



Crossings

Church of the Holy Cross ✠ Episcopal
875 Cotton Street, Shreveport, Louisiana
February 8, 2023

Services

Please see calendar.

The Vestry

Mike Wilkerson, Senior Warden
Tommie Sue Brooks,
Junior Warden
Herschel Richard, Secretary
Georgiana Gleason
Cheryl McBride
Lyman McKellar
Marshall Middleton
Ginger Paul
Becky Snodgrass
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(non-vestry)

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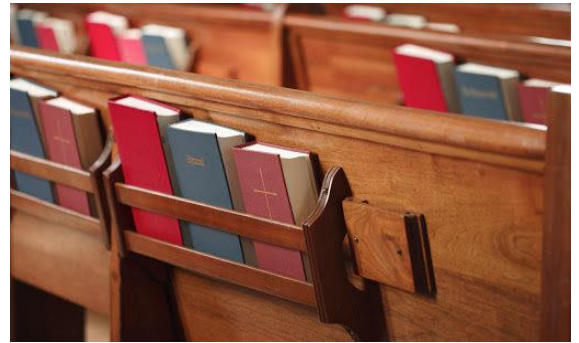
Church of the Holy Cross
Shreveport

Contact the Editor

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

The Year of the Prayer Book, Part III

During the season of Lent, we will be using Rite I for our Sunday and Wednesday Eucharists and our daily Evening Prayer services. Rite I is one of two rites available for use in the Book of Common Prayer, and it's not something we've used a lot of here at Holy Cross during my tenure as your rector.



Those who grew up with the 1928 Book of Common Prayer will be reminded of the familiar language and cadences of the Rite I liturgy, but for those who are new to the Episcopal Church, Rite I will seem a bit different from what you've grown used to.

The Rite I liturgies are most often described as being the "thee and thou" rite, as the language that makes it up is largely from the period of Shakespeare. The language is beautiful, to be sure, but can often be a cause for stumbling and fumbling for various reasons.

One such reason, which we should all be mindful of, is the use of genderized language for humanity. The use of the word "man" or "mankind" to refer to all people has become exceedingly rare in our contemporary usage. But given that Rite I is largely based on earlier texts from the seventeenth century, it's important to understand that when "man" or "men" or "mankind" is used in the prayer book, it does in fact include all people, not just those who are male.

Additionally, the use of other words might prove to be a stumbling block, such as "meet" to mean "fitting" or "proper." Or the term "bounden duty," meaning "a duty you have a moral obligation to fulfill." Or the use of the term "Holy Ghost" to refer to the Holy Spirit.

Perhaps the biggest stumbling block in this liturgy, and I say this because I fumble it all the time, is the response to "the Lord be with you." In Rite II, we have developed a reflex to say "and also with you," but Rite I maintains a

closer translation to the original Latin text (*et cum tuo spiritu*) and says “and with thy spirit.”

But once we are able to look past the oddities of the language, my hope is that we will be able to grasp the beauty that it displays and, importantly, the theology it contains. As we have discussed in our class on the prayer book, which you are encouraged to attend on Wednesday nights at 6:30, a lot of thought and effort was put into the Book of Common Prayer. And this is especially true of the older rites, such as Rite I.

The use of various rhetorical devices such as alliteration, triads, parallel clauses, repetition, and more seems to mimic the psalms, poetry, and literary qualities of the time. All of this while communicating deeply-held and conscientious beliefs about our God and our Church.

Given that we will be using this during Lent, I think it's suitable to look closely at the confession of sin in Rite I. Whereas in Rite II we confess that we have not loved [God] with our whole heart or our neighbors as ourselves, we say in Rite I, “We acknowledge and bewail our manifold sins and wickedness. . . .” Similarly, while in Rite II we say that we are “truly sorry and humbly repent,” in Rite I we say, “We do earnestly repent and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us. . . .”

Now, there is nothing wrong with the language of Rite II. I want to be clear about that. But what Rite I is offering us in this time is a specificity about who and what we are; i.e., sinners in need of God's grace and mercy.

One area of form where I do think Rite I surpasses Rite II has to do with additions to the liturgy that we've not done at Holy Cross in my tenure. Rite I adds the choice of saying either the Ten Commandments or Christ's summary of the Law after the Collect for Purity before the Gloria or Kyrie. Then, following the confession and absolution, the “comfortable words” are simply a beautiful and meaningful addition to what we normally do in Rite II. And of course, perhaps most notably absent in Rite II is the Prayer of Humble Access before receiving communion.

So right off the bat we can see that Rite I is far more than just Rite II with “thees and thous.” But when we look even more closely at the language of the Eucharistic Prayer, we see a very strong inclination toward the reformed roots of our Church.

