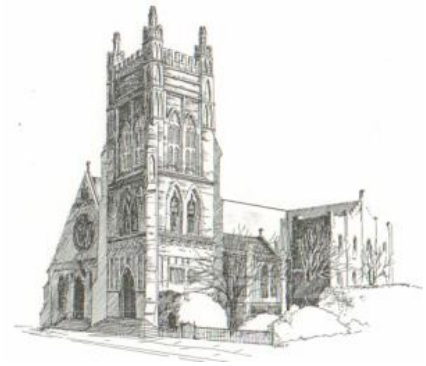

Crossings

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

Services

Please see calendar.

The Vestry

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

Contact Information

Phone: (318) 222-3325
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Please visit our website

https://churchholycross.org

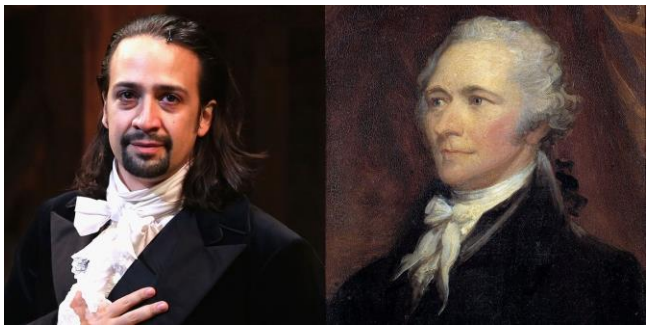
Please follow us on Facebook, YouTube, Instagram, and Twitter

Contact the Editor

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

Forgiveness

Lin-Manuel Miranda, Alexander Hamilton



Those who have seen the Broadway musical *Hamilton* will be familiar with this story, but I'd like us to take a look at the later life of the famous founding father and fellow Episcopalian. Alexander had been unfaithful to his wife through his infamous affair with Mariah Reynolds. This infidelity rose to the level of national embarrassment when he self-published the Reynolds pamphlet detailing how he had continued the affair while making payments to her husband. It ultimately destroyed his political career and damaged his marriage, seemingly irreparably.

His wife, Eliza, was naturally devastated by his actions and the subsequent publication of those actions. And then, in addition to the trauma of discovering that her husband was unfaithful to her, and having to endure everyone in the new country being aware of this, another tragedy struck the Hamilton family. Their eldest son Philip was killed in a duel defending his father's honor.

The nineteen-year-old, like many dueling victims, did not die immediately, but suffered for hours as his parent watched on helplessly. It's said that Alexander fainted his way to his son's grave, and his friends reported that the "grief and horror of the event was permanently etched into his face."

The couple now faced a disintegrating marriage and an unimaginable loss in the death of their son. Many healthy marriages do not survive such a loss, let alone broken marriages. But the death of their son had an opposite effect on the Hamiltons. In the midst of their suffering, they each realized that the only other person who truly understood what they had lost was each other.

The Broadway musical notes this change with the devastating number "It's Quiet Uptown," with Hamilton's words:

I don't pretend to know
the challenges we're facing.
I know there's no replacing what we've lost.
And you need time,
but I'm not afraid.
I know who I married.
Just let me stay by your side.
That would be enough.

And then the chorus sings:

There are moments that the words don't reach;
there's a grace too powerful to name.
We push away what we can never understand,
we push away the unimaginable.
They are standing in the garden,
Alexander by Eliza's side.
She takes his hand.
It's quiet uptown.

Forgiveness, can you imagine?
Forgiveness, can you imagine?

Alexander learned to ask forgiveness. Eliza learned to grant it. It is a difficult subject taught by the strangely unforgiving teacher of experience, and it's especially difficult when it involves marital infidelity. Many, understandably, do not reconcile, such that when it does happen it seems extraordinary. And I'll add here that if you experience the death of a marriage, for whatever reason, my intention is not to make you feel bad about that. You know your own circumstances and your own pain and need or experience of healing around that.

But at the core of this episode, we see two people who desperately need each other in order to survive the tragedy of their son's death. And as with all of us, we need each other to truly live through life. But, as with any two or more people who spend any amount of time together, we inevitably hurt each other.

Learning forgiveness, giving and receiving, is not something we wake up being good at. It requires years of practice and patience. The greater the betrayal, the more practice is needed. It's why I bring up the story of the Hamiltons. Alexander betrayed his wife in a way not uncommon but incredibly painful. The death of their son added a new, unfathomable depth to their grief. But they each recognized what they needed to recognize. Alexander recognized the pain he had caused, and Eliza recognized the love she still had to give to the man who had hurt her. Alexander repented. Eliza accepted.

