



CALVARY
EPISCOPAL CHURCH

Connection

821 South Fourth Street Louisville, KY 40203 | 502.587.6011 | calvaryepiscopal.org

April 2022

Signs of Light, and Life, and Love—Rev. Dr. Lee F. Shafer, Rector

Dear friends,

Happy Easter! As you read this, we will have celebrated the day of the glorious news of the resurrection of our Lord and life again will be renewed as love again will have triumphed over hatred and life over death.

As I am writing this, however, we are just about to move into Holy Week and the weather outside feels much more like “In the Bleak Midwinter” than “Welcome Happy Morning.” The scene is cold and gray and there is confusion in the atmosphere as to whether to send down pellets of ice or showers of rain so we have experience each on and off throughout the day. It’s strange. To me this strange weather day in almost mid-April feels a bit off-kilter, not quite right.

I began to ponder this sense of not quite right-ness, of feeling off-kilter and, with the help of the eager buds on trees and stretching arms of newly emerged peonies, I began to realize that this is probably exactly where one should be right now. The experience of the events of Holy Week are not quite right. Certainly, the last supper remembrance that is the focus of Maundy Thursday is a wonderful precursor to the Eucharist we celebrate as often as we come together but the events of the later part of that evening and the events of Good Friday culminating in the death of our Lord of Love are anything but ‘right.’ These events include betrayal, denial, blood, sweat, and death. And yet even the darkness of the events surrounding Good Friday cannot overshadow the beauty of the event of Easter morning. Just as the thunder rolled through and the sky grew very dark this afternoon, the peonies still reached their infant arms toward the sky and the tulips opened their heads a little more. The signs of something new and fresh and wonderful to come are all around us. If we pay attention, even on the darkest days we can still find signs of light, and life, and love.

May this Eastertide bring you the joy and love of our risen Lord!

God’s peace,

Lee+



The Vestry Voice—*Meg Scharre, 2022 Vestry Secretary*

The Vestry met on March 22 in person at Calvary. Items of note include:

- Several members of the Vestry participated in the Diocesan Congregational Leadership Conference, held February 26. Topics covered included the ministry and duties of vestries and wardens, diocesan requirements related to finances and parochial reports, and canons of the Diocese. Vestries were encouraged to set goals by considering the energy and assets of our congregation in order to be successful in our mission.
- April Duval, Board President of Central Louisville Community Ministries (CLCM), attended the March Vestry meeting. She asked Calvary to provide space for a clothing ministry. The Vestry referred this idea to the Outreach Committee, asking for a recommendation on whether or not to operate a clothing ministry. Calvary currently serves as the food ministry arm of CLCM.
- The Vestry appointed Lynne Lyndrup to the Calvary Endowment Advisory Committee to serve a 4-year term. Other members include Jim Hill, Joseph Reese and Beth Vail, along with Beverly Haverstock (as senior warden), Will Cary (as Junior Warden) and Pat Vaughn (as Treasurer).
- An ad hoc By-Laws committee has been formed to examine Calvary’s current By-Laws and propose any revisions to the Vestry. Members of the committee include Beverly Haverstock (chair), Jim Hill, Sally Reisz and Stephanie Smith.
- Coffee Hour has resumed. If you would like to host a coffee hour please sign up using the book in Frazier Hall or contact Pattie Davidson.
- The Calvary Care Committee has been busy - 179 acts of care were reported. This number includes cards mailed, but there were also phone calls, emails and text messages sent.
- The Welcome Committee will meet March 23 at 2:00 pm. If you have ideas or suggestions, please contact Derek Inghram, chair.
- The Property Committee presented the Vestry with a list of proposed projects for the remainder of 2022:
 - ⇒ Replace Nave chandelier bulbs with LEDs over time
 - ⇒ Women’s second floor bathroom needs minor tweaks
 - ⇒ Renovate men’s second floor bathroom
 - ⇒ Marble floor repair (to start at the wall at the new ramp)
 - ⇒ Repair/paint the wainscoting at the ramp
 - ⇒ Replace/paint registers that are on the ramp
 - ⇒ Add speakers for Altar area
 - ⇒ Replace tile floor in the nursery

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- ⇒ External tuckpointing of old section of the church
- ⇒ Repair Portico flashing
- ⇒ Scope downspout at the north entry
- ⇒ Repair lighting at the monument sign and lamp post
- ⇒ Sod barren areas in garden
- ⇒ Research new torch stands (no internal sand)
- ⇒ Ask Spalding to remove the dead/hazardous tree in the parking lot (share the expense?)