Following the Words of Institution (the words said over the bread and wine as the priest holds them or touches them), we have the following paragraph:

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that **we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.**

This clause might be easy enough to read past without thinking, but this specifically speaks to the reformed belief that the disposition of the communicant has an effect on whether or not they can receive the Eucharist.

As Article 28 says on page 873, “The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: **insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.**”

Furthermore, Article 29 says, “The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; **yet in no wise are they partakers of Christ:** but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.”

The thirty-nine Articles of Religion, found in the back of the prayer book, are not theologically binding in The Episcopal Church, but they provide us with an insight into the character of theology held in that time. As the

Articles say and the Eucharistic Prayer alludes to, the reception of Holy Communion depends on three things: God, a priest to bless it, and a people to believe it.

Now, reading this today, we might cringe at the thought that God depends so much on us so that he can bless us in this sacrament. But put yourself in the place of the reformers. The belief that what *you* brought to the table matters greatly to them. After centuries of the laity being denied even the ability to receive communion except perhaps on Easter, the English reformers wanted the laity not just to participate, but to do so in a way that was deeply meaningful. This broad access to the sacrament was hard-won. *People died*. They were not about to throw open the altar rails with reckless abandon.

The liturgical renewal movement of the mid-twentieth century changed a lot of things, but it also was a response to changes that had already happened in the hearts and minds of the faithful. I think it is true that God does not need our permission to be God, and that he is present in the sacrament whether or not we believe it. But I want to give credit to the reformers in this instance, because I do believe it is important for us to receive this sacrament prayerfully, thoughtfully, and carefully.

We can become too comfortable with holy things, and there is a danger to the holy of which we must always be mindful. Hopefully, the changes to the liturgy we will experience in the season of Lent will jolt us out of our complacency and remind us of the challenge of faith and the mercy of God.

I also hope that this has been enlightening and that you can see how Rite I is not merely an “old” way of doing things, but has its own distinct character and theology. I am looking forward to exploring this character with you during Lent. And I pray that these changes will encourage you to, as the prayerbook says,

Examine your lives and conduct by the rule of God’s commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. (BCP 317)

The Rev. Garrett Boyte



Calendar for February

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
Saturday, February 18	Gardening Group meeting	8:00 am	Rose Garden
Tuesday, February 21	Shrove Tuesday gumbo supper	6:00 pm	Undercroft
Wednesday, February 22	Ash Wednesday Imposition of Ashes	6:00 pm	Nave
Tuesday, February 28	Vestry meeting	6:00 pm	Library

**Rite I will be used during Lent.*

Prayer List

Steve Abramson	Sammie Gage	Chloe Kyles	Paul Smith
Stella Rhea Bergman	Wes Gearhart	David Lewis	Catherine Spaht
Ellen Dunlop Belote	John August Gianforte	Richard Liles	Paul Spaht
Mark Boydston	Austin Gleason	Maureen Locke	The Thompson family
Nikki Brown	Georgiana Gleason	Mim McCoy	Robert Todd
Mary Berth	James Griffith	Della McCranie	Cynthia Walker
Margaret Boudreaux	Richard Hadwin	Michael McKenzie	Louis Wallace
Jack Carlisle	Sandra Hadwin	Marshall Middleton	David Walsh
Mikey Carlisle	Alisha Harkey	Jesse Paul	Connie Wiggins
The Colvin family	Mike Hathaway	Scott Porter	Bill Wright
Sara Lou Coyle	Zoe Hathaway	The Rabalais family	Mary Wright
Timothy Crane	Ann-Marie Henderson	Kelly Rutz	Sheryl Wright
Teresa Crow	Robert Henley	Brady Sessions	The people of Ukraine
The Drew Dodson family	Tom Henson	Mary Ann Shemwell	Survivors of gun violence
Jean Dooley	Elizabeth Ingram	Wade Shemwell	
Anne Fellers	Geoffery Jenkins	The Skates family	
Maggie Fowle	Peggy Kirkland and family	Angela Smith	

We pray for those who serve and are served by St. Luke's Episcopal Mobile Medical Ministry.

In the diocesan cycle of prayer, we pray for St. Paul's, Abbeville, the Rev. Madge McLain;
for St. James, Alexandria, the Rev. Canon John Bedingfield (Donna); the Rev. Deacon Michael Parham;
for St. Timothy's, Alexandria, the Very Rev. Rich Snow (Nikki), the Rev. Deacon Brian Warner (Ginny);
and for St. Paul's, Winnfield, the Rev. Frank Fuller.