When we do wrong, when we hurt others, and, very importantly, when others tell us that we've hurt them, we don't get to pretend that we did not. Likewise, when someone truly acknowledges the hurt they've caused and earnestly repents, we have a responsibility to hear them out. It is an act of discipleship that, in the words of Rowan Williams, "is one of the most radical ways in which we are able to nourish one another's humanity."

He goes on to say:

> When offence is given and hurt is done, the customary human response is withdrawal, the reinforcing of the walls of the private self, with all that this implies about asserting one's own humanity as a possession rather than receiving it as a gift. The unforgiven and the unforgiving cannot see the other as people who are part of God's work of bestowing humanity on them. To forgive and to be forgiven are to allow yourself to be humanized by those whom you may least want to receive as signs of God's gift; and this process is deeply connected with the prayer for daily bread. To deny the possibilities of forgiveness would be to say that there are those I have no *need* of because they have offended me, or because they have refused to extend a hand to me. (*Being Disciples: The Bread of Dignity*)

A willingness to forgive is clearly the mark of a humanity touched by God—free from anxiety about identity and safety, free to reach out into what is other, as God does in Jesus Christ. But it may be that a willingness *to be forgiven* is no less a mark of a humanity touched by God. It is a matter of being prepared to acknowledge that I cannot grow or flourish without a restored relationship, even when this means admitting the ways I have tried to avoid it, admitting sin. When I am forgiven by the one I have injured, I accept both that I have damaged a relationship, and that change is possible. And if the logic of the Lord's Prayer is correct, this acceptance arises from and is strengthened by our own freedom to bring about the change that forgiveness entails.

Forgiveness is the exchange of the bread of life and the bread of truth; it is the way in which those who have damaged each other's humanity and denied its dignity are brought back into a relation where each feeds the other and nurtures their dignity. It is a gross distortion of forgiveness that sees it as a sort of claim to power over another—being a patron or a benefactor toward someone less secure. We should rather think of those extraordinary words in the prophecy of Hosea about the mercy of God: "How can I give you up, Ephraim? . . . for I am God and not a mortal" (11:8-9). To forgive is to share in the *helplessness* of God, who cannot turn from God's own nature: not to forgive would be for God a wound in the divine life itself. Not power, but the powerlessness of the God whose nature is love is what is shown in the act of forgiving. The disciple rooted in Christ shares that powerlessness, and the deeper the roots go the less possible it is not to forgive.

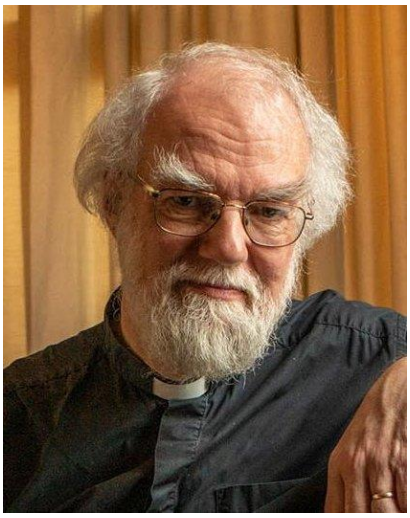
At the same time, to *be* forgiven is another kind of powerlessness—recognizing that I cannot live without the word of mercy; I cannot complete the task of being myself without the healing of what I have wounded. Neither the forgiver nor the forgiven can acquire a power that simply cuts off the past and leaves us alone to face the future: both have discovered that their past, with all its shadows and injuries, is now what makes it imperative to be reconciled, so that they may live more fully from and with each other.

The glory of God, which we often think of in its most regal state of the King of the Universe dispensing power from his throne in Paradise, is rather shown to us in his willingness to be broken for us. This is reinforced each week in the Eucharist when the Son of the Living God is broken by the hands of the priest, and when Prayer C says "Risen Lord be known to us in the breaking of the bread."

And Christ's calling to each of us is to follow him on this path of brokenness. It's not enough that he is willing to be broken for us. He is willing to be broken *with* us, and longs for us to join him as he heals us and the world by his crucified hands. By thine agony and bloody sweat, good Lord deliver us.