Note: At the time of publication, the February Financial Report was not yet available.

Coffee Hour Has Resumed!

We are happy to again offer the opportunity for everyone to have a chance to visit with one another and get to know newcomers and visitors. Please remember to invite these people to join us after our worship service.

Our emphasis these days is to keep coffee hour simple! It is not meant to be lunch. Bring things such as cookies, pretzels, doughnuts. Remember there are some who can't eat sweets so we like to include something they can eat. Apple juice or lemonade is always appreciated for children and for those who don't drink coffee.

Special events will be coming up from time to time for a more formal coffee hour, but we will know about these well in advance and make plans appropriately.

Jimmy Blakey, our Operations Assistant, gets to church early and always makes both regular and decaffeinated coffee. Jimmy knows where all our supplies are stored and is always happy to help you locate things. He remains during Coffee Hour to assist with cleanup and to run the dishwasher.

There is a signup book on the credenza by the entrance to the Parish Hall with a calendar page for each month. Your volunteering to host a Coffee Hour will be greatly appreciated!

Questions? Please see me or James Moody.

Pattie Davidson



How's Your Spiritual Life?—Beverly Haverstock, Senior Warden

EfM (Education for Ministry) is a four-year program developed by the School of Theology at The University of the South. It is designed to provide laypersons with a comprehensive theological education that enables Christians to relate their faith to their lives and ministries in the world.

Around the middle of this program year, our EfM class at Calvary centered on “The Spiritual Person,” an essay written by Urban T. Holmes III, who, as a bit of an experiment, confronted a number of friends with the question, “How’s your spiritual life?”. The question elicited responses that might be described as uneasy astonishment. Understandable, wouldn’t you say? So today, I pose it as a rhetorical question – to think about if you’d like.

What better time than this holiest of seasons to think about one’s own spiritual life as well as the spiritual life of Calvary? Do you believe as I do that each of our own reflections about spiritual life can lead to positive changes in our world? Recall the well-known axiom: Thoughts become words, words become actions, actions become habits, habits become character, and character becomes destiny.

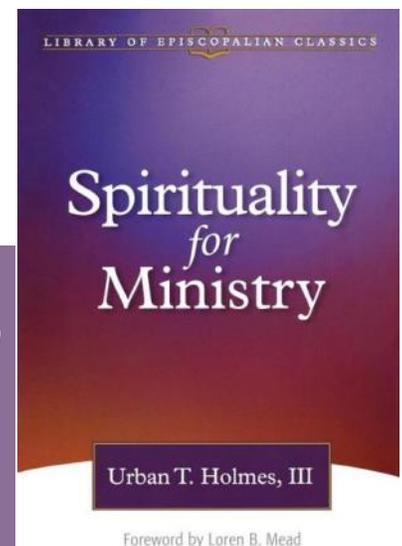
Now supposed we substitute the word ‘prayers’ for the word ‘thoughts’?

What could happen?

Yours with thoughts and prayers that lead to a better world,

Beverly

Editor’s Note: Urban Tigner Holmes, III, was an Episcopal priest, teacher, and dean. Ordained in 1954, he served Episcopal churches in Pennsylvania and North Carolina and was chaplain at Catawba College, Salisbury, and at Louisiana State University. In 1973 he became dean of the Episcopal seminary at the University of the South. He was the author or coauthor of sixteen books and numerous articles, many dealing with spirituality and man’s concept of God.



Children & Family Ministry—*Callie Hausman*, Christian Education Director

Prayer is a practice that many people share in common with millions around the world. Prayer is a part of our worship. Prayer is likely part of your daily life, perhaps praying at mealtime, before bed, or sporadically throughout the day. In our Book of Common Prayer we have types of prayer: adoration, intercession, oblation, penitence, petition, praise, and thanksgiving, pp. 856, 857, Book of Common Prayer, all helpful in different ways at different times. The Lord’s Prayer, our greatest prayer given to us by Jesus, can be found on p. 364, also in the Book of Common Prayer. Calvary offers prayers not just during the service, but through daily prayers for people on our prayer list (such as my grandson, Caleb). Prayer can also take place while sitting in silence, listening for the Holy Spirit. We sometimes have prayers for back to school, or praying during a game. I could go on and on. Praying connects us with God and holiness.



