



# Crossings

Church of the Holy Cross ✠ Episcopal  
875 Cotton Street, Shreveport, Louisiana  
February 13, 2026

## Services

### Holy Eucharist

Sunday 9 a.m. (Chapel)  
Sunday 11 a.m. (Church)  
Wednesday Noon (Quire)

### Daily Office

Tuesday 10 a.m. (Chapel)  
Thursday  
9 a.m. (Hope House)  
Monday-Saturday  
6 p.m. (Online)

## The Vestry

Fr. Garrett Boyte, Rector  
Lucie Thornton, Senior Warden  
Darrel Colson, Junior Warden  
Holly McIntyre, Secretary  
Reid Raymond, Treasurer  
Rick Hadwin  
John Hughes  
Carlos McDaniel  
Pembroke Roeder  
Steve Snodgrass

## Contact Information

Telephone: (318) 222-3325  
Rector's email:  
[rector@churchholycross.org](mailto:rector@churchholycross.org)  
Office email:  
[church@churchholycross.org](mailto:church@churchholycross.org)

## Please visit our website

<https://churchholycross.org>

Please follow us on Facebook  
and YouTube

## On Stupidity



*Taken from a circular letter addressing many topics, written to three friends and co-workers in the conspiracy against Hitler, on the tenth anniversary of Hitler's accession to the chancellorship of Germany. This has been included in Crossings at the request of the reading group which recently completed a study of Bonhoeffer. Bonhoeffer's thoughts on stupidity illuminate the moral problem and spiritual solution of stupidity.*

Stupidity is a more dangerous enemy of the good than malice. One may protest against evil; it can be exposed and, if need be, prevented by use of force. Evil always carries within itself the germ of its own subversion in that it leaves behind in human beings at least a sense of unease. Against stupidity we are defenseless. Neither protests nor the use of force accomplish anything here; reasons fall on deaf ears; facts that contradict one's prejudgment simply need not be believed — in such moments the stupid person even becomes critical — and when facts are irrefutable they are just pushed aside as inconsequential, as incidental. In all this the stupid person, in contrast to the malicious one, is utterly self-satisfied and, being easily irritated, becomes dangerous by going on the attack. For that reason, greater caution is called for than with a malicious one. Never again will we try to persuade the stupid person with reasons, for it is senseless and dangerous.

If we want to know how to get the better of stupidity, we must seek to understand its nature. This much is certain, that it is in essence not an intellectual defect but a human one. There are human beings who are of remarkably agile intellect yet stupid, and others who are intellectually quite dull yet anything but stupid. We discover this to our surprise in particular situations. The impression one gains is not so much that stupidity is a congenital defect, but that, under certain circumstances, people are made stupid or that they allow this to happen to them. We note further that people who have isolated themselves from others or who live in solitude manifest this defect less frequently than individuals or groups of people inclined or

condemned to sociability. And so it would seem that stupidity is perhaps less a psychological than a sociological problem. It is a particular form of the impact of historical circumstances on human beings, a psychological concomitant of certain external conditions. Upon closer observation, it becomes apparent that every strong upsurge of power in the public sphere, be it of a political or of a religious nature, infects a large part of humankind with stupidity. It would even seem that this is virtually a sociological-psychological law. The power of the one needs the stupidity of the other. The process at work here is not that particular human capacities, for instance, the intellect, suddenly atrophy or fail. Instead, it seems that under the overwhelming impact of rising power, humans are deprived of their inner independence, and, more or less consciously, give up establishing an autonomous position toward the emerging circumstances. The fact that the stupid person is often stubborn must not blind us to the fact that he is not independent. In conversation with him, one virtually feels that one is dealing not at all with a person, but with slogans, catchwords and the like, that have taken possession of him. He is under a spell, blinded, misused, and abused in his very being. Having thus become a mindless tool, the stupid person will also be capable of any evil and at the same time incapable of seeing that it is evil. This is where the danger of diabolical misuse lurks, for it is this that can once and for all destroy human beings.

Yet at this very point it becomes quite clear that only an act of liberation, not instruction, can overcome stupidity. Here we must come to terms with the fact that in most cases a genuine internal liberation becomes possible only when external liberation has preceded it. Until then we must abandon all attempts to convince the stupid person. This state of affairs explains why in such circumstances our attempts to know what 'the people' really think are in vain and why, under these circumstances, this question is so irrelevant for the person who is thinking and acting responsibly. The word of the Bible that the fear of God is the beginning of wisdom declares that the internal liberation of human beings to live the responsible life before God is the only genuine way to overcome stupidity.

