



Crossings

CHURCH OF THE HOLY CROSS ✠ EPISCOPAL
875 COTTON STREET, SHREVEPORT, LOUISIANA
MARCH 13, 2019

Holy Eucharist

Sunday: 9:20 and 11:00 am
Saturday: 5:00 pm

Book Study and Eucharist
Thursdays during Lent: 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, Junior Warden
Mike Wilkerson, Secretary
Tommie Sue Brooks
Maggie Fowle
Rick Hadwin
Anna Grace Madden
Donna Neal
Sara Townsend
Monty Walford, Treasurer
(non-vestry)

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Please visit our website

www.holycrossshreveport.com

Contact the Editor

Please send material for articles,
along with ideas, suggestions,
or complaints, to

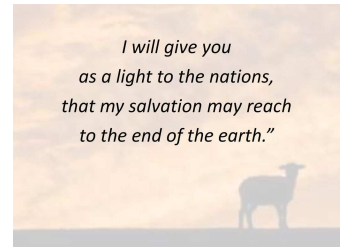
lynn.walford@lsus.edu

Garrett Boyte called to Holy Cross!

Our vestry has voted unanimously to issue the call, and Garrett has accepted, to be Priest in Charge Under Special Circumstances! Garrett served as an intern at Holy Cross last summer. He will graduate from Sewanee School of Theology in May and will begin his tenure at Holy Cross in June. We are all very happy and congratulate Garrett and Holy Cross!

The Servant Songs of Isaiah

The Servant Songs of Second Isaiah (Isaiah 42:1-9; 49:1-13 50:4-11; and 52:13-53:12) are excellent material for meditation during Lent. The poems were written by a prophet or prophets who lived near the end of Israel's exile in Babylon, around 545-540 BCE, just before Cyrus of Persia conquered Babylon and allowed the Jews to return to Jerusalem. The unique purpose of Chapters 40-55 of the Book of Isaiah known as Second Isaiah is to encourage the people of Israel in their exile by defining their place in God's plan and promising that their suffering, given for God's purpose, would end in reward.



We remember that Jesus' teaching on the night he was betrayed was of the necessity for each of us to be a servant to all. He went so far as to insist that if Peter would not allow him to wash his feet as a servant, Peter would have no part in him. This is hard. We are not practiced in this kind of humility, putting the needs of others before our own, becoming servants who give ourselves in love. But this is the way we become more like God, and it is worth a lifetime of seeking to grow in order to answer our call.

This week we highlight the second poem (Isaiah 49:1-13), written from the servant's point of view. God called the servant before birth; we recall Psalm 139, vv. 12-15, wherein the psalmist testifies to God's knowledge of him or her before birth; and Jeremiah's witness that he was called by God while still in his mother's womb (Jer. 1:5). The servant is given God's mission: to glorify God. But the servant objects that he or she has failed, that all witness has been in vain. God then speaks and broadens the mission from that of bringing Israel alone back to God. The servant is now to be a light to the nations, that God's salvation may reach the ends of the earth. Understood alongside the First Servant Song, we see that

political or military action is not the servant's calling. God's plan of salvation is to include the Gentiles. The victory is not the servant's responsibility; it is in God's hands.

These poems were written for Israel, for her life with Yahweh, to make known God's purpose and how God's mission is to be accomplished. There is no prediction of a savior or a messiah and no foretelling of the coming of Jesus. Scholars mostly agree that the call is not for a single servant but for the people of Israel as a whole.

Christians have understood God's call to be universal. The Early Church imposed the vision of the servant on Jesus. When the infant Jesus was taken by his parents into the temple (Luke 2:32), it is recorded that Simeon quoted the Second Servant Song as he held the baby and saw in him the messiah promised for the redemption of Israel. It is interesting to see how Jesus' life was formed as a servant. The Servant Songs must have had deep meaning for him as he grew in his knowledge of God and God's call to him.

The Second Servant Song, Isaiah 49:1-13

Listen to me, O coastlands, pay attention, you peoples from far away!
The LORD called me before I was born, while I was in my mother's womb he named me.
He made my mouth like a sharp sword, in the shadow of his hand he hid me;
he made me a polished arrow, in his quiver he hid me away.
And he said to me, "You are my servant, Israel, in whom I will be glorified."
But I said, "I have labored in vain, I have spent my strength for nothing and vanity;
yet surely my cause is with the LORD, and my reward with my God."
And now the LORD says, who formed me in the womb to be his servant,
to bring Jacob back to him, and that Israel might be gathered to him,
for I am honored in the sight of the LORD, and my God has become my strength—
he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to
restore the survivors of Israel;
I will give you as a light to the nations, that my salvation may reach to the ends of the earth."