The Rev. Garrett Boyte

Rowan Williams,
Archbishop of Canterbury
(2002–2012)



Calendar for March

Saturdays	Evening Prayer, Rite I	6:00 pm	Online
Sundays	Holy Eucharist, Rite I	9:00 am	Chapel
	Parish Choir rehearsal	9:45 am	Nave
	Children's Sunday School	10:30 am	Education Building
	Holy Eucharist, Rite I	11:00 am	Nave
Mondays, Tuesdays	Evening Prayer, Rite I	6:00 pm	Online
Wednesdays	Book Study	10:30 am	Library
	Holy Eucharist, Rite I	Noon	Chapel
	Evening Prayer, Rite I	6:00 pm	Nave and online
Wednesdays, March 8, 15, 22, 29	Soup Days	11:00 am–1:00 pm	Undercroft
Thursdays, Fridays	Evening Prayer, Rite I	6:00 pm	Online.
Tuesday, March 21	Vestry meeting	6:00 pm	Library

Prayer List

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

We pray for those who serve and are served by The Caddo Council on Aging.

In the diocesan cycle of prayer, we pray for Calvary, Bunkie, the Rev. Pete Smith (Jennifer);
for St. Michael's, Pineville, the Rev. Reinel Castro (Jennifer);
for St. Andrew's, Moss Bluff, the Rev. Meg Lovejoy (Gary Clevenger);
and for Christ Memorial, Mansfield, the Rev. Margaret Ayers.

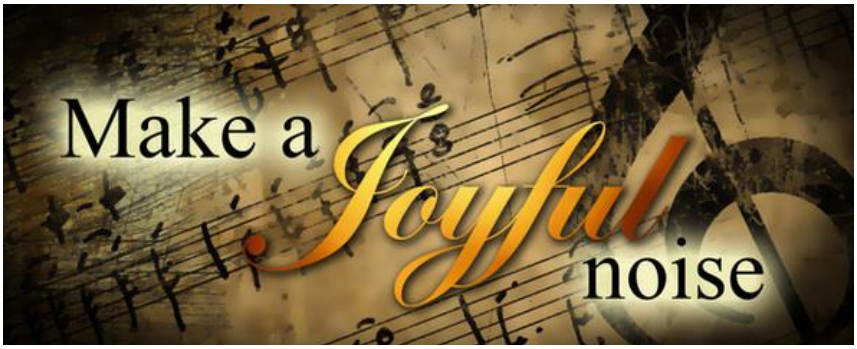
Lay Ministries

The Third Sunday in Lent: March 12, 2023

Lectors: Pembroke Roeder, Mike Wilkerson
Prayers of the People: Pembroke Roeder
Eucharistic Ministers: Holly McIntyre, Ginger Paul
Acolyte: Rebecca Snodgrass
Ushers: Carolyn Mahlen, Laura Wilkerson
Altar Guild: Ginger Paul, Rebecca Snodgrass

The Fourth Sunday in Lent: March 19, 2023

Lectors: Kirk Fontenot, Melissa Fowle
Prayers of the People: Melissa Fowle
Eucharistic Ministers: Carolyn Mahlen, Lucie Thornton
Acolyte: Hadley Jackson
Ushers: Becky Snodgrass, Laura Wilkerson
Altar Guild: Laura Wilkerson, Mike Wilkerson



Service Music

The Third Sunday in Lent: March 12, 2023

Mass: Willan *Missa de S. Maria Magdalena*; Merbecke Communion Service
Psalm 95: Simplified Anglican Chant—Robert Knox Kennedy
Anthems: *Attende, Domine*—Plainchant, mode V; 4'33"—John Cage
Hymns: 686 Nettleton; 699 Aberstwyth; 144 Cornhill; 658 Martyrdom; 690 Cwm Rhondda
Organ: *Jesu, meine Freude*, BWV 1105—J. S. Bach

The Fourth Sunday in Lent: March 19, 2023

Mass: Willan *Missa de S. Maria Magdalena*; Merbecke Communion Service
Psalm 23: Metrical setting—St. Columba
Anthems: *Attende, Domine*—Plainchant, mode V; *Splendor, paternae gloriae*—Plainsong, mode I
Hymns: 429 Old 113th; 677 St. Anne; 490 Houston; 339 Schmücke dich; 671 New Britain
Organ: Prelude on St. Columba—C. V. Stanford

Homeless—Hopeful—Housed

Notes from Holy Cross Hope House

By Donna Earnest, Assistant to the Rector for Hope House Management

Donna Earnest

This is the first in a series of monthly columns about the ministry of Holy Cross: whom it serves, and what the results of this service bring to the community. This month's column will attempt to give you an idea of what is involved in housing the clients who come to Holy Cross Hope House.

