



Crossings

CHURCH OF THE HOLY CROSS ✠ EPISCOPAL
875 COTTON STREET, SHREVEPORT, LOUISIANA
JANUARY 30, 2019

Holy Eucharist

Sunday: 9:30 and 11:00 am
Saturday: 5:00 pm

Book Study and Eucharist

Wednesdays: 11:00 am

Nursery

Sunday
9:45 am – 12:30 pm

Choir Rehearsal

Sunday: 9:45 am

Sunday School

Sunday: 10:30 am

The Vestry

Reid Raymond, Senior Warden
Ginger Paul, Jr. Warden
Mary Barrett, Secretary
Tommie Sue Brooks
Maggie Fowle
Anna Grace Madden
Donna Neal
Sara Townsend
Michael Wilkerson
Monty Walford, Treasurer
(non-vestry)

Contact Information

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Email:

office@holycrossshreveport.com

Please visit our website

www.holycrossshreveport.com

Deadline

Material for *Crossings* must be received by **12:00 Wednesday**.

Please send to

lynn.walford@lsus.edu

"In the year the King Uzziah died. . . ."

I can't read the opening of Isaiah's account of his commission to prophesy without hearing in my head the beginning of David McKay Williams' musical composition of this passage. The music moves from overwhelming majesty to pure silent awe, as does the text (Isaiah 6:1-8). Isaiah is overcome by the vision of God on "a throne, high and lofty," in the temple, surrounded and attended by six seraphs. The foundations of the temple shake as they cry, one calling to another:

Holy, holy, holy is the Lord of Hosts;
the whole earth is full of his glory.

And the room fills with smoke—incense?

Just stop and imagine that you are Isaiah, standing in the presence of God. The room is brilliant with God's glory, so bright and all-consuming; Isaiah's reaction is one of unworthiness. He is "a man of unclean lips," living "among a people of unclean lips." What is happening? How is he, a sinner, given a vision of "the King, the LORD of hosts"? (Remember, Isaiah would not have said the name of God aloud, much less looked upon God's presence.)

Isaiah was a priest in the temple of Jerusalem in the sixth century before Jesus was born. God called him to speak the truth to the people of the city. They had forsaken the ways of God; they had turned away from their covenant with God. Isaiah must have grieved over his people; yet he must have known he was, in some ways, complicit. Perhaps he hadn't spoken out to name the sins: the arrogance and idols of the city; the rich trampling on the poor by cheating them and seizing their land; the merchants taking advantage of those who had little; their worship that had become meaningless and empty; it was rejected, abhorred by God. The sins of 2800 years ago can be glimpsed in the world today. Had Isaiah been too timid? Afraid to speak out? We can sympathize.

Yet God must have known something in Isaiah that Isaiah might not have known in himself. He must have been devout, faithful, just lacking confidence in God. Perhaps he sensed the confidence he had placed in himself would

Raphael, *The Prophet Isaiah*



Marc Chagall, *The Prophet Isaiah*



always prove inadequate. God saw something, and God called Isaiah to the vocation of a prophet: to speak the truth and to bear the ridicule and rejection, perhaps the death, that comes most often to those who dare to go against the culture.

And then comes the next vivid scene: one of the seraphs plucks a live coal from the altar and touches Isaiah's mouth. "Your guilt has departed and your sin is blotted out." Wow. Isaiah's burden of complicity is lifted. His confidence in God is restored. He might still be fearful, but he is converted. When the voice of God asks, "Whom shall I send, and who will go [speak] for us?" Isaiah answers without hesitation, "Here I am; send me."

The power of being forgiven and accepting forgiveness. This story is one of great importance in the Hebrew literature. Isaiah is not chastised; he is understood. The past is behind him; the commission is to go forward. Free from the burden of past sins and nagging guilt. Free to repent and give his trust over to God. All the elements of the forgiveness Jesus would declare six centuries later. Isaiah's words of acceptance have become the answer of all people accepting a vocation: Here I am; send me.