Beginning Easter Sunday, we will include blank cards in the Children’s Worship Bags so that children can write and/or decorate a prayer card. The cards can be placed in the offering plate and will be sent to someone on the Calvary prayer list. Another option is for children to take their card home to share with family members, neighbors, or keep for themselves. God hears all our prayers, and we welcome yours! We all grow, individually and collectively, when we pray. We look forward to sharing your prayer!

If you are interested in learning more about prayer, or if you have any questions, please contact Callie at cedirector@calvaryepiscopal.org.

COMPLINE

Compline is an Evening Prayer service in the Book of Common Prayer. It is a five-minute service that can be spoken or chanted (we have been speaking it).

Beginning at around 6:50 PM, I watch the door for anyone entering the church for the service. We sit in the choir stalls and chat with a quiet moment before starting the service. Anyone is able to lead the service, and we ask if anyone would like to lead it. After we finish the service, we have a few minutes of silence and catch up with one another.

Lee and I started Compline back in September, ran through December, paused during Omicron and started back in February. We will pause Compline again after Easter Sunday.

Amy Gillig



Who Needs Cereal?—Margaret Dickinson

In the Calvary Food Pantry, our aim has been to provide enough nutritional food to feed a family for a couple of days. Cereal has always been a desirable and staple item in each bag. As prices now escalate and shelves empty quickly, shopping for cereal becomes an adventure! We now average 42 food bags each day we are open, so that's 42 cereal boxes a session and restocking has become a frequent necessity.

Recently, as I was grabbing the cheapest (misnomer!) boxes off the shelf, I noticed a lady watching me. I hastened to explain that I was not hoarding, and why. She smiled and said, "Oh, my church does that too!" It turned out that she is from St Paul's Episcopal, our food partner church, and she was there to buy cereal too! My new friend may even come Thursday to see our operation and help their seven highly enthusiastic parishioners deliver their weekly 800 or more average items to us!

Who needs cereal? Our clients do!

Wouldn't you like to be a part of this? Bring cereal!

Can we match the volume and enthusiasm and pride of St. Paul's?

Distributed since March 2020:

Masks 6542

Food Bags 14,861

People Fed 21,314



Calvary's Windows 7: The Red-haired Angel—Jonathan Smith

(Editor's note: this is the seventh in a series of articles on the treasured stained glass windows of Calvary, treating them in chronological order.)



First, a confession: quite close to deadline, I discovered that this window was not erected until 1915, which places it *after* at least three of the remaining five windows to be covered in this series; so this article will be out of chronological order.

The reason I had assumed the window was earlier is that it was given by Mary Clark Cooke, the same person who gave the Alpha-Omega window right next to it (and the only donor to have given more than one memorial window), and she died in 1909. According to the signature, this window was not installed until 1915, and between 1909 and 1915, Tiffany Studios of New York created three windows in Calvary, two of which were also in the transepts and in the same style as this window; and Tiffany in fact had an analog of this very window in the Church of the Holy Trinity in Vicksburg, Mississippi. So why not Tiffany? Mrs. Cooke had presumably provided in her will (or some other pre-death arrangement) for the window, and perhaps she specified who would create the window; but if so, why the delay? Or perhaps she did not specify, but left insufficient funding to hire Tiffany. We know that she and Calvary together litigated a lawsuit against her stepchildren, trying to gain the proceeds of a land sale in Texas for the church, but ultimately lost. There is an untold story here on the business arrangements for this window, but at least for now it must remain untold.

