

# Mt. CALVARY BAPTIST CHURCH



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Rev. Dr. Richard L. Nash, Pastor

## LOVING YOUR ENEMIES

Excerpts from a sermon by Martin Luther King Jr.  
Delivered at Dexter Avenue Baptist Church  
Montgomery, Alabama, 17 November 1957.

I want to turn your attention to this subject: "Loving Your Enemies." It's so basic to me because it is a part of my basic philosophical and theological orientation—the whole idea of love, the whole philosophy of love. In the fifth chapter of the gospel as recorded by Saint Matthew, we read these very arresting words flowing from the lips of our Lord and Master: "Ye have heard that it has been said, 'Thou shall love thy neighbor, and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be the children of your Father which is in heaven." Certainly these are great words, words lifted to cosmic proportions. And over the centuries, many persons have argued that this is an extremely difficult command. Many would go so far as to say that it just isn't possible to move out into the actual practice of this glorious command. They would go on to say that this is just additional proof that Jesus was an impractical idealist who never quite came down to earth. So the arguments abound. But far from being an impractical idealist, Jesus has become the practical realist. The words of this text glitter in our eyes with a new urgency. Far from being the pious injunction of a utopian dreamer, this command is an absolute necessity for the survival of our civilization. Yes, it is love that will save our world and our civilization, love even for enemies.

Now let me hasten to say that Jesus was very serious when he gave this command; he wasn't playing. He realized that it's hard to love your enemies. He realized that it's difficult to love those persons who seek to defeat you, those persons who say evil things about you. He realized that it was painfully hard, pressingly hard. But he wasn't playing. And we cannot dismiss this passage as just another example of Oriental hyperbole, just a sort of exaggeration to get over the point. This is a basic philosophy of all that we hear coming from the lips of our Master. Because Jesus wasn't playing; because he was serious. We have the Christian and moral responsibility to seek to discover the meaning of these words, and to discover how we can live out this command, and why we should live by this command. Now first let us deal with this question, which is the practical question: How do you go about loving your

enemies? I think the first thing is this: In order to love your enemies, you must begin by analyzing self. And I'm sure that seems strange to you, that I start out telling you this morning that you love your enemies by beginning with a look at self. We must face the fact that an individual might dislike us because of some personality attribute that we possess, something that we've done deep down in the past and we've forgotten about it; but it was that something that aroused the hate response within the individual. That is why I say, begin with yourself. There might be something within you that arouses the tragic hate response in the other individual.

And this is what Jesus means when he said: "How is it that you can see the mote in your brother's eye and not see the beam in your own eye?" Or to put it in Moffatt's translation: "How is it that you see the splinter in your brother's eye and fail to see the plank in your own eye?" And this is one of the tragedies of human nature. A second thing that an individual must do in seeking to love his enemy is to discover the element of good in his enemy, and every time you begin to hate that person and think of hating that person, realize that there is some good there and look at those good points which will over-balance the bad points.

I've said to you on many occasions that each of us is something of a schizophrenic personality. We're split up and divided against ourselves. And there is something of a civil war going on within all of our lives. There is a recalcitrant South of our soul revolting against the North of our soul. And there is this continual struggle within the very structure of every individual life. There is something within each of us that causes us to cry out with Apostle Paul, "I see and approve the better things of life, but the evil things I do."

So somehow the "isness" of our present nature is out of harmony with the eternal "oughtness" that forever confronts us. And this simply means this: That within the best of us, there is some evil, and within the worst of us, there is some good. When we come to see this, we take a different attitude toward individuals. And when you come to the point that you look in the face of every man and see deep down within him what religion calls "the image of God" you begin to love him in spite of. Another way that you love your enemy is this: When the opportunity presents itself for you to defeat your enemy that is the time which you must not do it. That is the meaning of love. (Continued on page 2).

**LOVING YOUR ENEMIES** (Continued from page 1)

In the final analysis, love is not this sentimental something that we talk about. It's not merely an emotional something. Love is creative, understanding goodwill for all men. It is the refusal to defeat any individual. When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system.

