

Calvary Connection

EPISCOPAL CHURCH

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

October 2019

The Beauty of Holiness—The Rev. Dr. Lee F. Shafer, Rector



ing to the Lord a new song;
sing to the Lord, all the whole earth.
Sing to the Lord and bless his Name;
proclaim the good news of his salvation from day to
day.
Declare his glory among the nations
and his wonders among all people.
For great is the Lord and greatly to be praised;
he is more to be feared than all gods.
As for all the gods of the nations, they are but idols;
but it is the Lord that made the heavens.
Oh, the majesty and magnificence of his presence!
Oh, the power and splendor of his sanctuary!
Ascribe to the Lord, you families of the peoples;
ascribe to the Lord honor and power.
Ascribe to the Lord the honor due his name;
bring offerings and come into his courts.
Worship the Lord in the beauty of holiness;
let the whole earth tremble before him.
Tell it out among the nations: "The Lord is King!"
he has made the world so firm, that it cannot be
moved;
he will judge the peoples with equity.
Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it;
let the field be joyful and all that is therein.
Then shall all the trees of the wood shout for joy
before the Lord when he comes,
when he comes to judge the earth.
He will judge the world with righteousness
and the peoples with his truth. — *Psalm 96*



When asked to write an article focusing on the place of beauty in our spiritual life my mind immediately jumped to Psalm 96 verse 9, 'worship the Lord in the beauty of holiness.' I originally planned only to include that one line of the Psalm but on closer inspection I decided that the Psalm in its entirety should be included.

Not only does the Psalmist invite us to worship the Lord in the beauty of holiness, which I think a majority of Episcopal churches do, but the Psalmist also sets a beautiful stage for how this is to happen, and not only for the peoples and the nations but for the entirety of all that has been created. We are called to see the transcendent nature of God, that God is worthy of worship and praise; that God himself has made all that has been created and that there is only one God. We approach God with trembling in awareness of God's power and majesty but we are also called to do so with joy, singing a new song of joy.

At Calvary we are blessed to worship in the beautiful space we have been given by those who have gone before. We are also blessed with beautiful music. The ancient prayers and eloquent words of our Book of Common Prayer provide the backdrop for our worship. Let us continue to heed the jubilant words of the Psalmist, always coming together to worship with joy.

God's peace,
Lee +



Violins of Hope Come to Louisville—and to Calvary

Amnon Weinstein is an Israeli violin maker. More than fifty years ago he was brought a damaged violin by a holocaust victim who had survived the death camps only by playing in the Jewish orchestra whose music accompanied the horror. Weinstein, who had himself lost many family members in the holocaust, could not bear to deal with that violin then. But by 1996 he had decided that finding and restoring these instruments was a unique contribution he could make to a memorial, not just to holocaust victims, but to the faithful perseverance of a people, represented in their music. Together with his son Avshalom (also a violin maker) he began to seek, collect and repair violins whose owners had either survived or perished in the holocaust.



Amnon Weinstein

Today the Weinsteins' collection stands at about sixty restored instruments, the "Violins of Hope." The collection travels the world to be featured in exhibits (currently one at the Frazier Museum), in performance, and in educational conversations. Calvary's own Judy Wilson will be playing one of the Violins of Hope for the Louisville Orchestra in their concerts on October 25 and 26; and (with Blaise Poth) for the Prelude and the Offertory anthem for the 11:00 service this Sunday, October 20. Avshalom Weinstein will also speak with the Sunday Forum that day, and Judy and Hope will play then also.



The biographies of the violins we will hear on Sunday:

The Morpugo Violin: a refugee violin. Several years ago, a woman in her 90s, Signora Morpugo, came with her three daughters to the Weinsteins' workshop in Tel Aviv. They brought with them the treasured violin of her husband, Gualtiero Morpugo.

The Morpugos are a respected Jewish family whose roots go back 500 years in the north of Italy. When he was a young child, Gualtiero's mother handed him a violin and said: "You may not become a famous violinist, but the music will help you in desperate moments of life and will widen your horizons. Do not give up. Sooner or later, it will prove me right."