But these thoughts about stupidity also offer consolation in that they utterly forbid us to consider the majority of people to be stupid in every circumstance. It really will depend on whether those in power expect more from people's stupidity than from their inner independence and wisdom.

From: Dietrich Bonhoeffer Works, Volume 8: *Letters and Papers from Prison* by Dietrich Bonhoeffer. Reproduced by Permission of Augsburg Fortress.



## Calendar of Events

Sundays	Holy Eucharist, Rite I	9:00 a.m.	Chapel
	Rector's Forum	9:45 a.m.	Undercroft
	Parish Choir rehearsal	9:45 a.m.	Nave
	Holy Eucharist, Rite I	11:00 a.m.	Nave
Tuesdays	Morning Prayer, Rite I	10:00 a.m.	Chapel
Mondays, Tuesdays	Evening Prayer, Rite I	6:00 p.m.	Online
Wednesdays	Holy Eucharist, Rite I	12:00 p.m.	Quire
Thursdays	Morning Prayer, Rite II	9:00 a.m.	Hope House
Thursdays, Fridays	Evening Prayer, Rite I	6:00 p.m.	Online
Saturdays	Compline	6:00 p.m.	Online
Tuesday, February 17	Vestry Meeting	5:30 p.m.	Library
Wednesday, February 18	Holy Eucharist with Imposition of Ashes	Noon and 6:00 p.m.	Quire
Sunday, March 1	Continuing Feast	12:00 p.m.	Undercroft

## Lenten Soup Days

Soup days will begin on Wednesday, February 25 and continue through March 25.  
Homemade beef vegetable soup and desserts will be served for \$8 in the Undercroft.  
To volunteer, speak to a member of the ECW.

## Prayer List

Alex and Betty  
Suzanne Barber  
Gerald Bates  
Burton Bible  
Ellen Dunlop Belote  
Rhonda Blount  
Margaret Boudreaux  
Gerald Brooks  
Tommie Sue Brooks  
Martha Brotherton  
Tommy and Thena Carville  
Jack Carlisle  
Mike-y Carlisle  
Pia Conte  
Russel Corrales  
Charlie Crump  
Frank Dodson  
Jean Dooley  
Aaron Elliott  
Anne Fellers  
Peter Fetterman  
Julie Folse  
Patricia Forrest  
Deb Garre  
Gaye Garbarino  
Wes Gearhart  
John August Gianforte  
John Joseph Gianforte  
Albert Gladney

Georgie Gleason  
Austin Gleason  
Laura Gresham  
Jake Gunter  
Richard Gunter  
Richard and Sandra Hadwin  
Kaylee Hampton  
Connie Harmon  
Dottie Hardy  
Dick Hatch  
Peggy and John Hellyer  
Bill Henley  
Andrew Hoover  
Robert and Jim  
Bob Jacob  
Fred Jenks  
Peggy Kirkland and family  
Maurine Locke  
Peggy Maddox  
Terry Mahlen  
Carolyn Mahlen  
Robert Matthews  
Suzanne Mazda  
Bill and Cheryl McBride  
Della McCranie  
Katie McCranie  
Catherine McDamiel  
Barbara Middleton  
Reece D. Middleton

Lindsey Middleton  
Susan Mileff  
Dr. Jim Owen  
Susan Phillips  
Scott Porter  
Reid Raymond  
Josie Rogers  
Sierra Ryan  
Steve Sasser  
Mr. Stoma  
James Susla  
Amanda Taylor  
Doris Taylor  
The Taylor Family  
Robert Todd  
Sara Townsend  
Louis Wallace  
Patti Whatley  
Laura Wilkerson  
Robert Willis  
Mary Wright  
Sheryl Wright  
Bill Wright  
Avery Wright  
Becca Wright  
Victims of War  
Survivors of Gun Violence

# The English Organ, ca. 1500-1662 and Early Anglican Service Music

“No English organ music from before 1500 has survived” (Cox, “English organ music to c. 1700,” 190). Though earlier works exist (e.g., by fifteenth-century composer John Dunstable), these are arrangements of vocal works for organ or not originally English works.

