



Crossings

Church of the Holy Cross ✠ Episcopal
875 Cotton Street, Shreveport, Louisiana
November 16, 2022

Services

Please see calendar.

The Vestry

David Richard, Senior Warden
Ginger Paul, Junior Warden
Becky Snodgrass, Secretary
Tommie Sue Brooks
Georgiana Gleason
Lyman McKellar
Marshall Middleton
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Jackie Songy
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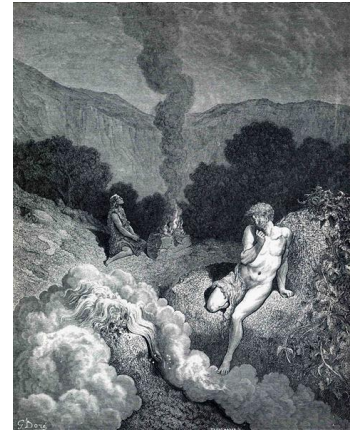
Church of the Holy Cross
Shreveport

Contact the Editor

Please send material for articles
to lynn.walford@lsus.edu

Sacrifice

Gustave Doré, *Cain and Abel
offering their sacrifices*



What is sacrifice? In the secular world, which (let's be honest) dominates most of our understanding of these things, sacrifice means that one has given something of value to or for another. The use of this term ranges from tragic to trivial.

A soldier who dies in battle can be said to have made the "ultimate sacrifice." A baseball player who hits a fly ball or bunts to the pitcher "sacrifices" his run to advance another player. In our daily lives you likely use the word "sacrifice" to cover any number of things, from the solemn to the silly.

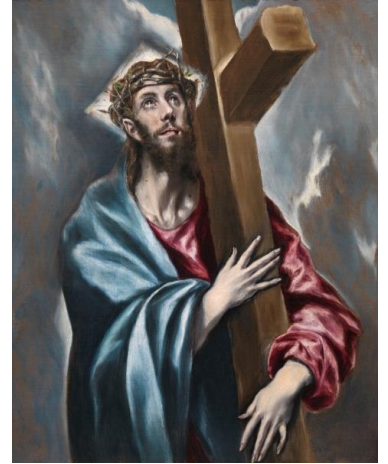
Likewise, the Bible's use of the term *sacrifice* also has a variety of meanings. There are multiple words in Hebrew denoting different kinds of sacrifices that appear throughout the old Testament. *Zebbach*, *olah*, *chota'ab*, *asham*, *shelem*, *minchah*, and *quorban* are some of the most common ones. In the reading from Isaiah a few weeks ago, the word used for sacrifice (*zebbach*) means an animal sacrifice that would be eaten by the people who make the sacrifice in a sacrificial feast.

Caravaggio, *The Sacrifice of Isaac*



Jacob made a sacrifice of this kind (Gen. 31:54) in establishing his covenant with Laban, and his brethren ate bread. And this is probably the closest ancient analog to what we do when we kill animals for food. The difference is that in the ancient world it was far rarer, and thus usually a part of a celebration compared to the bloodshed of our modern meat consumption. And I

El Greco,
Christ Carrying the Cross



only mention that because we have a tendency to look upon animal sacrifice as barbaric, and yet turn a blind eye to our own, often worse, practices. At least back then the animals died for something other than our gluttony.

Abraham's "sacrifice" of Isaac was of a different sort (*olah*). It was to be a burnt offering. Cain's "sacrifice" was a burnt grain offering (*minchah*). And then there are sacrifices that are made for the expiation or forgiveness of sins (*chota'ah*). One sacrifice was for specific sins one committed. Another was for when you weren't sure if you committed a sin, or what specific sin you committed. There was also a sacrifice made for a peace offering (*shelem*).

Some of these were eaten, such as the paschal lamb in the Exodus story. Some were not. Some were available only for the priests to eat. Our problem as modern readers is that we translate all these different ideas into one word and concept, for which the ancient world had many words and concepts.

Now in the New Testament, which is written in a different language and in a different culture from most of the Old Testament, there is one word used for *sacrifice*. And in Greek paganism, this term (*thusia*) meant food sacrificed to the gods, which the people would then eat in a feast. In the first letter to the Corinthians, you'll remember that this was a cause of great anxiety, whether Christians could attend feasts of their pagan friends where food was sacrificed to idols.