We recognize the words of praise the seraphs called to one another in our Great Thanksgiving today: "Holy, holy, holy Lord, God of power and might; heaven and earth are full of your glory." These are the most ancient words in our Eucharistic liturgy. And we join them with Jesus' words:

Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for many *for the forgiveness of sins.*

Isaiah's calling: Each of us is "called." Each of us is given the commission to speak the word of God, most often against the norms of societal behavior in which we live. That's the way it has been throughout history. The way of God is not the easy way of being accepted and loved by everyone. The only way we can hope to be faithful to God's commission is to put our trust in God, not in ourselves. And to gain this confidence, to know and accept that the chalice put to our mouth at the altar rail is the coal that touched Isaiah's mouth and freed him from the burden he was carrying, is to know that "our guilt has departed and our sin is blotted out." Life is new; we are set free to live in God's care, to say: Here I am; send me.

The Rev. Mary B. Richard

Jesus commanded, "Put new wine into new bottles." The old ones may not be able to contain the chemicals that are being processed in the new wine, whose immense vitality in this case we can only suspect. The one who changed water into wine is even now transforming us into himself through the Eucharist.

Thomas Keating



Michelangelo, *The Prophet Isaiah* (Sistine Chapel ceiling)

Daily Feast: Meditations on the Word, Year B

Louisville: Westminster, John Knox Press, 2012



FEASTING
on the WORD™

The Fourth Sunday after the Epiphany February 3, 2019

Jeremiah 1:4-10 ✎ *1 Corinthians 13:1-13* ✎ *Luke 4:21-30* ✎ *Psalms 71:1-6*

(*Luke 4:21-30*) The God we proclaim and worship will not be domesticated, “homebound,” shut in, confined by our temples, and stagnated by our stories. God does not quietly accept our own well-worn narratives, smoothed over and sweetened by complacency and comfort. Jesus comes into our midst and declares that the Scriptures have been fulfilled in him, through him. Then he goes on to create a new narrative that is ours to follow and to re-create. This is a dynamic, raucous God who jars us to wrath or to faithfulness, and who simultaneously provides us the opportunity to partner in the creation of a new narrative, woven with edge-people in edge-places, and in the particularities of daily living and daily people. Indeed, new narratives are unfolding in our midst, in some of the most peculiar places, where God continues to act, far outside our holy walls.

David L. Ostendorf

The Fifth Sunday after the Epiphany February 10, 2019

Isaiah 6:1-8, [9-13] ✎ *1 Corinthians 15:1-11* ✎ *Luke 5:1-11* ✎ *Psalms 138*

(*Luke 5:1-11*) We who proclaim the word do not always believe fully in its power. We ourselves are not free of clogged ears or closed hearts, and may not be ready to heed fully the living word’s radical, radicalizing call to freedom—a call that compels us to turn away from accommodation to all the worldly ways that lure and entrap us.

David L. Ostendorf

Calendar for February

Saturdays	Holy Eucharist	5:00 pm	Chapel
Sundays	Informal Eucharist	9:20 am	Rose Garden or Chapel
	Sunday School*	10:30 am	Education Building
	Holy Eucharist	11:00 am	Nave
Wednesdays	Study class and Holy Eucharist	11:00 am	Undercroft
Thursdays	Art and Bible Study	1:30 pm	Fairmont Apartments
Sunday, February 3	<i>The Continuing Feast</i>	after the 11:00 service	Undercroft
Wednesday, February 20	Vestry meeting	5:30 pm	Undercroft