That moment arrived without warning. At the Central Station in Milan, Gualtiero's mother was forced to board the first train to Auschwitz. Gualtiero was sent to a forced labor camp and, loyal to his mother, took the violin with him, often finding hope and strength while playing Bach's Partitas with frozen fingers after a long day's work in harsh conditions.

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A trained engineer who worked in the shipyards of Genoa, Morpurgo volunteered his engineering skills after the War to build and prepare ships for Aliya Bet, the code name given to the clandestine immigration by Jews, most of whom were Holocaust survivors and refugees from Nazi Germany. For this violation of the restrictions laid out in the British White Paper of 1939 Gaultiero was awarded the Medal of Jerusalem by Yitzhak Rabin in 1992.

Throughout his life, Gaultiero never stopped playing. He was 97 when he closed the case on his lifelong companion. After his death in 2012, his widow and their three daughters attended a Violins of Hope concert in Rome where they decided to donate his instrument to the Violins of Hope project.

The Weichold Violin, German around 1920. Along with several others in the Violins of Hope collection, this fine, high-quality instrument belonged to a member of the Palestine Orchestra, created in 1936 by Bronislaw Huberman. His vision to create an all-Jewish orchestra saved the lives of many musicians and their families because he was able to help them escape Europe during the rise of Nazism.

These instruments tell the story of the musicians who, after 1948, would become the Israel Philharmonic Orchestra (IPO). Most members of the IPO were first-rate musicians who lost their positions in European orchestras when the Nazis came to power in 1933 and racial laws were enforced in Germany. Following the war, there was a general boycott of German goods in Israel, and even the word “Germany” was banned on the radio. Israeli musicians at this time refused to play on German-made instruments, and many came to Moshe Weinstein (Amnon’s father) to request that he buy their violins.

“If you don’t buy my violin, I’ll break it,” some musicians said. Others threatened to burn their instruments. Weinstein bought each and every one because for him the violin transcended war and evil. Yet he knew he would never be able to sell them.

A Message from Sunday School—*Jordan Williams, Children’s Education Leader*



Since becoming the Children’s Education Leader at Calvary I have been encouraged by the amount of verbal support from our community. I am also so very excited to continue to teach and grow the children of our church. We take a lot of care in protecting our children, requiring a two-adult minimum in any space where they are being cared for. Currently we do not have a full volunteer roster, but with just five volunteers, we can be fully prepared for our children’s church. If you could commit to volunteer just one Sunday a month, or even every other month, it would be such a huge help in fostering growth in our community! Thank you for being involved.





The Vestry Voice—Donna Duvall, 2019 Vestry Secretary

The Vestry met September 24, 2019. The following were items of note:

- Saturday, October 12, a picnic will be held in the Garden of Goodness. Everyone is invited to attend.
- Calvary’s Well would like to add another day...possibly having that in our parking lot on Saturdays.
- Britt Shelton is now the Communications Coordinator, and Jordan Williams will be the Youth Education Coordinator. The Rector also added that there will be two offerings for Sunday forum—one being the continued bible study, and the other will have speakers discussing various topics.
- Christmas Eve services were discussed. Consideration of having the choir sing at the earlier service as that has had a larger attendance was a part of the discussion.
- For the month of August, revenues were \$38,237.34 (\$28,000 being investment income). Expenses were \$35,423.19. Net Operating revenue/expense was \$2,814.15. The year-to-date actual revenues were \$394,650.12. YTD actual expenses were \$363,631.78. YTD net operating revenue/expense was \$31,018.34.
- Property continues to be improved. Some future projects are working on the floor in the Nave at the back of the church, completing a family bathroom with a changing table, and work in the North Tower.

Sunday Forum Schedule

Bible Study led by Will Summay and Joseph Reese will continue every Sunday morning, 10:00-10:45 either in Parker Hall or in the Rector’s office.