Day Ministries

The Sixth Sunday after the Epiphany: February 12, 2023

Lectors: Ginger Paul, David Richard
Prayers of the People: Melissa Fowle
Eucharistic Ministers: Holly McIntyre, Ginger Paul
Acolyte: Steve Snodgrass
Ushers: Becky Snodgrass, Laura Wilkerson
Altar Guild: Laura Wilkerson, Mike Wilkerson

The East Sunday after the Epiphany: February 19, 2023

Lectors: Robert Henley, Pembroke Roeder
Prayers of the People: Lucie Thornton
Eucharistic Ministers: Herschel Richard, Lucie Thornton
Acolyte: Becky Snodgrass
Ushers: Tommie Sue Brooks, Bill Richard
Altar Guild: Tommie Sue Brooks, Becky Snodgrass



Service Music

The Sixth Sunday after the Epiphany: February 12, 2023

Mass: Hurd New Plainsong
Psalm 119: Metrical setting: St. Tallis Canon
Anthem: Lord, for thy tender mercy's sake—R. Farrant
Hymns: 440 Liebster Jesu; 674 Detroit; 635 Wer nur den leben Gott; 594 Cwm Rhondda
Organ: Meditation—Betty Jackson King; Break thou the bread of life—J. Barr;
Wade in duh wadduh!—W. F. Smith

The East Sunday after the Epiphany: February 19, 2023

Mass: Hurd New Plainsong
Psalm 2: Metrical setting: Kingsfield
Anthem: Christ, whose glory fills the skies—T. F. Candlyn;
Alleluia, songs of gladness—Plainsong, mode II
Hymns: 7 Ratisbon; 129 Mowsley; 137 Wareham; 135 Salzburg
Organ: Benedictus—M. Reger; *Grand choeur* in G—T. Salomé

Announcements and Upcoming Events

Gardening Group Meeting

The Holy Cross Gardening Group will meet in the Rose Garden on Saturday, February 18, at 8:00 am. In the event of inclement weather, the group will meet on February 25. Anyone interested in gardening is welcome to join us! Please bring shovels, gloves, diggers, and weeding tools. We will be weeding the flower beds, pruning and fertilizing the roses, laying pine straw, and fertilizing the lawn.



Shrove Tuesday Gumbo Supper

On Tuesday, February 21, at 6:00 pm, we will celebrate our annual Shrove Tuesday/Fat Tuesday supper of gumbo, salad, garlic bread, and king cake. The Holy Cross Kitchen Krewe will prepare the meal, so come hungry and be sure to wear your Mardi Gras finery. Please call the church to make reservations so the Kitchen Krewe will know how many to cook for. A suggested donation of \$7.00 will help cover the cost of the meal.



Soup Days

Lenten Soup Days are coming very soon! Come to the Undercroft on Wednesdays during Lent for a delicious lunch of homemade vegetable beef soup, crackers, homemade dessert, water, and coffee.

Wednesdays, March 8, 15, 22, 29
11:00 am – 1:00 pm
Cost: \$7.00



If you'd like to help out by making soup or a dessert, please drop them off at the church. And if you'd like to help serve the meal, you are most welcome to do so!

These Ministries Need Your Help!

Holy Cross Hope House

By now you probably know that Hope House provides showers, laundry facilities, meals, and numerous other services to the unhoused people in our community. The wonderful staff also offers assistance with government paperwork, employment applications, medical needs and more. The primary goal of Hope House is, of course, finding housing for as many clients as possible. All these services depend heavily on volunteers. If you would like to provide a lunch, or help serve one, please call 318-220-7650 or stop by 762 Austen Place (near Holy Cross and the Municipal Auditorium) for more information. Hope House also has ongoing needs for supplies. Some specific needs for the month of February are:



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| sugar | men's tee shirts (all sizes) | cough syrup |
| coffee creamer | travel size hand/body lotion | cough drops |
| eye drops | trash bags | cold/allergy medication |
| Musinex | AA and AAA batteries | pain cream |
| Ibuprofen/Tylenol | microwavable bowls/plates | eczema cream |
| men's underwear (S, M, L) | razors | large slider bags |
| men's undershirts (all sizes) | snacks | |
| men's jeans (all sizes) | Pepto-Bismol | |

Nova's Heart

Located inside Hope House, Nova's Heart provides a variety of services for the pets of the unhoused, veterans, those who are disabled, and low-income people. They provide free vaccinations, food, and pet accessories, and are always in need of donations. If you would like to donate, please call 318-900-8887. Needs include:



- dog food (wet and dry)
- cat food (wet and dry)
- leashes
- harnesses
- toys

Renesting Project

In partnership with Hope House, Renesting Project provides furniture and household items for the newly housed. They are currently in need of all types of furniture, and can always use small household appliances, dishes, and linens. In addition, there is a paid position open in the warehouse for someone with a clean driving record. To donate, or to inquire about the position, please call 318-727-5520, or visit them at 1331 Driftwood Dr., Bossier City.



Church of the Holy Cross
P.O. Box 1627
Shreveport, LA 71165-1627

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Email: rector@churchholycross.org
church@churchholycross.org
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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 **February** and **March**, 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