There are a lot of people that I find it difficult to like. But Jesus says love them. And love is greater than like. Love is understanding, redemptive goodwill for all men, so that you love everybody, because God loves them. You refuse to do anything that will defeat an individual, because you have *agape* in your soul. And here you come to the point that you love the individual who does the evil deed, while hating the deed that the person does. This is what Jesus means when he says, "Love your enemy." This is the way to do it. When the opportunity presents itself when you can defeat your enemy, you must not do it.

There's another reason why you should love your enemies, and that is because hate distorts the personality of the hater. There is nothing more tragic than to see an individual whose heart is filled with hate. For the person who hates, the beautiful becomes ugly and the ugly becomes beautiful. For the person who hates, the good becomes bad and the bad becomes good. For the person who hates, the true becomes false and the false becomes true. That's what hate does. You can't see right. The symbol of objectivity is lost. Hate destroys the very structure of the personality of the hater.

Now there is a final reason I think that Jesus says, "Love your enemies." It is this: that love has within it a redemptive power. That's why Jesus says, "Love your enemies." Because if you hate your enemies, you have no way to redeem and to transform your enemies. You just keep loving people and keep loving them, even though they're mistreating you. Just keep loving them, and they can't stand it too long. Oh, they react in many ways in the beginning. But just keep loving them. And by the power of your love they will break down under the load. That's love, you see. It is redemptive, and this is why Jesus says love your enemies. There's something about love that builds up and is creative. There is something about hate that tears down and is destructive. So love your enemies. We must discover the power of love, the power, the redemptive power of love. And when we discover that, we will be able to make of this old world a new world. We will be able to make men better. Love is the only way. Jesus discovered that.

So this morning, as I look into your eyes, and into the eyes of all of my brothers in Alabama and all over America and over the world, I say to you, "I love you. I would rather die than hate you." And I'm foolish enough to believe that

through the power of this love somewhere, men of the most recalcitrant bent will be transformed. And then we will be in God's kingdom. We will be able to matriculate into the University of Eternal Life because we had the power to love our enemies, to bless those persons that cursed us, to even decide to be good to those persons who hated us, and we even prayed for those persons who despitely used us.

Oh God, help us in our lives and in all of our attitudes, to work out this controlling force of love, this controlling power that can solve every problem that we confront in all areas. Oh, we talk about politics; we talk about the problems facing our atomic civilization. Grant that all men will come together and discover that as we solve the crisis and solve these problems—the international problems, the problems of atomic energy, the problems of nuclear energy, and yes, even the race problem—let us join together in a great fellowship of love and bow down at the feet of Jesus. Give us this strong determination. In the name and spirit of this Christ, we pray. Amen.

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## What's Cooking? Lipton Onion Soup Meatloaf

This is my go to recipe. Quick and easy

- 1 lb. ground beef
- 2 eggs
- 1/3 cup ketchup
- 3/4 cup water
- 1 packet dry LIPTON ONION SOUP MIX
- 1 ½ cups bread crumbs

Mix all ingredients well.

Shape into loaf in 13 x 9-inch baking or roasting pan.

Preheat oven to 350

Bake uncovered 1 hour or until done. Let stand 10 minutes before serving.

Great with mashed potatoes and green bean!

Submitted by Sister Linda Clarke

**MONTH IN REVIEW**

**WOMEN CELEBRATE THEIR ANNUAL DAY!**



If you love the color red, you should have attended the annual women's day celebration. I have never seen so many shades of red in my life. The celebration this year was chaired by Sisters Debbie Marie Gamble and Darnita Robinson-Fenty. The worship leader for the day was Sister Christine Carroll who kept the full program moving along.



One of the Highlights of the program was an interpretive praise dance by the Women of Glory and the Flag dancers. It was so moving that the entire congregation gave them a standing ovation. The dance told the story of one being converted to Christianity. Following songs of praise,



Sister Melinda L. Johnson of Urban Hope Refuge Church of Hartford brought forth a message in accordance with the theme " *Women Praising God*".



She spoke about our life experiences that gives birth to praising the Lord. The program concluded with remarks from the chairpersons, Sister Johnson and Pastor Nash. Thank you women for an uplifting Women's Day Program.

**FIFTH SUNDAY LEAGUE MEETING**

Sunday, September 30, Mt. Calvary hosted the Asher Association Fifth Sunday League meeting. The Asher Association is a branch of the Connecticut State Missionary Baptist Convention.