We will also begin our Special Topics program this month. Special Topics will meet in Parker Hall 10:00-10:45. The schedule is in flux as others are stepping forward to lead. Here is our schedule to date:

- October 20—Judy Wilson, et al, will lead. *The Violins of Hope*
- October 27— *(Intergenerational event welcoming Bishop White)*
- Nov. 3 and Nov. 10—Father Ben Sanders, Beverly Edwards, CEO of The Episcopal Church Home, and Beverly Heckel, Director of Development, exploring the landscape of aging—*Long-Term Care for the Aging*
- Nov. 17—Jonathan Smith— *Poets of the Hymnal, Series Eight (with introduction)*
- Dec. 1—Jordan Williams—*Intergenerational Advent Event*
- Dec. 8—Tim Duncan—“*The Spiritual Disciplines of Advent*”
- Dec.15—Jonathan Smith—*Poets of the Hymnal, Series Nine: Christmas Hymns*

Please plan to join us on Sunday mornings for either Bible Study or a Special Topics presentation.

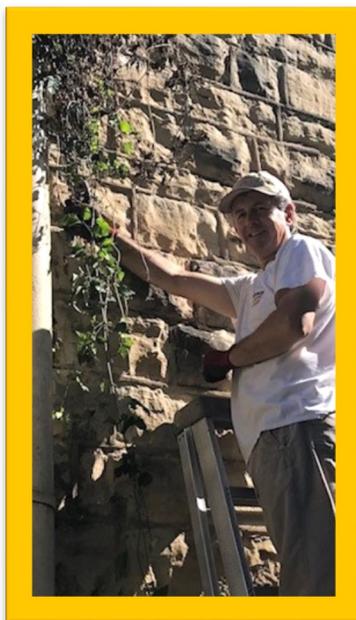


Calvary Courtyard and Burial Ground to be Featured in 2021

Book *Gardens of Old Louisville*— Ruth Robins

The word came that an award-winning professional photographer from Lexington was interested in taking photos of Calvary’s courtyard and burial ground for possible use in a book she was developing documenting gardens in Old Louisville —and she wanted to come at the end of the week on either Saturday or Sunday! The news precipitated a “yikes” reaction from me, as the area had become somewhat overgrown during the prior two months and was in dire need of a haircut in addition to a good overall clean up.

Wanting to put Calvary’s best foot forward, I sent out a plea for immediate help from stalwart *Layweedeers* Sally Reisz and Tommy Fitzgerald, and, banding together, we accomplished a minor miracle in less than four days. Our lovely space was looking its best when Carol Peachee arrived at 3:00 pm on Saturday, August 31. She stayed an hour and took photos from a variety of locations, including from the tall windows in the second-floor choir-loft.



Carol was impressed with the beauty of the area and the sense of sacredness she immediately perceived after passing through the big iron entrance gate. At the end of her visit she told me that Calvary would definitely be included in her book, which is, of course, wonderful news and just what I wanted to hear. Carol will be working on her book during the remainder of this year and during 2020 as she is planning to photograph about 24 different sites. Publication is scheduled for 2021 and the current working title is *Gardens of Old Louisville*.





When Pipes Make Friends—*Ben Sanders*

On Tuesday, October 15, 1957, exactly 62 years ago to the day in 2019, a young piper touring the United States with the pipers of the Scottish Black Watch Regiment met a Louisville and Calvary couple. From that meeting arose a friendship between Marshall and Whitney Hardy and Jim Spankie. Visits across the Atlantic in both directions ensued. Whitney’s mother and Jim’s mother entered an expanding friendship, which came to include all the Hardy children and grandchildren as well as Jim’s wife Jay (once he had the good sense to marry her!). Back and forth they have all traveled, celebrating happy events and bringing each other great joy. And it all started with bagpipes!

Jim has played the pipes in Calvary on special occasions. Mary and I have been blessed to know the Spankies and have visited with them in Scotland. To this day Jim and Jay treasure the special bond of friendship they have with all the Hardy family and thus with Calvary too. That is why they asked me to mark this glorious 62-year anniversary.