How do you hear God's call to the servant? Do you see the servant as individual or corporate? Is God's call to you in there somewhere? How do you envision fulfilling God's call?

The Rev. Mary B. Richard

Rabbi Eliezer told his students that everyone should repent the day before death. "But, Rabbi," one of the disciples piped up, "how can anyone know when he will die?" "Exactly," the great Rabbi replied. "That is why each person should repent every day of his life."

Eucharistic Visitors: A Vital Ministry of the Church Orientation March 24, after the 11:00 service

Each week we pray for those in our parish and for others who for one reason or another cannot be in church with us. These people are those who are sick or who have experienced an accident, but there are also those who for other reasons remain at home or in another place in town. All members of Holy Cross are Communicants of Holy Cross, and the very word implies that they share the Communion of the church. An important part of this definition is that the Body and Blood of Christ be given to them, as to those in church for worship, directly from the altar of Holy Cross.



The Church provides for the licensing of **Eucharistic Visitors**: lay people who, as well as clergy, visit and share Communion with those who cannot come to church. This is a vitally important ministry!

If you would like to be a **Eucharistic Visitor**, please stay after the 11:00 service on **March 24** for a short training session. If you have questions, please call Mary at the church office: 222-3325.

Daily Feast: Meditations on the Word, Year B

Louisville: Westminster, John Knox Press, 2012



FEASTING
on the WORD™

The Second Sunday in Lent, Year C

March 17, 2019

Genesis 15:1-12, 17-18 ✨ *Philippians 3:17-4:1* ✨ *Luke 13:31-35* ✨ *Psalm 27*

(Psalm 27) Psalm 27 maintains gritty honesty as it dances back and forth between fear and trust. . . . The tension between verses 1 and 12 feels palpable. Real fear lives alongside honest faith. Bona fide doubt holds hands with genuine trust. In this psalm, as in life, both are unavoidable. Perhaps unexpectedly, both are also essential.

Lindsay P. Armstrong

The Third Sunday in Lent, Year C

March 24, 2019

Exodus 3:1-15 ✨ *1 Corinthians 10:1-13* ✨ *Luke 13:1-9* ✨ *Psalm 63:1-8*

(1 Corinthians 10:1-13) The entire passage raises the troublesome issue of how the Christian relates to culture. Is it possible to interact with our culture in the same way that we did prior to embracing Christ? Lent says no. The cross looming over this season says that radical, fundamental changes must be made. In fact, there exists the call to challenge cultural assumptions that deal with death as a given. We have options. We can make choices that ultimately reflect living discipleship that relies on God's grace alone, refusing the invitation of the powers to join them. The next verse, left out of this lectionary passage, summarizes the entire point Paul is making: "Therefore, my dear friends, flee from the worship of idols" (v. 14). Life and death issues are at stake. Thank God for Lent!

Mark E. Hopper

In the Narthex

From Episcopal Relief and Development: Lenten meditation booklets. You may also receive the by email at:

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



Episcopal
Relief & Development

From Episcopal Public Policy Network: Letters asking for support to raise the minimum wage, and to expand background checks for firearm sales.



Calendar for March

Saturdays	Holy Eucharist	5:00 pm	Chapel
Sundays	Informal Eucharist	9:20 am	Rose Garden or Chapel
	Nursery	9:45 am–12:15 pm	Education Building
	Sunday School	10:30 am	Education Building
	Holy Eucharist	11:00 am	Nave
Thursdays	Art and Bible Study	1:30 pm	Fairmont Apartments
Wednesdays during Lent	Soup Days	11:00 am-1:00 pm	Undercroft
Thursdays during Lent	Study class	11:00 am	Undercroft
	Holy Eucharist	12:00 noon	Undercroft
	Art and Bible Study	1:30 pm	Fairmont Apartments
Fridays during Lent	Stations of the Cross	12:00 noon	Nave or Garden
Wednesday, March 20	Vestry meeting	5:30 pm	Undercroft