The Fifth Sunday League meetings showcase the talents of the youth in the churches in the Asher Association. Pastor Nash opened the meeting by welcoming all the churches in attendance. Followed by an enthusiastic devotion by the Mt. Calvary Youth Choir. This set the stage for the rest of the presentations by the youth.

Churches presenting were: Mt. Cavalry of Hartford, Shiloh Baptist of Hartford, Calvary Baptist of Willimantic, First Calvary of Hartford, Hopewell Baptist of Hartford and New Antioch Baptist of Hartford.

Highlights: The Praise Dancers from Shiloh presented an energetic dance to an African spiritual whose rhythm drew the audience into the mix. There was two little ones from First Calvary who stole everyone's heart with their rendition of "Victory is Mine". Closing the program was a heartfelt solo "Lord I Am Available To You" by Sister Saraya Torres from New Antioch Baptist Church. All of the youth who presented did an outstanding job.

Let's keep encouraging our youth because they are the future of the church. Congratulations to all the organizers of the program.



***Happy Birthday Mom!***

*The sun is jealous of the light that is within  
your soul.*

*You never cease to amaze me with your  
ability to praise God.*

*You are the definition of a flower child.  
You have given me the greatest gift- Salvation.*

*May your feet never stop dancing.*

*May your smile never leave your face.*

*You have taught me how to be excited.*

*I have taught you how to remain calm.*

*May you never forget the love we all have for  
you.*

***Happy Birthday mom!***

***May God give you 50 more.***

***Love Rebecca Kyrie Hutchinson***



This poem was written by Sister Susie Hutchinson's daughter to celebrate her birthday September 14, 2018.

During Morning Worship Service, Sunday, September 16, 2018, Bro. Willie & Sis. Dorothy Brown shared with the congregation that they had been married for 57 years.

Sis. Brown advised to those wanting to be married that nothing is perfect.



She also shared that each year of their marriage, Bro. Brown would give her a beautiful greeting card and she read the one he gave this year. Sister Brown also serenaded her love and the congregation with a few bars of the gospel song "I Won't Complain".

Congratulations to a beautiful graceful couple. May they celebrate many more years of marital bliss.

**ANNOUNCEMENTS**

The Media Ministry is looking for new members and is willing to train. Please see any Ministry member for more information.

The Ushers and Nurses will celebrate their annual day on October 14<sup>th</sup> at 3:30 p.m. The Ushers will celebrate 100 years of service to Mt. Calvary. The guest church will be Rev. David Massey and Hopewell congregation

We will be celebrating Dr. Richard L. Nash's twenty-six years of Pastoral service on November 11th. The theme is "Recognizing Our Leader That Watches Over Our Souls" ..

**CHUCKLES OF THE MONTH**

Mother: "Why did you get such a low mark on that test?"

Junior: "Because of absence."

Mother: "You mean you were absent on the day of the test?"

Junior: "No, but the kid who sits next to me was."

A little girl came home from school and said to her mother, "Mommy, today in school I was punished for something that I didn't do."

The mother exclaimed, "But that's terrible! I'm going to have a talk with your teacher about this...by the way, what was it that you didn't do?"

The little girl replied, "My homework."



OCTOBER BIRTHDAYS

Sis. Marilyn Kendrick	1	Sis. Latrisha Walton	15
Sis. Julia Parris	2	Sis. Darlene Reynolds	16
Sis. Catherine Mitchell	4	Sis. Rebecca Hutchinson	19
Bro. Corey Menefee	4	Sis. Kathy Greene	21
Sis. Sandra P. Lindsay	4	Sis. Deborah Booker	27
Bro. Perry Booker, Sr.	7	Bro. Jimmie Hill	28
Sis. Virginia Pertillar	8	Sis. Grace Williams	29
Sis. Jo Ann Wood	9	Sis. Roxanne Bethea	30
Sis. Dorothy Billington	15	Sis. Jacquetta Jackson	31
		Bro. Kevin Meyers	31



OCTOBER ANNIVERSARIES

Celebrants	Date	Years
Bro. John & Sis. Marjorie James	21	57



the following families:

The family of **Prince E. "Dooney" Manns Jr.** who passed away at the age of 65 on August 16, 2018. Prince was a dedicated member of this church who served in the Choir Ministry until his health failed. In the past, he worked as a chef. He will long be remembered for his fashionable dress and love of music. Prince is an example of

faith overcoming adversity. In a 2007 article published in the Hartford Courant, Prince's severe health problems were described and his fear of becoming homeless but God allowed him to maintain a roof over his head until He called him home and He sustained him to live a relatively active life, complete with a scooter he manned like an automobile. His memorial service was held on August 30<sup>th</sup> at the Church.