The next time you hear Larry Frederiksen and Anne Marie deZeeuw, our resident pipers, smile. The sound of the pipes calls to mind not only the bravery of heroes or memories of past glories but the delightful and enduring union of friends as well.

(Ed: I asked Larry and Anne Marie if their piping had led to comparable friendships, and this is their response.)



Although our piping hasn’t resulted in any 62-year friendships (yet!), it has led to many friendships and adventures. We started piping after coming home from our first visit to Scotland with a souvenir practice chanter; we discovered the Louisville Pipe Band and the late Bill Wallace, who gave us our first lessons. That was in 1986; we persevered in spite of the many moments of frustration when we wanted to chop up the pipes for kindling (“There are only nine notes; how hard can it be?!”) and became active members of the band, which has come to be almost as much a family to us as Calvary.

Competitions and summer piping schools in the U.S., Canada, and Scotland have led to many more friendships. One of the most surprisingly enduring has been with Pipe Major Brian Donaldson, formerly of the Scots Guards, who was one of our teachers at a 1998 summer school on the Isle of Skye. Brian’s Army-inspired teaching style (“Well. There was very little music in that!”) has mellowed over the years, and we have been fortunate to work with him many times since our first meeting; we regularly attend the summer school that he established in Wisconsin after moving to the U.S. several years ago.

As our skills have improved, piping has allowed us to provide a small measure of comfort at funerals, to contribute to joy at weddings, and to “make a joyful noise unto the Lord” at worship. It has added a unique dimension to our friendships, for which we are thankful.



Ministry of the Month— Stephanie Smith

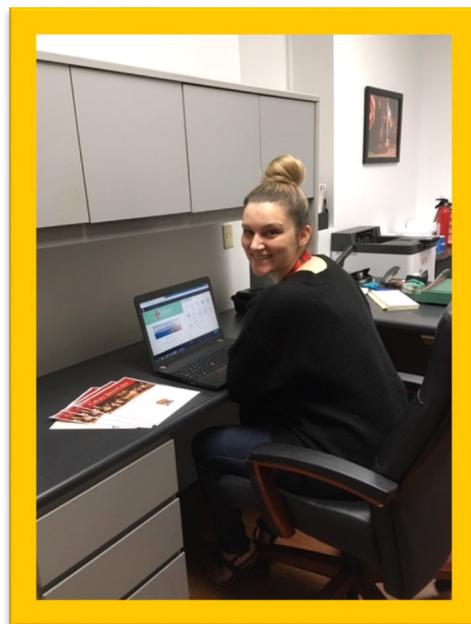
The Communications Committee

Communication is the key to any organization's success and we are busy doing that in a variety of ways, old and new. We are fortunate that the church has been able to hire a staff member, Britt Shelton, devoted exclusively, though part time, to this work. She will be at church 9 am to 1 pm Tuesday and Thursday, in her new office space (shown in picture), working principally on our electronic communications, including website updates. Some of the Communications you see regularly are the Epistle, each Thursday, updating you on the week's activities and Sunday events. Then each month, we have longer features in the *Calvary Connection*. On Facebook you'll see regular postings, including the popular Church Humor feature. There you'll also see the weekly live stream of the 11 o'clock service.

There are a number of other projects going on. We are updating the Church Tour brochure to be a full color trifold with information about the church's beautiful, historic architecture and decorations; this will provide information for visitors and be of interest to parishioners as well. It will accompany an update of the general Church brochure to reflect that Lee has become our Rector.

We are working on a late November mailing to more than a thousand Old Louisville Neighbors, listing our Advent and Christmas activities and inviting them to join us (on a beautiful postcard suitable for their refrigerators.) We will also do some radio ads to draw interest to seasonal events such as the Service of Lessons and Carols.

Committee members include Mary Redden, Dorn Crawford, Jonathan Smith, Will Vail, Stephanie Smith (as Vestry Liaison) and Penny Brisson (who will remain active in this work, though she has decided to step down as Chair). We would love to have more members since we keep thinking of things to do, so please contact Stephanie (Stephanie.Smith@UnistarPurchasingSolutions.com) or Britt (britt.shelton@calvaryepiscopal.org) if you have interest.