*The children join the congregation at 11:15 for the sermon and Eucharist

Prayer List

Wanda Allen	Shirley Enani	Maureen Locke	Jack Theurkauf
Margaret Boudreaux	Floyd "Buzzy" Farrar	Eleanor Mangum	Robert Todd
Patti Brabham	Ed Finuf	Mim McCoy	Sara Townsend
Cary Rhea Brooks	Maggie Fowle	Rosemary McKinney	Barbie Nations Tyler
Mikey Carlisle	Jackie Free	Reed Nations	Jimmy Wise
Georgia Cook	Betty Gossom	Evelyn Powell	Larry Wright
Hugh Coyle	Christine Hennigan	Jim Santa Ana	Mary Wright
Sara Lou Coyle	Bari Hochwald	Brady Sessions	
Ron Dean	Barbara Hughes	Mary Ann Shemwell	

We pray for those who serve and are served by St. Luke's Episcopal Mobile Medical Ministry;
for all who suffered in the government shut down and for those who seek solutions to immigration issues;
for refugees fleeing disaster, war, abuse, and famine and hoping for a new life, especially those at our borders;
for families separated, that they may find compassion and be reunited;
for all who grieve or suffer in any way, and for those who care for them; for teachers, parents and children, that our homes
and schools may be places of learning and safety; for the people of our country,
that we may work in unity to overcome our fears and prejudices;
for people in all places where there is war and fear; for those who seek peace and justice;
and for our leaders as we seek solutions to violence and injustice.

In our Diocesan cycle of prayer we pray for Retired Clergy; the Very Rev. M. L. Agnew (Patty), the Rev. Jane Alexander, the Rev. Canon Joseph Bordelon (Grace), the Rev. Canon William Bryant (Judith), the Rev. Dr. Wayne Carter, the Rev. John Clark (Phyllis), the Rev. Dr. Peter Cook (Nancy), the Rev. Robert N. Cooper (Sallie), the Rev. Robert Dandridge (Evelyn), the Rev. William Dennis, the Rev. Kathi Doherty-Ogea (Herman), the Rev. James Fetterman, the Rev. Walter Friese (Paulette), the Rev. David J. Greer, the Rev. Paula Claire Hall, the Rev. Donald D. Heacock (Margaret), the Rev. Wayne Johnston (Mary Catherine), the Rev. Deacon Don Leger (Jeanette), the Rev. Dr. William McBride (Cheryl), the Rev. Deacon Diane Moore, the Rev. Roy Myers (Benetta), the Rev. Kenneth Paul (Ginger), the Rev. John Raish (Peggy), the Rev. Gregg Riley (Carlene), the Rev. Geoff Schmitt (Brenda), the Rev. Frank Swindle (Gloria), the Rev. Richard Taylor (Mele), the Rev. James Theus (Caroline), the Rev. Fred Tinsley (Judy), the Rev. Richmond Thweatt (Josephine), the Rev. Guido Verbeck, III, and the Rev. Edwin Webster (Carol).

In the Anglican cycle of prayer we pray for the Anglican Church of Burundi, the Most Rev. Martin Blaise Nyaboho, Archbishop of Burundi and Bishop of Makamba;
and for the Anglican Church of Canada, the Most Rev. Frederick Hiltz, Primate of the Anglican Church of Canada.

Say Ministries

The Fourth Sunday after the Epiphany: February 3

Sunday 11:00 am:

Lectors: Hannah Wallace, Edward Cloyd-Baldwin

Prayers of the People: David Richard

Eucharistic Ministers: Kendall Raymond, Kay Hunter

Acolytes: Hannah Wallace, Joe Bob Evanson, Addylaide Evanson

Ushers: Mike Wilkerson, Laura Wilkerson

Altar Guild Saturday 5:00 pm: Margaret Heacock, Edward Cloyd-Baldwin

Altar Guild Sunday 11:00 am: Sara Tow2nsend, Anna Grace Madden

The Fifth Sunday after the Epiphany: February 10

Sunday 11:00 am:

Lectors: Reid Raymond, Melissa Fowle

Prayers of the People: Becky Snodgrass

Eucharistic Ministers: Ginger Paul, Herschel Richard

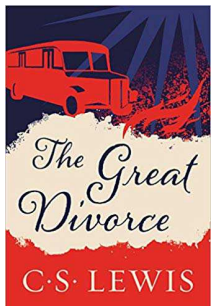
Acolyte: Steve Snodgrass

Ushers: Gerry Brooks, Tommie Sue Brooks

Altar Guild Saturday 5:00 pm: Margaret Heacock, Edward Cloyd-Baldwin

Altar Guild Sunday 11:00 am: Deacon Kay Hunter, Becky Snodgrass

Study Class and Eucharist



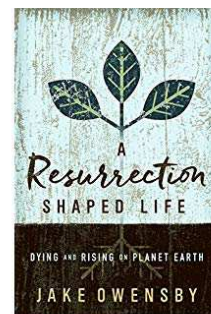
During the Season of Epiphany we will be reading C.S. Lewis' *The Great Divorce*. Please join us on **Wednesdays at 11:00 in the Undercroft**. The study/discussion is followed by a Eucharist at noon. It is informal, at the table in the Undercroft, and **everyone is invited**, whether or not you attend the study group.

If you would like a mid-week Eucharist, if you will be out of town on the weekend, or for any reason at all, I encourage you to come on Wednesdays to share Communion.

During Lent our study class will move from Wednesdays to **Thursdays**.

We will meet at 11:00 in the Undercroft, **beginning March 7**, to read our Bishop's new book, *A Resurrection Shaped Life: Dying and Rising on Planet Earth*. It is available on Amazon.com in hard copy (\$12.46) or as an e-book for Kindle (\$9.99).

In the book "Bishop Owensby leads us through a re-examination of the biblical concept of resurrection and explains how we can begin to experience resurrection in our ordinary life on earth through honest reflection, repentance, and forgiveness to a new life of self-acceptance."



Service Music

The Fourth Sunday after the Epiphany: February 3

Mass: Mathias and Hurd
Psalm 71:1-6: Robert Knox Kennedy
Hymns: 569 Russia 440 *Liebster Jesu* 649 Dickinson College 379 Abbot's Leigh
Anthem: *A Canticle of Peace*—Clokey
Organ: *Prayer for Peace*—F. Snow *Mass for Convents* (excerpts)—F. Couperin
Song of Peace—Langlais *A light to lighten the Gentiles, Op. 48*—Dupré

The Fifth Sunday after the Epiphany: February 10

Daily Morning Prayer with the Holy Eucharist: Rite II

Canticles: S35: *Venite*—Jack Noble White *The Third Song of Isaiah: Surge, illuminare*—Robert Knox Kennedy
S231: *A Song of Praise: Benedictus es, Domine*—Plainsong, Tone VIII
Mass: Proulx and Hurd
Hymns: 362 Nicaea 661 Georgetown 318 Ton-y-Botel
Anthem: *Rise, crowned with light*—Willan
Organ: *Matins*—Willan *Prelude* (from *Partita in B flat*); *Prelude and Fugue in C*—Krebs

Our Annual Parish Meeting



At our annual Parish meeting after the 11:00 service on January 20, we heard reports from the Rector, the Senior and Junior Wardens, and the Treasurer. We elected three new vestry members to serve three-year terms: **Mary Barrett**, **Donna Neal**, and **Michael Wilkerson**. Thanks to all who agreed to be nominated, and thanks to those who were elected for their commitment to serve.

After the meeting, the new vestry gathered in the chapel to elect Senior and Junior Wardens, and to appoint a Secretary and Treasurer for one-year terms. **Reid Raymond** will serve as Senior Warden, **Ginger Paul** as Junior Warden, **Mary Barrett** as Secretary, and **Monty Walford** as Treasurer.

Thank you to all who stayed for the reports and the election. We are fortunate that so many care so deeply about Holy Cross. The Body of Christ is alive and well on Cotton Street.