The family of **Sis. Fannie B. Green Rosemond**, 93, beloved wife of the late Solomon Q. Rosemond, who passed away peacefully on September 24, 2018. "Miss Fannie", as she was affectionately known, worked at Arrow Hart for many years before taking a position at Stanadyne Corporation until retirement. At Mt. Calvary she was a Sunday School teacher as well as a seamstress for the Junior Choir. She also sang in the Senior Choir. In retirement she learned to weave and continued to help others. She strongly believed in: common sense and leaning on the Lord in ALL matters. Her Homegoing Service was October 1<sup>st</sup> at the Church.

The family of Evette "Tee-Tee" Teresa (Mohown) Thornton of Jacksonville, Florida who passed away recently. Evette was the daughter of the late **Sis. Bennie Mae Mohown** and grew up in Mt. Calvary. She was also the sister of **Sis. Beverly Mohown Murphy** of the Nurse Ministry. Evette graduated from Manchester Community College/Nursing and Hartford College for Women and spent her career in the medical field but later by serving the elderly and homeless population. A Jacksonville memorial service was planned for September 3rd, which would have been her 55th birthday. Plans for a Hartford memorial service are underway.



The family of **Sis. Louise Coley**, 78, who departed this life on September 10, 2018. She had been a member of Mt. Calvary and was employed by the State of CT as an Analyst for the DMV. Louise was described as a "wonderful person who loved her family unconditionally. She was also the sister of the late **Bro. George Robinson, Sis. Mary Burgess and Sis. Mattie Laird**. A celebration of her life took place September 19<sup>th</sup> at Howard K. Hill (Henry L. Fuqua Funeral Service).



The family of John Rudolph Kittrell III, 46, of Hartford, who passed away peacefully on September 18, 2018. Kittrell transcended into ministry in 2011 and had an evident passion for music. He was employed as a Librarian Assistant for the Hartford Public Library and later at Securitas Security Services. Those left to cherish his memories include **Uncle Frank Holmes (Amy)**. His funeral services were September 26<sup>th</sup> at Howard K. Hill (Clark & Bell).



*From our happy home and circle,  
God has taken ones we love;  
Borne away from sin and sorrow  
To a better home above.*

## HEALTH NEWS

### SURPRISING USES FOR LAVENDER



#### Soothe Wounds and Pain

You've probably never heard your doctor shout, "Quick, get the lavender!" But this purple flowering plant may be a powerful healer. One small study found that lavender essential oil relieved soreness and redness for women who had episiotomies, vaginal cuts made to deliver babies. Another study showed that inhaling lavender essence, aka aromatherapy, eased pain from C-section childbirths.

#### Stop Hair Loss

Massaging your scalp regularly with a mix of lavender oil and other herb essential oils may help slow hair loss from alopecia areata. This autoimmune disease, which can run in families, makes your body mistakenly attack your hair follicles. Research goes on to see if lavender oil might help hair grow, too. In one study, mice treated with lavender oil sprouted furrier coats.

#### Salt Substitute

Culinary lavender adds a clean sweetness to just about any dish. It also packs ursolic acid, a nutrient that may help fight cancer and burn more calories. Blend your own salt-free herbs de Provence seasoning with lavender, rosemary, thyme, fennel, chives, and other herbs.

#### Tame Your Tummy

Ancient Roman soldiers counted on lavender's antibacterial powers to treat upset stomach and other illnesses. Some research suggests that the plant's essential oil can help fight colitis, inflammation of the colon that can lead to pain and diarrhea. It may do this by helping fend off bad bacteria and protecting the infection-fighting strains. Try sprinkling dried culinary lavender on Greek yogurt.