“Ministry of the Month” will appear in each issue of the *Calvary Connection*, to enhance and encourage participation in the life, worship, and outreach of the parish. For more information on the various ministries, go to the [Calvary Web Site](#).



CEEP2020 Bulletin— Cindy Curry, Host Planning Committee

Q. What’s the latest news about CEEP2020?

A. REGISTRATION IS OPEN! To learn about the details & see a complete listing of offerings during the 3 and 1/2-day Annual Gathering, just go to the network’s website, www.ceepnetwork.org, and click on ‘Annual Gatherings,’ then on ‘2020 Louisville.’ Clicking on the ‘Register Now’ button will access detailed information about the Smart Start sessions and workshops being offered. You are encouraged to explore the menu to learn more about CEEP and its mission.

Q. What kinds of opportunities can I expect to find?

A. All of the activities engage attendees in exploring ways to address the over-arching purpose of the network – **Strengthening Leaders for a Changing Church**. The theme of the 2020 gathering is **Leading Beyond the Walls**, which focuses on developing avenues and strategies to take the Church – grounded in its Faith and Practice – into our broken world, making its ministry available to communities and people in non-traditional ways.

Formal meetings include pre-conference ‘Smart-Start’ sessions which delve into topics pertinent to leaders managing contemporary parish concerns from stewardship in today’s financial climate to re-tooling ministries relevant to a ‘society seeking connectedness’ in an age seemingly beset with intensifying divisions. Workshops range in subjects from ‘Restoring and Designing Space in Historic Churches to Serve & Welcome’ to an overview of the historic Lambeth Conference of the Anglican Communion to be held in 2020 which will be considering the impact of a changing church on a global scale. Another example which illustrates the broad diversity of topics includes discussion of a ministry characterized as ‘Living Our Faith Outside the Box’ which was born out of a present-day response to the Scriptural injunction in Micah 8 to ‘act justly, love tenderly, and walk humbly with your God.’



Q. What else will be going on?

A. In addition to the formal presentations, vendors from various institutions, organizations, and church/mission groups will provide a wide variety of resources throughout the gathering. There will also be the opportunity to literally **network** with other attendees and explore/share experiences in ministries and challenges of today’s church.

Q. How can I help Calvary host this event?

A. A highlight of the gathering will be the **Opening Eucharist** which Calvary will host the evening of February 20. It will be followed by a reception to be held at Christ Church Cathedral which is located across 2nd Street from the Omni Hotel where all of the conference activities will be offered.

To volunteer for these events and other opportunities both before and during the gathering, contact a member of the Host Parish Committee – The Rev. Dr. Lee Shafer, Rector; Meg Scharre/Bart Brown, co-chairs; Jamie Hendon, or Cindy Curry. Volunteers will be able to attend sessions free of charge on the days that they serve!

***See next month’s Connection for an update on news from the national CEEP planners including featured speakers.





A Sermon from Shakespeare—Jonathan Smith *Measure for Measure* (at Actors Theatre Louisville until October 27)

Shakespeare's *Measure for Measure* is playing this month at Actors Theatre Louisville. Despite having the only title in Shakespeare's works based on a Biblical passage ("Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what **measure** ye mete, it shall be **measured** to you again."—Matthew 7.1-2, KJV), for many years the play was considered "immoral" and not performed. The immorality was that the plot turned on a woman deceiving her betrothed husband into consummating their marriage after he had abandoned her for ignoble reasons. In more recent, less prudish, times the play is performed again (along with *All's Well That Ends Well*, which has a similar "bedtrick"), and that is our good fortune. Not only is it rich in comedy, characters, and setting (a very dissolute Vienna), but it is one of Shakespeare's more "scriptural" plays, rich in moral problems and lessons.