Also in the New Testament, a new idea had begun emerging. (Really, it started in Apocrypha with the Maccabean martyrs.) But by the time the New Testament was being written, sacrifice also came to be understood as something one could offer *of* themselves, not just *for* themselves.

Christian reflections in the Bible on the death of Christ upon the cross begin to understand this death at the hands of imperial authorities as a "sacrifice." Now, think about this. Sacrifices were made by priests, not centurions. How could those who killed Christ, who did not even believe in the one God, be said to be making a sacrifice to the one God? And what's more, as the Abraham and Isaac story makes clear, God does not desire, and in fact forbids, human sacrifice.

Well, as the author to the Hebrews tells us (Heb. 7), it was not the centurions who made the sacrifice, but rather Christ himself, who is the great high priest, who fills the role of both priest and victim on the cross, offering of himself the perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, as Rite I says.

This move toward understanding sacrifice as not just the killing of animals or burnt offerings, but also of a person's life, was crucial to the martyrs in later centuries, who began to use the metaphor of sacrifice to understand what they were doing in dying for the faith. And we today use this same metaphor of sacrifice when we make our offerings and gifts to God, in which our money, time, and talents make up the material ways by which we give back to God from all that he has given us.

A few weeks ago, in the Sunday reading from Isaiah (1:10-18), we heard the Lord tell the people, "What to me is the multitude of your sacrifices (*zebbach*)?" says the Lord; "I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats."

The point Isaiah is making is that we cannot delude ourselves into thinking that God needs our praises, our sacrifices, to go on being God. In the days of animal sacrifices, we could understand this more literally in saying that God does not need us to feed him. Today, we might understand it better as God does not need us to pay him.

The prophet Isaiah then moves toward helping us understand better just what the Lord requires of us: "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow."

We gather each Sunday to offer our “sacrifice of praise and thanksgiving” (BCP 369, etc.) in which we materially raise up the bread and wine so that it may become for us the body and blood of Christ. Pre-Reformation, the popular idea in the West was that the “sacrifice of the mass” was a re-enactment of Calvary. This led to Luther striking all offertory prayers in his edits of the mass. In the 1549 BCP, the oblation was removed and the word “sacrificed” was always qualified to be understood as one of “praise and thanksgiving” or that we would become a “lively sacrifice.”

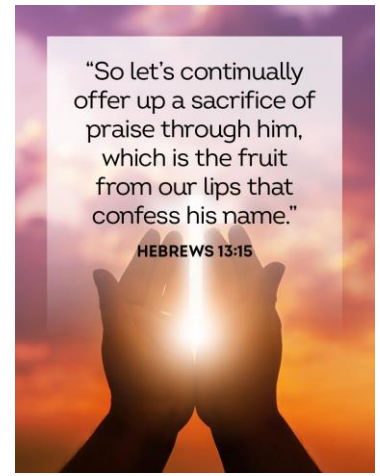
Some English non-jurors felt the lack of oblation was insufficient, and so in their liturgy from 1718 they added a phrase from the Apostolic Constitutions, “we offer to Thee, our King and our God, according to this holy Institution this Bread and this Cup.” Due to this and other developments in Scotland, our American prayer books have retained the phrases indicating that the bread and the wine are indeed a part of our sacrifice. This brings us closer in line to the traditional understanding of a sacrifice in both the Old and the New Testaments, while also retaining the sacrificial element to be found in an “obedient heart” that is so important in Scripture and was fundamental to the early Church’s understanding of itself and the martyrs.

But our sacrifice is not for God’s sake. It’s for our sake. God accepts the sacrifice and offers back to us the body and blood of his son so that we can then have the “strength and courage to love and serve” him (BCP 365).

We receive this medicine each week in our efforts to steel ourselves to follow his commands. We receive it in thanksgiving for what Christ has done for us so that we can then go out into the world seeking justice, doing mercy, and walking humbly with our God. We can then return to the church to offer again our sacrifice (both of bread and wine and of an obedient heart), having in mind the good we have done and are commanded to do, as well as the evil we have done and seek forgiveness for.

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. (Heb. 13:15-16).