New Vestry Members



Mary Barrett



Donna Neal



Michael Wilkerson

The Vestry meets on the third Wednesday of each month at 5:30 pm in the Undercroft. The Vestry consists of nine members, one third of whom are elected each year. They meet with the Rector to make decisions regarding policy, monetary matters, and ministry in the community for our church. We welcome the input and ideas from all Holy Cross members.

More love notes to Holy Cross: What do you love about Holy Cross? Why do you come every Sunday? What do you value about Holy Cross' ministry? Here are a few of the things we value:

- ☞ Our involvement in the community.
- ☞ Our diversity and non-judgmental spirit.
- ☞ Fellowship and meals together.
- ☞ Our community garden and the rose garden.
- ☞ Our mission.

If some love notes are repeated, it's because they were submitted by several people.



LENTEN 2019
MEDITATIONS

We invite you to share in the 2019 Lenten email series from Episcopal Relief and Development. Each day during Lent you will receive a daily reflection, co-authored by a group of faith leaders from across the Church. During this season of reflection on our Christian faith, their writings will enhance your spiritual journey as they both inspire and challenge you. Each daily meditation is presented in both English and Spanish. You may sign up to receive our Daily Lenten Meditations by email:

<https://www.episcopalrelief.org/church-in-action/church-campaigns/lent>

Keep up with the news in the Diocese

News of the Episcopal Diocese of Western Louisiana has gone digital. To receive regular updates, visit the Diocesan website:

<http://www.epiwl.org>.

Scroll to “Keep in touch,” click on “sign up to receive our e-newsletter,” and enter your information.



This Sunday we celebrate *The Continuing Feast*

We'll gather in the Undercroft after the 11:00 service to share delicious food and warm fellowship with our members, friends, and neighbors. If you can, please contribute an appetizer, main dish, salad, side dish, or dessert. If you aren't a cook, “store-bought” dishes are more than welcome. Please keep in mind that our ovens can keep food warm, but we don't have the capability to both warm food at low temperatures and cook food at higher ones. For that reason, the kitchen crew asks that if you bring a hot dish, please bring it already cooked.

Our feasts get better every month, thanks to the generous contributions of so many. The kitchen crew really, really appreciates all you do!

The Back Pew – Jeff Larson



THE BODY OF CHRIST is like a church potluck dinner. One meal comprised of many dishes.. all important. **1 Cor 12:12ish** (HHT) Holy Hotdish Translation
(who brought the Bologna Casserole?)

Church of the Holy Cross ✠ Episcopal
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Return Service Requested

Mission Statement: *The Church of the Holy Cross, Shreveport, Louisiana, strives to be the presence of Jesus Christ in our community and beyond, through worship of Almighty God, open inquiry, sharing fellowship, valued diversity, genuine inclusiveness, and servant leadership—encouraging all to exercise God's gifts and calling as we share the Gospel of Hope in programs, to serve without regard for religious affiliation, race, or economic status.*

Hope House: There is an ongoing need for coffee, sugar, creamer, laundry detergent, disposable razors, and personal size hygiene products (soap, shampoo, deodorant, etc.). Please take your donations to 762 Austen Place or to the church office. Thank you for your continued support.

Forward Day by Day for **January** and **February**, in both standard and large-print editions, is available in the Narthex and the Undercroft.



The Most Rev. Michael B. Curry, Ph.D.
The Rt. Rev. Dr. Jacob Owensby, Ph.D., D. D.
The Rev. Mary B. Richard
The Rev. Kay Hunter
The Rev. Kenneth W. Paul
The Rev. Donald D. Heacock
Mr. Bruce Power
Mr. Ron Dean
Mrs. Laurie Connell
Mr. Charles Alford

XXVII Presiding Bishop
IV Bishop of Western Louisiana
Rector
Deacon
Rector Emeritus
Director, Holy Cross Child Placement
Organist-Choirmaster
Organist-Choirmaster Emeritus
Office Administrator
Sexton