Shakespearean comedy is about marriage, and not just the "happily ever after" version of it. He seems to have believed, with the orthodoxy of his age, that marriage is both a social and a generational contract: married couples owe it to their friends and neighbors to share their marriage (the "calling of the banns" in the parish church), and to ancestors and descendants to consummate their marriage and (God willing) bear children. The play opens with two incomplete marriages, both resulting from greed: Claudio and Juliet have consummated their marriage (she is now visibly pregnant) but have not shared it, hoping that Juliet's dowry would be larger if they waited; Angelo and Marianna have shared their betrothal but, because Marianna lost her family fortune in a shipwreck, Angelo broke the contract before the marriage could be consummated.

These two stories are brought together in a curious way: the Duke who rules in Vienna decides as the play opens that he has been too lax in enforcing the law, so he will take a leave of absence and put in his place his deputy, who happens to be Angelo. The plan is partly to restore discipline, but partly to test Angelo himself who (as his name suggests) has a reputation for moral rigidity; to find out "what our seemers be." It also happens that, despite a thriving prostitution business in Vienna, the very first fornication case to come before Angelo is that of Claudio, and the punishment for fornication (harsh law!) is death, a punishment Angelo fully intends to impose . . . until he is visited by Claudio's sister Isabella, who has just begun her novitiate in a convent. She obviously has no sympathy for the sin/crime of fornication, but she pleads most eloquently in words that echo those of Jesus in Matthew. When Angelo says her brother is a "forfeit of the law," she replies:

Why, all the souls that were, were forfeit once,
And He that might the vantage best have took
Found out the remedy. How would you be
If He, which is the top of judgment, should
But judge you as you are? O, think on that,
And mercy then will breathe within your lips,
Like man new made.

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Claudio in trouble



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Her words are even more apt than she knows, because, while she does not move Angelo to mercy, her beauty and purity inspire his lust, and the “sainted” deputy immediately sinks to the pit of corruption: he will spare her brother, he says, if she will have sex with him. When she angrily refuses, he says, in effect, well, aren’t you being just as harsh as you accused me of being, by sending your brother to his death for the sake of your chastity? Coming from him, the question is sophistic and self-serving, but he’s not entirely wrong. “Greater than our brother is our chastity,” says Isabella, and goes off to visit the prison confident that her father’s son will (as she would herself) embrace death before allowing her dishonor. But alas, Claudio is perhaps made of less stern stuff, and when he hears of Angelo’s proposition, his courage wavers: “Death is a fearful thing.” And here, smack in the middle of the play, in a prison cell smack in the middle of a deeply corrupt city we are challenged with an impossible moral question: is it a brother’s duty to sacrifice his life for his sister’s honor, or is it a sister’s duty to sacrifice her honor to save her brother’s life? (I think even in our own age, when the value of life has perhaps ticked up a few notches and the value of chastity down a few, the balance in this moral conundrum is apparent.) The conversation devolves into the worst sort of family quarrel, and Isabella storms away with the ugly words:



Brothel life

I’ll pray a thousand prayers for thy death;
No word to save thee.

. . . At which point the Duke (remember the Duke?), now disguised as a friar in order to spy into the unseen doings of his own dukedom, steps forward to stop her by saying “Vouchsafe **a word**, young sister, **but one word**”; and, because this is a comedy, we know that he will somehow make everything come out right, even with countless obstacles. Isabella “agrees” to Angelo’s proposition, but his rightful wife Marianna keeps the appointment instead. Isabella and Claudio are movingly reconciled. Angelo satisfies his lust but does not keep his promise, ordering Claudio’s immediate execution instead. By sheer luck the Duke is able to keep Claudio alive, but keeps Isabella ignorant that he is. Then in a brilliantly stage-managed final scene, the traps of apparent truth are sprung and the guilty Angelo is himself forfeit to the law:

An Angelo for Claudio; death for death.
Haste still pays haste, and leisure answers leisure;
Like doth quit like, and Measure still for Measure.

At this point Mariana (who for unaccountable reasons has never stopped loving her husband) falls on her knees to ask for mercy for this wretched man, and begs Isabella to join her. This defies all reason, since Isabella is still mourning her beloved brother and angry at the perfidy which killed him. But in one of the most moving moments in all of Shakespeare, she goes to her knees to plead for mercy for Angelo, living up to her own words about the human need to emulate God’s mercy, earlier in

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the play. Of course, since Claudio is still alive, and Isabella has not been raped, Angelo has had the best of mercy, which is being prevented from carrying out his corrupt purposes in the first place.