#### Soak Up Toxins

It's tender but tough. Lavender thrives in toxic places that would quickly kill less hardy plants. Its roots absorb heavy metals like lead and zinc and store them in their leaves. This can help clean and restore industrial sites and contaminated garden plots.

#### Freshen Your Floors

House cleaners in Medieval times sprinkled floors with this aromatic herb to refresh stale or sickly air. It still works great on modern carpets to quash bad odors and to fight bacteria. Make your own floor deodorizer with 8 drops of lavender oil to ½ cup of baking soda.

Sprinkle it over your carpet, let it sit for a few minutes, and vacuum.

#### Tamp Down Motion Sickness

You get this condition when your inner ear's senses go at odds with how you see movement around you. That confusion can make you dizzy and nauseated. Lavender can counteract that by distracting you with your sense of smell. Add in other sensory treats like ginger candies (and a smart seat choice) for a smooth ride.

#### Zap Lice

Looking for a natural, nontoxic remedy to quash these buggers? In a study, a lavender and tea tree oil treatment worked better than pyrethrin, a pesticide made from chrysanthemum flowers.

#### Chill Hot Flashes

Menopause happens when a woman stops having a monthly period, usually around her late 40s or early 50s. It can bring on hot flashes, sudden warm flushes that sweep over your body and put a wrench in your daily life. But women in a study who sniffed lavender for 20 minutes twice a week reported their flashes faded up to 50% more than women who did not use the lavender aromatherapy.

#### Soap Stand-In

Not only does it smell nice, lavender fights bacteria. It's an ideal ingredient for a DIY hand sanitizer:

- Fill a 1- or 2-ounce bottle up to 1/3 full with vodka.
- Add 10-15 drops of lavender essential oil, and the same amount of tea tree or peppermint oil.
- Fill the rest of the bottle with aloe vera gel.

Shake and use as a backup to washing with soap and water.

#### Jazz Up Your Laundry

Lavender is thought to come from the Latin word *lavare*, meaning "to wash." No wonder it makes such a great deodorizer-freshener duo for your laundry. Add 4 drops of lavender oil to the water in your iron for steamy scent. You can also put a few drops right into your washing machine. Or make your own fragrant dryer sheet with a few drops of lavender on a dry cloth. Toss it into the dryer with your wet laundry.

SOURCE: <http://www.webmd.com/>



## HERITAGE CORNER

### THE SUCCESSES AND STRUGGLES OF NEW HAVEN ENTREPRENEUR WILLIAM LANSON

By Peter P. Hinks

Little is known about the early life of William Lanson, a remarkable black entrepreneur who contributed to New Haven's civic growth in the first half of the 19th century. Probably born free around 1785—perhaps in Derby—Lanson along with other family members moved to New Haven about 1803. Within the short space of seven years, he had become the city's principal wharf builder, an enterprise underwritten by his ownership of a large quarrying business. In 1810, Lanson was the only contractor able to complete the complicated 1,350-foot extension to the town's Long Wharf. As Lanson later recalled, he had special scows (flat-bottomed transport boats) built capable of carrying 25 tons of stone at a time, stone which he and his laborers quarried from the Blue Mountain in nearby East Haven. The huge stones were loaded on to the scows on the river from a wharf carefully designed by Lanson to accommodate their great weight. Working relentlessly, even on "the darkest nights," Lanson finished this vital civic project. Soon afterwards, Lanson established one of the leading hostelries in New Haven on Chapel Street. With credit widely extended by the merchants, Congregationalists, and Federalists who formed the city's old white elite, he also purchased substantial acreage and houses in New Haven's largely undeveloped New Township in the 1810s and '20s. Many blacks then settled in the area, where they mixed and mingled amicably with whites who lived there, visited or just passed through.