The Rev. Garrett Boyte



Calendar for November

Saturdays	Evening Prayer, Rite II	6:00 pm	Online
Sundays	Holy Eucharist, Rite II	9:00 am	Chapel
	Parish Choir rehearsal	9:45 am	Nave
	Children’s Sunday School	10:30 am	Education Building
	Holy Eucharist, Rite II	11:00 am	Nave
Mondays, Tuesdays	Evening Prayer, Rite II	6:00 pm	Online
Wednesdays	Book Club	10:30 am	Library
	Holy Eucharist, Rite II	Noon	Chapel
	Evening Prayer, Rite II	6:00 pm	Nave and online
Thursdays, Fridays	Evening Prayer, Rite II	6:00 pm	Online

Prayer List

Steve Abramson	Wes Gearhart	David Lewis	Paul Spaht
Stella Rhea Bergman	John August Gianforte	Richard Liles	Robert Todd
Ellen Dunlop Belote	Austin Gleason	Maureen Locke	Cynthia Walker
Mark Boydston	Richard Hadwin	Mim McCoy	Louis Wallace
Nikki Brown	Sandra Hadwin	Della McCranie	David Walsh
Mary Berth	Alisha Harkey	Michael McKenzie	Connie Wiggins
Margaret Boudreaux	Mike Hathaway	Jesse Paul	Bill Wright
Sara Lou Coyle	Zoe Hathaway	Kelly Rutz	Mary Wright
Drew Dodson Family	Ann-Marie Henderson	Brady Sessions	Sheryl Wright
Jean Dooley	Robert Henley	Mary Ann Shemwell	The people of Ukraine
Deanna Dyck	Kay Hunnel	Wade Shemwell	Survivors of gun violence
Jake Evans	Elizabeth Ingram	Angela Smith	Those affected by
Floyd "Buzzy" Farrar	Geoffery Jenkins	Paul Smith	Hurricane Ian
Maggie Fowle	Peggy Kirkland and family	Catherine Spaht	

We pray for those who serve and are served by Providence House.

In the diocesan cycle of prayer, we pray for St. Paul's, Shreveport, the Rev. Michael Cannon (Erika); for Herdtner Camp and Conference Center, Daniel Chapman (Katie); for The Episcopal School of Acadiana, Dr. Paul Baker, Headmaster; and for all Parish Day Schools.

Lay Ministries

The Last Sunday after Pentecost, Christ the King: November 20, 2022

Lectors: Melissa Fowle, David Richard
Prayers of the People: David Richard
Eucharistic Ministers: Robert Henley, Ginger Paul
Acolyte: Robert Henley
Ushers: Laura Wilkerson, Mike Wilkerson
Altar Guild: Tommie Sue Brooks, Becky Snodgrass

The First Sunday of Advent: November 27, 2022

Lectors: Robert Henley, Pembroke Roeder
Prayers of the People: Robert Henley
Eucharistic Ministers: Robert Henley, Ginger Paul
Acolyte: Hadley Jackson
Ushers: Becky Snodgrass, Steve Snodgrass
Altar Guild: Laura Wilkerson, Mike Wilkerson



Service Music

The Last Sunday after Pentecost, Christ the King: November 20, 2022

- Mass:** Rutter, Powell, and Berthier
Psalm 46: Metrical setting—Ein fest Burg
Anthem: Let all the world in ev'ry corner sing—C. Hampton
Hymns: 494 Diademata; 495 In Babilone; 458 Love Unknown; 435 King's Weston; 477 Engleberg
Organ: Partita on "At the Name of Jesus"—M Burkhardt; *Nun danket alle Gott*—S. Karg-Elert

The First Sunday of Advent: November 27, 2022

- Mass:** *Deutchemesse*—Schubert
Psalm 121: Simplified Anglican Chant--Kennedy
Anthems: *Rorate caeli*—Plainsong, Mode I; Cantic of Peace—J. Clokey
Hymns: 59 Merton; 61 Wachet auf; 613 St. Cecilia; 57 Helmsley
Organ: *Rorate caeli*—J. Demessieux; *Veni Domine*—P. Yon; Toccata on "Great Day"—A. Hailstork

Music Notes

By Ben Gessner, Organist/Choirmaster



As the Church calendar prepares us to turn over to a new year, so our service music settings change. The season of Advent is one of joyful expectation and penitence; we recognize both the once and future coming of Christ the King, and so we must prepare our hearts. The Gloria (or right now, Song of Praise) is suppressed. In its place, we will sing the *Kyrie eleison*.