And the Duke, who oversaw this whole messy resolution, what about him? When he reveals himself in the final scene, the immediately chastened Angelo says:

O my dread lord,
I should be guiltier than my guiltiness
To think I can be undiscernible,
When I perceive your Grace, **like power divine,**
Hath looked upon my passes.

Some have argued that the Duke (“power divine”) represents God in this parable, while others say that can’t be right because he is such a shifty, secretive character who has misruled his own kingdom, put an unworthy deputy in charge of it, and then depended on sheer luck to undo the mess that is made. To which we might reply: Yes, and isn’t that the point? We recall that the authorities (often land-owners) Jesus uses as stand-ins for God in his parables are often “flawed” as human beings: they pay their laborers unfairly, for example, or they reward dishonesty. And Jesus tells us that the whole reason we have human laws, with their punishments, is that (analogous to the citizens of Vienna) we have misused the freedom that God has given us. And finally, to my knowledge, God has never made clear to us whether it is more important for a brother to give up his life for his sister’s honor, or a sister to give up her chastity for her brother’s life. In the face of moral complexity, God seems to offer something more like what the Duke says: “All things are easy when they are known”; and with listening, compassion, and, yes, mercy, we may be lucky enough to muddle on through.





CHILDREN'S

—please share with the children in your life

ORNER

SCAVENGER HUNT!

Thanks to Ruth Robins for sharing the images below from Calvary's garden. Find them all (you may want to print this page as a score sheet), and Ruth will give you a bag of milkweed seeds!



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



CALVARY SACRED ARTS - BACH VESPERS

October 27th | 3:30 pm Lecture | 4 pm Service

Honoring Calvary's great tradition of Bach, the Calvary Sacred Arts Series will continue on 27 October with a Bach Vespers service featuring J. S. Bach's Cantata 77, "Du sollst Gott, deinen Herren, lieben," Buxtehude's *Magnificat*, Tallis's "A New Commandment," and part of a Handel trumpet concerto. Dr. John Hale will present a lecture about the music at 3:30 p.m., followed by the service at 4:00 p.m. All are invited to a reception after the service.





Office Hours and Service Times

Sundays

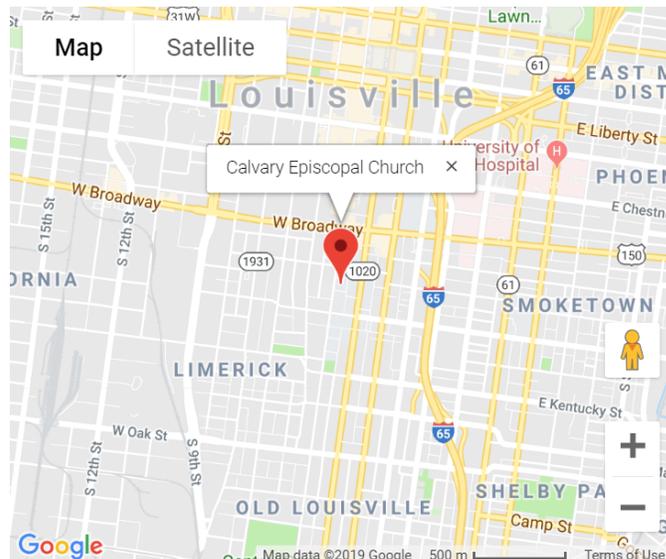
8:30 am Holy Eucharist - Rite I (Traditional Language)
11 am Holy Eucharist - Rite II with Choir

Thursdays

12:05 pm Holy Eucharist with Anointing

Office Hours

Monday - Thursday 9 am – 3 pm



[View larger map](#)

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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.

Go to www.calvaryepiscopal.org, Under About Us, select Contact Us and fill out the form to request digital communications.