held in Toronto next year, visited the Archbishop of Canterbury in London in February. Purpose of the visit was to discuss the publicity and public relations aspects of the Congress.

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### MISSION CONDUCTED BY PROF. SMITH

★ The Rev. Charles Smith, professor of New Testament at Episcopal Theological School, conducted a mission at St. Mark's, Hoxsie, Rhode Island, April 1-6.

He is to have an article in The Witness soon, along with Prof. James L. Jones of the Philadelphia Divinity School, on whether belief in the Virgin Birth is necessary.

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