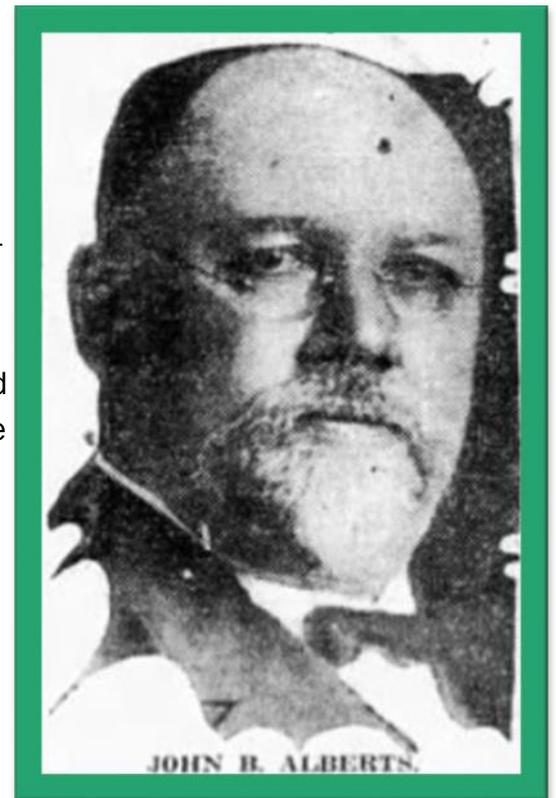
As you may recall from the second article in this series, Mary Clark Cooke (1833-1909) was the second wife of a prominent Louisville physician and businessman. Her two children died in early childhood, and her sister, Kate Clark Churchill, died at age 35; these three are memorialized in the Alpha-Omega window. She had also lost a young niece, Mamie Jungbluth, in whose memory she gave our distinctive baptismal font, in 1878. Her husband, Dr. George Cooke, died in 1893, leaving a fairly large family by his first wife—a family with whom Mary did not particularly get along. So in the final decade of her own life, her own health perhaps in decline, I picture Mary sitting alone in that “corner” of the congregation near the font and near these windows (one of them still a “blank”), recalling all the people she had loved and lost, and perhaps thinking of her own mortality and place in the universe.

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In my imagining, her mind drifts quite naturally back to a happier time in her own life, when two of her best friends, her mother and her younger sister, were still alive. Her mother, Frances Tompkins Clark (1807-1852) had, like herself, married a prominent Louisville physician and, apart from her children's names, scarcely another thing is recorded about her existence. But Mary looked back to her mother's reality, and perhaps forward to a reunion in the resurrection—or, at the very least, a place in history marked by their names conjoined on a beautiful window. Unlike virtually all the other people memorialized in Calvary's windows, Frances Tompkins Clark had been dead more than half a century when her daughter—now dying herself—chose to enshrine her memory.

Appropriately, the artists who executed this lovely window are also people whose history is not well enough known. John Bernard Alberts, Sr. was a German immigrant who had only arrived in Louisville in 1890, but had quickly established a very successful art glass studio on First Street, between Walnut and Liberty. It was a boom period for church construction in Louisville, and Alberts windows feature prominently in St. Brigid's Catholic Church, the former St. Charles Borromeo on West Chestnut, and the former First Christian, now Emmanuel Baptist, just down the block from Calvary. Alberts was clearly a genius both as artist and businessman, but he was chiefly remembered by his friends—on his death in 1926—as a jovial man who collected orchids and books in his Crescent Hill home. Two of his sons would in fact go into the orchid business. A third son, John Bernard Alberts, Jr., who was sadly invalided by his service in World War I, and died early, was an artist whose work remains in museums to this day. His art was influenced by the Pre-Raphaelite artists, and it is possible that the pictorial part of this window is his design.



As stained glass art, the window combines boldness in the main subject and self-effacement in the surrounding superstructure. As mentioned above, by the time this window was created, the Tiffany Studios of New York had created, first, the Charity window on the east side of the same transept, and then, straight across the nave, the “Good Shepherd” window. The latter had precisely copied the intri-

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cate canopy structure and outside parts of the former, apart from variations in color. And for this window, the Alberts studio did exactly the same, though surely it was not required. (Have you ever noticed, for example, that the fourth window of this “set”—the “Road to Emmaus”—looks essentially the same, but isn’t?) The pattern and shapes are faithfully replicated, right down to the distinctive raised centers of the five flowers in the rectangle below the main picture. The boldness, on the other hand, is in the angel painting, which perhaps lacks some of the famous subtle coloring of a Tiffany (compare the sky effects, for example, to those of the Shepherd window), but presents a striking persona, superior (in my humble opinion) to Tiffany’s own version of the same subject, in Vicksburg (shown at left).