Wednesday of Holy Week, April 17

Bishop Owensby discusses *A Resurrection Shaped Life*, 6:00 pm, First Presbyterian Church

Prayer List

Wanda Allen	Donna Earnest	Maureen Locke	Robert Todd
Margaret Boudreaux	Shirley Enani	Eleanor Mangum	Sara Townsend
Patti Brabham	Floyd “Buzzy” Farrar	Mim McCoy	David Walsh
Sara Lou Coyle Brachman	Ed Finuf	Rosemary McKinney	Jimmy Wise
Cary Rhea Brooks	Robin Foster	Evelyn Powell	Larry Wright
Mikey Carlisle	Maggie Fowle	Jim Santa Ana	Mary Wright
Georgia Cook	Betty Gossom	Brady Sessions	
Hugh Coyle	Christine Hennigan	Mary Ann Shemwell	
Ron Dean	Bari Hochwald	Jackson Cavett Sibley	
Jean Dooley	Barbara Hughes	Jack Theurkauf	

We pray for those who serve and are served by the Philadelphia Center;
for the people of Alabama and 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, injustice and peace among the nations.

In our Diocesan cycle of prayer we pray for St. Paul’s, Abbeville, the Very Rev. Madge McLain; for St. James, Alexandria, the
Very Rev. Ron Clingenpeel, Interim; for St. Timothy’s, Alexandria, the Very Rev. Rich Snow (Nikki);
and for St. Paul’s, Winnfield, the Rev. Richard Taylor (Mele), the Rev. Frank Fuller.

In the Anglican cycle of prayer we pray for the Church of England, the Most Rev. and Rt. Hon. Justin Welby,
Archbishop of Canterbury; and for the Hong Kong Sheng Kung Hui, the Most Rev. Paul Kwong,
Archbishop of Hong Kong Sheng Kung Hui and Bishop of Hong Kong.

Lent: A period set for us wherein specially to prepare for eternity; forty days long at the longest: Can forty days be accounted long when eternity is at stake?

Christina Rossetti

Lay Ministries

The Second Sunday in Lent: March 17

Sunday 11:00 am:

Lectors: Maggie Fowle, Deacon Kay Hunter

Prayers of the People: David Richard

Eucharistic Ministers: Ginger Paul, Herschel Richard

Acolytes: Lydia Boudreaux, Addylaide Evanson, Joe Bob Evanson

Ushers: Sr. Anna Grace Madden, Edward Cloyd-Baldwin

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

Altar Guild Sunday 11:00 am: Deacon Kay Hunter, Ginger Paul

The Third Sunday in Lent: March 24

Sunday 11:00 am:

Lectors: Sr. Anna Grace Madden, Reece Middleton

Prayers of the People: Melissa Fowle

Eucharistic Ministers: Sr. Anna Grace Madden, Kendall Raymond

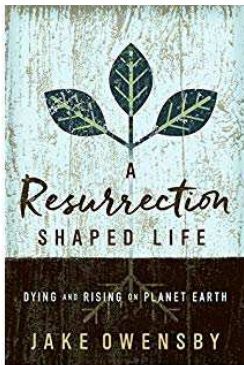
Acolyte: Herschel Richard

Ushers: Becky Snodgrass, Steve Snodgrass

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

Altar Guild Sunday 11:00 am: Sr. Anna Grace Madden, Sara Townsend

Study Class and Eucharist



During Lent our study class has moved from Wednesdays to **Thursdays**. We meet at 11:00 in the Undercroft to read and discuss 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 a Kindle e-book (\$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."

The study/discussion is followed by Eucharist at noon. **Everyone is invited**, whether or not you attend the study group. If you would like a mid-week Eucharist, I encourage you to come.

Altar Flowers: a beautiful way to share your love for someone.

If you would like to remember or honor someone, or offer thanksgiving, or glorify God in a visible and beautiful way, please call the church office, 222-3325. The cost for the two arrangements is \$100. Often we are able to enjoy the flowers for two or even three weeks!