Our settings are from the German Mass of Franz Schubert (1798-1829). Schubert was mainly known for his *lieder*, or songs. His compositional style stood at the edge of early Romanticism, alongside composers such as Ludwig von Beethoven (1770-1829). (There are many interesting parallels between these two men.) Over the years, the myth of the "solitary, tormented artist" has crept into the biographies of

many Romantic-era figures. In Schubert's case, he did live only to the age of thirty-one, and battled serious illness. However, he found success in these short years and had many dear friends.

Schubert's German Mass started its life as a series of hymns. When first published in 1827, the work had eight movements, all German hymns that fit "around" the Mass Ordinary. (They're thematically similar, but not *exactly* the same as the Ordinary text.) Richard Proulx adapted four movements to fit the English Mass Ordinary texts in 1985.¹

Alongside the *Deutchmesse* our Psalm tone moves back to a simplified Anglican tone. This setting comes from Robert Knox Kennedy (b. 1945), who is known for popularizing the genre. It was published in his *Simplified Anglican Chants* of 1979, while he was choirmaster of St. Michael's, Litchfield, CT.²

For the Christmas season, we will change the Psalm tone to an Anglican single chant by Sir George Alexander Macfarren (1813-1887). Macfarren was a professor at the Royal Academy of Music, and later professor of music at Cambridge. His output is extensive, and his chants were "widely-circulated." During the nineteenth century, this chant was paired with the *Venite* ("O come, let us sing unto the Lord. . ." BCP pp. 44-45). It entered the Episcopal hymnal in 1916, coupled to Psalm 103. This chant also appears in the *Hymnal 1982* with the *Venite* at S-36.³

During the Christmas season, we join the angel chorus by returning to a Gloria setting. A staple of the Anglican canon, William Mathias' *Communion Service*, Op. 71 (1976), is popular for festal times. Most recently, we sang the *Sanctus* and *Agnus Dei* from this mass at Fr. Garrett and Ryan's wedding last month! The driving rhythms of the Gloria evoke trumpet fanfares and tympani figures in the pedal lines.

Finally, for those who join us for Evening Prayer on Wednesdays, we will sing a plainsong setting of the lamp-lighting hymn *Phos hilaron*. This melody was adapted from two Office hymns for Christmas Day.⁴



¹ cf. *The Hymnal 1982 Companion*, Vol. II, ed. Glover, pp. 70-1, 106, 121-2.

² *Ibid.*, pp. 274, 495-6.

³ Wilson, Ruth, in *ibid.*, pp. 30, 277-8, 513.

⁴ Ford, Bruce, in *ibid.*, p.40.



ECW News

Co-chairs **Marshall Middleton** and **Tommie Sue Brooks** report that the Fall Festival was a great success after the hiatus of two years due to COVID, and are very grateful for the hard work of those who donated sale items or baked goods, and who helped price, organize, and sell them. Several items are still available, however, and will be available at the next ECW event:



Advent Soup Days

Wednesdays, November 30, December 7, December 14

11:00 am - 1:00 pm in the Undercroft

Homemade vegetable beef soup, crackers, homemade dessert

Cost: \$7.00 per person

If you'd like to help by making soup or a dessert, or by serving lunch on one or more days, please call the church office, or let Marshall or Tommie Sue know.



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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 **pods**, 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 **November** and **December**, in both standard and large-print editions, is available in the Narthex and the Undercroft.

The Most Rev. Michael B. Curry, Ph.D., D. D.
The Rt. Rev. Jacob Owensby, Ph.D., D. D.
The Rev. J. Garrett Boyte, M.Div.
The Rev. Mary Richard
The Rev. Donald D. Heacock
Mr. Ben Gessner
Mrs. Laurie Connell
Mr. Charles Alford
Mr. Brian Jackson

XXVII Presiding Bishop
IV Bishop of Western Louisiana
Rector
Rector Emerita
Director, Holy Cross Child Placement Agency
Organist/Choirmaster
Office Administrator
Sexton
Assistant Sexton