And what is that subject, exactly? If you look again at the two Tiffany windows, you’ll notice one of the structural features is a “caption line”: in the rectangle above the dedication, with the suggestion of scrolls at either end, is a line summarizing the theme of the window. This window, again, is designed with precisely the same space, including the scrolls, but the caption has not been filled in. What caption would you write in that space?



The “scrolls” for (respectively) the Charity window, the Good Shepherd window, and the Red-haired Angel window.

The window shows an angel with red hair, holding a lily and standing in a field of lilies. By classic iconography, an angel with red hair and a lily is Gabriel, as in the Annunciation, where by legend and artistic tradition (not by scripture) Gabriel presents Mary with a lily as a symbol of her purity. And though Gabriel usually comes with male pronouns in literature, angels have no gender, and often appear to be female or androgynous in art—often, indeed, with red hair.

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Gabriel (with lily) by Leonardo (above), Botticelli (left), and in a St. Petersburg icon.



But lilies are also a symbol of resurrection, and this motif is usually identified as a “resurrection” window (with obvious appropriateness to a memorial) in stained glass catalog descriptions.

And the current Calvary brochure references “Behold the lilies of the field,” from the Sermon on the Mount, as the theme of this window; not completely unrelated to purity and resurrection, but certainly a different point of emphasis.

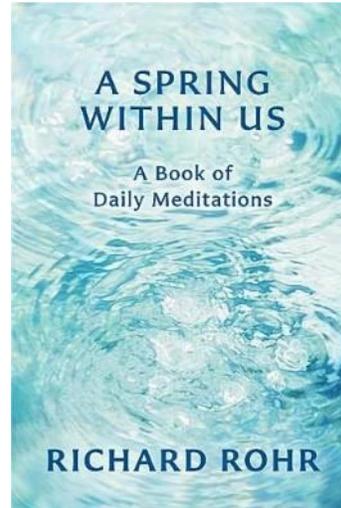
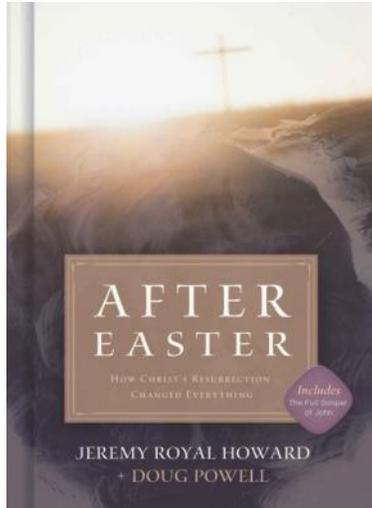
So what should the caption be? What idea of her mother did Mary Clark Cooke have in mind as she chose to memorialize her with this image—or did Mary die before she even got to make that choice? The red-haired angel will almost certainly outlive us all—a constant inspiration—but may be inscrutable and indecipherable to the end.



These windows (in Hornell and Brooklyn, NY) are both labeled “Angel of Resurrection.”

Next in the series: The Charity Window

Recommended Reading for Easter—*Mary Redden*



After Easter: How Christ's Resurrection Changed Everything by Jeremy Royal Howard and Doug Powell

After Easter provides a brief case for the historical reality of the resurrection of Jesus Christ and describes the impact of His rising from the dead. Each chapter ends with a few simple thought-provoking questions, making it ideal for Book Clubs, Bible Study, and individual contemplation.

A Spring Within Us by Richard Rohr

Richard Rohr is an American Franciscan priest and writer on spirituality based in Albuquerque, New Mexico. This is a book of daily meditations originally published as daily emails to subscribers of the Center for Contemplation and Action. The meditations explore various states of life, drawing from a variety of sources including Scripture, teachers of various faiths, psychology, and the Twelve Step program.

From the Presiding Bishop . . .

The following is the text of the Presiding Bishop's Easter 2022 Message:

In Matthew's gospel, the resurrection of Jesus is introduced this way: "After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake, for an angel of the Lord had descended from heaven, came and rolled back the stone before the tomb until it was open."

A number of years ago, when I was serving as the bishop of North Carolina, one of our clergy, the Rev. James Melnick, offered a workshop on the Saturday before Palm Sunday on how to design, and color, and make Easter eggs.