Service Music

The Second Sunday in Lent: March 17

Mass: Merbecke; Ambrosian Chant, adapt. Martens
Psalm 27: Robert Knox Kennedy
Anthem: *I heard the voice of Jesus say*—Tallis; arr. W. C. Witherupp
Hymns: 455 Dunedin 148 Uffingham (1-3) 149 *Old 124th*
Organ: *Aria (Symphony VI)*—Vierne *Benediction*—Karg-Elert
Fugue in C minor on a theme of Henri Rabaud—Durufé

The Third Sunday in Lent: March 24

Mr. David Sherman, Guest Organist/Choirmaster

Mass: Merbecke; Ambrosian Chant, adapt. Martens
Psalm 91:1-2, 9-16: Metrical setting. Text: Webber; tune: St. Thomas (Williams)
Anthem: *Bread of the world, in mercy broken- Bourgeois; C. Young*
Hymns: 588 St. Flavian 309 *O Welt, ich muss dich lassen* 574 St. Petersburg
Organ: *Psalm-Prelude: Psalm 23:4*—H. Howells *Stanzas from "Attende Domine"*—R. Kreutz
Grave (Fantasy in G Major, BWV 572)—J. S. Bach

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:

- ☞ My family worshiping together.
- ☞ Sunday School and the people in the class.
- ☞ The choir.
- ☞ The sermons.
- ☞ The best sexton in the world!

Soup Days

Wednesdays during Lent
11:00 am - 1:00 pm in the Undercroft
March 20, 27, April 3, 10



Stations of the Cross

Fridays during Lent, 12:00 noon
March 22, 29; April 5, 12



Fire and water repairs are almost finished!

Last week the plaster was repaired, the front and back walls of the Nave were painted, and the bricks have also been resealed. The whole room looks brighter and even more beautiful than before.

In the vesting room the walls, ceiling, and vestment cabinet have been painted, a new air conditioning and heating unit has been installed, and the white oak floor has been refinished. This room, too, is lovely thanks to **Adams Paint Contractors**, and most especially to our **Junior Warden, Ginger Paul**. The vestments are being cleaned and will be back soon.

The Way of the Cross (Stations of the Cross)

A devotion to the Passion of Christ which recalls a series of events at the end of Jesus' life from his condemnation to his burial.

The Way of the Cross imitates the early Christian pilgrims' practice of visiting the places of Jesus' Passion in the Holy Land. The first stations outside Palestine were built in Bologna in the fifteenth century. This devotion was encouraged by the Franciscans, and it became common in the fifteenth century. The number of stations for prayer and meditation in the Way of the Cross has varied, but it typically includes fourteen stations. Each station may have a cross and an artistic representation of the scene. The stations may be erected inside a church or outdoors.

The Book of Occasional Services includes the following stations in the Way of the Cross: (1) Jesus is condemned to death; (2) Jesus takes up his cross; (3) Jesus falls the first time; (4) Jesus meets his afflicted mother; (5) the cross is laid on Simon of Cyrene; (6) a woman wipes the face of Jesus; (7) Jesus falls a second time; (8) Jesus meets the women of Jerusalem; (9) Jesus falls a third time; (10) Jesus is stripped of his garments; (11) Jesus is nailed to the cross; (12) Jesus dies on the cross; (13) the body of Jesus is placed in the arms of his mother; (14) Jesus is laid in the tomb. The book notes that eight of the stations are based on events that are recorded in the gospels. The remaining six stations (stations 3, 4, 6, 7, 9, and 13) are based on inferences from the gospels or pious legends. The book allows these six stations to be omitted from the Way of the Cross.



The Book of Occasional Services provides opening devotions and the Lord's Prayer. There is a versicle and response, a reading, a prayer, and a collect for each of the fourteen stations. Concluding prayers before the altar follow the fourteenth station in the book's service.

The hymn *Stabat Mater* has been associated with the Way of the Cross. Verses of this hymn traditionally have been sung between each of the stations when the devotion is done by a congregation. *Stabat Mater* appears as *At the cross her vigil keeping*, Hymn 159 in Hymnal 1982. The Book of Occasional Services suggests that verses of this hymn be sung as the ministers enter for the Way of the Cross and as they approach the first station. The book also suggests that the *Trisagion* be chanted as the procession goes from station to station.

The Way of the Cross is a popular devotion that is often done on Fridays during Lent. However, it should not replace the Proper Liturgy for Good Friday. Some have questioned the disassociation of Jesus' death from his resurrection.

From *An Episcopal Dictionary of the Church*

<https://www.episcopalchurch.org/library/glossary/way-cross-stations-cross>

Scenes from the Shrove Tuesday Gumbo Supper



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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 **March** and **April**, 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