We provide what is called a Deposit First Fund to cover initial expenses such as rental and utilities deposits. If those in the program are unemployed, they are required to attend Life Skills classes on the first and third Thursday of each month. Once they have completed the classes, they are eligible to receive donated items such as cleaning supplies and personal hygiene items that aren't covered by SNAP (food stamps). They can also come to Hope House and receive frozen meat which Target donates each Tuesday.

Once they are housed, they receive services from caseworkers, including home visits and Life Skills classes. We walk them through the process of being and staying housed, and if they need extra help with housekeeping techniques, financial management, medical or mental healthcare, substance abuse counseling, legal assistance, IDs or any other paperwork, we are here to help. We provide anything that eases their transition into permanent housing.

The newly housed usually have nothing to start with, so we provide a few items: cups, glasses, bowls, silverware, a pot and a skillet, and anything else that will help them until they are approved to receive furniture and household items from the Renesting Project. Once approved, we work with the Renesting Project to schedule a pick-up day. We supply the van and manpower to pick up and deliver their furniture. This is the first step to making a house into a home.

If they'd like a house blessing, we set up an appointment for Father Garrett to visit. Father Garret has seen at first hand the difference our efforts have made in the lives of so many, and has the privilege of hearing their stories—where they came from, and who they are now.

On the third Friday of each month, Shreveport Green Urban Farm takes fifty pounds of fresh fruits and vegetables to Hope House, and gives a cooking demonstration for those who have attended the Life Skills classes. They can take all the fruit and vegetables they can eat at no cost. Everyone loves this monthly event, and it is an especially huge hit with the men, who enjoy learning how to cook nourishing meals.

We talk to our clients about end-of-life issues. Our legal help comes from attorney Herschel Richard, a parishioner of Holy Cross. He visits Hope House weekly, and offers his services for the preparation of wills, Power of Attorney documents, and anything else needed for us to be able to grant their end-of-life wishes.

After the normal period of casework is complete, we re-evaluate whether it should continue, or if we should release our clients. Even if we release them, they know that we are always available to help in any way we can.

Our housing program is funded through private donations only. It costs $400 - $600 to house one individual. This breaks down to a monthly donation of $35 - $50 for a year, a small amount to make such a huge difference in someone's life. This is why you are so important in the process of changing the lives of our homeless neighbors. We would never be able to do what we do if it weren't for the financial donations from our loving community.

Father Garrett comments about a home blessing he performed recently:

This is Willie McMurtry with her two children and granddaughter. Willie lost her job after a car accident left her injured and unable to work. Before long, she found herself and her family homeless. However, thanks to Holy Cross Hope House and our dedicated staff, Willie and her family have acquired the tools they need for a happy, healthy life together, and through our Deposit First program, Willie was able to move into a new home where she and her family feel safe, welcome, and comfortable.

For every story we share, like Willie's, there are dozens more that never get told. Yet what we do there is just as impactful, just as life-changing, just as meaningful.

Your contributions to this ministry, whether through time, talent, or treasure, are making a world of difference in the lives of people like Willie all over Shreveport and Bossier. If you don't believe us, just ask Willie.

Announcements and Upcoming Events

Soup Days

Come to the Undercroft on Wednesdays during Lent for a delicious lunch of homemade vegetable beef soup, crackers, homemade dessert, water, and coffee. The cost of the lunch is $7.00.

Wednesdays, March 8, 15, 22, 29
11:00 am – 1:00 pm

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!

Altar Flowers

If you'd like to provide altar flowers to honor or remember someone, please contact the church office, and include your request. Reservations are open for most Sundays between now and December. The cost is $125 ($75 for each arrangement). You may also split the cost of the flowers with another person or family.

Don't forget!
This Sunday, March 12.

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

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Facebook: www.facebook.com/holycrossdowntown
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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 **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., D. D.	XXVII Presiding Bishop
The Rt. Rev. Jacob Owensby, Ph.D., D. D.	IV Bishop of Western Louisiana
The Rev. J. Garrett Boyte, M.Div.	Rector
The Rev. Mary Richard	Rector Emerita
The Rev. Donald D. Heacock	Director, Holy Cross Child Placement Agency
Mr. Ben Gessner, M. M.	Organist/Choirmaster
Mrs. Laurie Connell	Office Administrator
Mr. Charles Alford	Sexton
Mr. Brian Jackson	Assistant Sexton