I attended the workshop with a number of other people from around the Raleigh area and did my best to make an Easter egg. But Jim was a master at doing so. You see, Jim's family hailed from Ukraine, and he had been making those Easter eggs from childhood, and spoke of his grandmother and the family tradition that hailed from Ukraine, the making of those Easter eggs. I knew the significance of the Easter egg and Easter. I knew the stories and the truth and the teachings about the coming of new life into the world, and the connection of life emerging from an egg, and Jesus rising from the dead, bringing new life and hope into our world.

But it became clear to me, in the last month or so, in this time when the people of the Ukraine are struggling for their freedom, struggling to be what God intends for all people to be, free people, that, that egg, which is deeply embedded in the life and the consciousness of the people of Ukraine, that those Easter eggs are not just mere symbols, but reminders of the reality of the resurrection of Jesus. Think back. On Palm Sunday, Jesus entered Jerusalem, as we know, riding on a donkey. That was a deliberate act on his part.

He entered Jerusalem at about same time that Pontius Pilate, the governor of Rome, would've been entering the city from the other side, from the other gate. Pilate would've been riding a war horse, accompanied by a cavalry and infantry. He would've been riding in the streets of Jerusalem at this, the dawn of the Passover, which was a celebration of Jewish freedom. Harking back to the days of Moses and the Exodus, Pilate knew that the people would remember that God decreed freedom for all people, and that the Roman empire, which held Judea as a colony, would need to put down, by brute force, any attempt to strike a blow for their freedom.

So, Pilate entered Jerusalem on a war horse, and Jesus entered Jerusalem on a donkey. The way of humility, the way of the love that we know from the God who is love, the way of truth, the way of compassion, the way of justice, the way of God, the way of love. That way faced the way of the world, brute force, totalitarian power, injustice, bigotry, violence, embodied in Pontius Pilate, governor of Rome. And the rest of the week was a conflict between the way of the empire and the way of the kingdom or the reign of God's love.

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On Friday, the empire struck. Jesus was executed on the orders of the governor of Rome. He was killed, and hope seemed to die with him. His followers fled, save those few women who stood by the cross, and save old Joseph of Arimathea and Nicodemus, who provided a tomb for the body of Jesus. The Scripture says they placed his body in the tomb and rolled the stone in front of the tomb. And there he lay dead, lifeless. There their hopes dashed on the altars of reality, their truth was crushed to earth. Their love itself seemed to die.

Then early Sunday morning, Mary Magdalene, and at least one other, and maybe a few other women, went to the tomb to anoint his body, to do the rites of burial that were customary. But when they got there, they realized that there had been an earthquake, that the earth, if you will, had been cracked open, and that the tomb was empty. The tomb was open and empty. The earth had been cracked open, and they would soon discover that Jesus had been raised from the dead. The earth cracking open, the tomb opening like an egg cracked open, and new life emerging from it.

That is the victory of life. That is the victory of love. That is the victory of God. The resurrection of Jesus is the victory that we can believe in and live by.

Many years before South Africa ever saw its new day of freedom, I heard Desmond Tutu in Columbus, Ohio. This was in the mid-1980s. This was while Nelson Mandela was still in prison, while there was no hope of deliverance. I heard him say in his speech that I believe that one day my beloved South Africa will be free for all of her children, Black, white, colored, Asian, Indian, all of her children.

I believe it, because I believe that God has a dream for South Africa, and nothing can stop God's dream. And I believe that because I believe that God raised Jesus from the dead, and nothing can stop God. Easter is the celebration of the victory of God. The earth, like an egg, has been cracked open, and Jesus has been raised alive and new, and love is victorious.

In the year 2020, in that first Easter during the pandemic, when our church buildings were closed, we broadcast an Easter service from the National Cathedral, and members of our communication team organized for, what may have been the first time in our church's history, organized an online choir.

And they sang an ancient Easter hymn. And they will sing it for you now. It sings of this victory, this victory of love of God. The strife is o'er, the battle done. The victory of life is won. The sound of triumph has begun. Alleluia, alleluia. The victory is won. Our task is to live in that victory, to live out that love until the prayer that Jesus taught us, thy kingdom come, thy will be done on earth as it is in heaven. And so this Easter, behold, the Ukrainian Easter egg, for the victory of love and life is one.

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(Virtual choir sings)

Alleluia, alleluia, alleluia!