At a time many assume held few opportunities for African Americans, Lanson reaped a bounty. In an 1811 report on the history and current state of New Haven, Yale's Reverend Timothy Dwight praised the wharfing work of William and his brothers for the "honourable proof of the character which they sustain, both for capacity, and integrity, in the view of respectable men." Through his enterprise, Lanson had "become a good member of society" and Dwight hoped Lanson's influence would uplift his racial brethren, many of whom had only recently come out of slavery. By 1825, Lanson was contracted to build the retaining wall for the harbor basin into which the boats traversing the newly planned Farmington Canal would empty. In all his enterprises, he employed upwards of 30 men. At the same time, he helped found the African United Ecclesiastical Society and the African Improvement Society "for the improvement of the moral, intellectual, and religious condition of the African population of this city." Lanson was estimably embedded in the civic and economic life of New Haven.

The pace of change accelerated in New Haven in the 1820s. After 1825, the city began to develop the New Township lands (centered around modern-day Wooster Square), and this placed unprecedented pressures upon the black neighborhood there. Residences for the affluent were erected along with a host of manufacturing shops of diverse sizes—the largest was the swelling carriage-works of James Brewster—whose exclusively white employees required housing near

their workplace. Construction of the Farmington Canal led to a dramatic influx of poor and Catholic Irish laborers into the town. Hundreds of other laborers and mariners followed as well. By the 1820s, more whites condemned blacks for lacking industry, temperance, and moral continence and for causing the new social problems accompanying the city's growth. The flourishing of the local American Colonization Society, which called for the removal of the nation's free blacks to Africa, helped nurture these new racial antipathies among whites. Also, the old elite who had upheld and contracted with Lanson had lost their pre-eminence and acquired some new suspicions of their own about black character. In 1827, for example, a vocal white resident could boldly proclaim in a local newspaper: "Is not the residence of coloured people considered a calamity by our white people, universally?" Anyone offering employment or assistance to them was pronounced "guilty of injustice towards white men, who have an exclusive right to be employed."

Despite Lanson's ongoing economic success, popular sources aggressively recast him as a purveyor of vice and disorder to black and white alike in the New Township and called for the neighborhood's extirpation. Yet, as in 1815 when he petitioned the General Assembly to protest the state's 1814 disfranchisement of African Americans, Lanson eloquently vocalized his opposition to these characterizations and their troubling implications. He had two lengthy articles printed in the local *Columbian Register*, lauding the residents of his neighborhood as largely "smart and industrious people of color." He unabashedly proclaimed the essential goodness of African Americans and the great capacity of white and black to interact successfully at work, at governance, and at play.

But rising white prejudices won the day. By 1830, Lanson had moved from the Wooster Square area and in July opened a new grand "Boarding-House for the people of color" in a then-isolated corner of northeastern New Township. He called the facility the Liberian Hotel, re-located his hostelry there and planned to have sailboats for oystering as well. He also expected to continue his wharf building from the site. But Lanson's economic and social trajectory bent downward after 1830. Encountering economic and family reversals, mounting debts, problems with his health and that of his wife, and hounded by municipal authorities intent on discovering his connection to illegal activities, Lanson lost his properties and tumbled into poverty. Upon his passing in May 1851, one obituary recalled him as "a very enterprising negro...endowed by nature with more than a common mind." Yet, while economic, political, and demographic expansion brought numerous benefits to white New Haven after 1820, Lanson's fate reveals just how problematic that expansion proved to be for the city's blacks. Indeed, the city's growth often constricted their emerging but fragile freedom more than it enhanced it.

*Peter P. Hinks is a historian who has researched and written extensively on slavery and black freedom in Connecticut and the American North.*

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## I AM A CHRISTIAN

When I say "I am a Christian" I'm not shouting "I am saved."  
I'm whispering "I get lost" that is why I chose this way.

When I say "I am a Christian" I don't speak of this with pride.  
I'm confessing that I stumble and need someone to be my guide.

When I say "I am a Christian" I'm not trying to be strong.  
I'm professing that I am weak and pray for strength to carry on.

When I say "I am a Christian" I'm not bragging of success.  
I'm admitting I have failed and cannot ever pay the debt.

When I say "I am a Christian" I'm not claiming to be perfect.  
My flaws are too visible but God believes I'm worth it.

When I say "I am a Christian" I still feel the sting of pain.  
I have my share of heartaches which is why I seek HIS name.

When I say "I am a Christian" I do not wish to judge.  
I have no authority I only know I'm loved.

**By Maya Angelou**

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Deadline for next issue: October 28, 2018

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