The strife is o'er, the battle done,
the victory of life is won;
the song of triumph has begun.
Alleluia!

The powers of death have done their worst,
but Christ their legions has dispersed:
let shout of holy joy outburst.
Alleluia!

The three sad days are quickly sped,
he rises glorious from the dead:
all glory to our risen Head!
Alleluia!

He closed the yawning gates of hell,
the bars from heaven's high portals fell;
let hymns of praise his triumph tell!
Alleluia!

Lord! by the stripes which wounded thee,
from death's dread sting thy servants free,
that we may live and sing to thee.
Alleluia!

Alleluia, alleluia, alleluia!

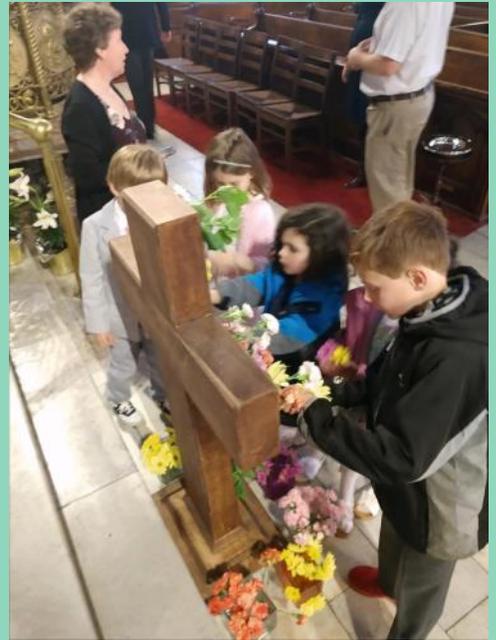


To see Presiding Bishop Curry deliver this message, go to [this link](#).

Palm Sunday



Easter



CHILDREN'S

—please share with the children in your life

O R N E R

Easter Jokes

Q: What did the eggs do when the light turned green?

A: *They egg-cellerated!*

Q: What do you call an egg from outer space?

A: *An Egg-stra terrestial!*

Q: Why did the Easter Bunny have to fire the duck?

A: *Because he kept quacking all the eggs!*

Q: What happened to the egg when he was tickled too much?

A: *He cracked up.*

Q: What do you call a rabbit with fleas?

A: *Bugs Bunny!*

Q: What kind of book does the Easter Bunny like to read at bedtime?

A: *One with a hoppy ending!*

Q: What's the Easter Bunny's favorite mode of transportation?

A: *A hare-plane!*



Children's Corner is a regular feature of the *Calvary Connection*. Submissions and suggestions are welcome.

Office Hours and Service Times

Sundays

9:30 AM Sunday Forum, Parker Hall
10:30 Live service and Facebook feed
7:00 PM Compline

Office Hours

Monday, Tuesday, Wednesday, Thursday 9 am – noon (at other times, call Rector's cell phone, below)
Food and Clothes Closest (**food only, MTT**)
Monday -Thursday 9:30–11:30 am



[View larger map](#)

Contact Us

Calvary Episcopal Church
821 S. Fourth Street Louisville, KY 40203
502.587.6011
calvarychurch@calvaryepiscopal.org

Parish Staff

Rev. Dr. Lee F. Shafer, Rector
Cell phone: 256-452-9941
Jim Barnes, Verger
Jacob Cook, Director of Music
Caroline Wright, Office Administrator
Callie Hausman, Christian Education Director
Jimmy Blakey, Operations Assistant
Joanne Wingfield, Darlene Clay, Child Care Providers

rector@calvaryepiscopal.org
verger@calvaryepiscopal.org
music@calvaryepiscopal.org
office@calvaryepiscopal.org
cedirector@calvaryepiscopal.org

Lay Leadership

Beverly Haverstock, Senior Warden
Will Cary, Junior Warden
Patrick Vaughn, Treasurer
Meg Scharre, Secretary

beverlysemail@bellsouth.net
whcaryiv@bellsouth.net
patvaughn11@aol.com
mescharre@twc.com

Communications

Mary Redden, Chair of Communications
and Calvary Connection Editor

chesteralways@yahoo.com

Would you like to get emails from Calvary? We send them out regularly to list the schedule for the week or happenings within the parish such as marriages, births and the passing of our members.

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