The organ music of the early 1500s was based on plainchant, used in dialogue with and in place of the chants of the Ordinary and Proper of the Day. With the passage of the 1559 Act of Uniformity, the organ’s use shifted to voluntaries. Voluntaries were played during the offertory of the Communion service, before the Anthem at Morning and Evening Prayer, or occasionally between the Psalms and the First Lesson of the Office. Free (not chant-based) works of the period were heavily influenced by Italian and Spanish genres, variously titled “fancies,” “verses,” or “voluntaries.” These had more florid and improvisatory figuration in the manual parts. Composers also wrote chant-based works with the chant tune in long notes in the lowest voice, but these were not for liturgical use. Rather, these were private studies for composers and players of the home chamber organ or virginal (harpsichord). Registrations (combinations of stops to be used in pieces) were not specified until after the Restoration of the Monarchy in 1660; this change was influenced by French and Italian composers of the period.

The pipe organs of the early 1600s, such as the Dallam organ at Worcester Cathedral, consisted of two smaller divisions of principal and flute voices and lacked an independent pedal division. Organs in the church following the establishment of the Church of England were seen as “popery,” and widely discouraged. The movement against the organ in the liturgy continued over the next century and culminated in two 1644 Acts of Parliament calling for the destruction of organs. Instruments of the Restoration period such as the Smith organ at Christ Church Cathedral, Oxford (1680) were similar in scale to their predecessors, but added a few colorful mixture and reed stops, showing the influence of the French.

Thomas Tallis (ca. 1505–1585; composed H#43) and Orlando Gibbons (1583–1625; composed H#315, 670, 697) are among the most prominent composers of the Reformation period. Also of note is John Redford (ca. 1500–1547), organist of St. Paul’s Cathedral, whose *Glorificamus* we heard on February 1. The generation of composers following the Restoration includes Henry Purcell (1659–1695), best known for his trumpet voluntaries. These works are generally considered “minimal” in style and texture, save the use of ornamentation (again showing a French influence). By the turn of the eighteenth century, the English voluntary form was fairly standard, consisting of a slow introduction and a faster two-voice Italianate section.

During the mid-sixteenth century, John Marbeck (ca. 1510–1585; also spelled “Merbecke”), organist of St. George’s Chapel, Windsor Castle, rose to prominence with his setting of the 1549 Book of Common Prayer to music. He worked closely with the royal commission who prepared the first Prayer Book. The settings of the 1544 Litany (sometimes attributed to Marbeck) and Marbeck’s Communion Service illustrate the prevailing compositional philosophy for sung service music. This way of thinking mirrored the thought process behind early Lutheran service music and hymnody. In some cases, Marbeck simplified certain chants from the Rite of Sarum, condensing ornamented melodic lines and setting text syllabically (one note per syllable) for clarity and intelligibility. In others, Marbeck composed new melodies that bore similarities to the established chants. But despite all his efforts, Marbeck made no revision to his service for the 1552 Prayer Book, and plainchant (both Latin and English) fell out of use until the Tractarian movement of the 1830s and 1840s. In the Episcopal Church, service music settings were not published in the Hymnal until the 1840s. While Psalms were sung to metrical paraphrases in parish churches and less commonly to Anglican chant, the other liturgical texts were not sung. Harmonized chant and four-part settings were the dominant form of service music in the United States until the early twentieth century. Marbeck’s service would be recovered and adapted by C. Winfred Douglas (1867–1944), a major proponent of plainchant in the Episcopal Church. It has been a fixture in our Hymnal since 1916.

## Sources:

- Arnold, C.R. “England and the Netherlands: 1475–1650,” in *Organ Literature: A Comprehensive Survey*, Vol. I.  
Cox, G. “English organ music to c. 1700” in *The Cambridge Companion to the Organ*, ed. Thistlethwaite and Webber.  
Leaver, R. “Plainchant Adaptation in England” in *The Hymnal 1982 Companion*, Vol. 1.  
Litton, J.H. “Two Hundred Years of Service Music in Episcopal Hymnals” in *The Hymnal 1982 Companion*, Vol. 1.

# Deacon's Report to the Church of the Holy Cross – 2025

Dear Friends of Holy Cross,

It was wonderful in October of this past year to realize that I had been serving Holy Cross for a full year. My start was a bit rocky as I was recovering, but I have genuinely loved my time with you and the many meaningful accomplishments our church family has made together.

As you know, my primary service—outside of assisting Fr. Garrett at the altar each Sunday and Wednesday—has been at Hope House most Tuesdays and Thursdays. There, I assist Joy Porter, the case manager, with whatever tasks she may need help with, and I also support Donna Earnest as requested. These tasks include taking our neighbors to medical appointments, delivering donated furniture, assisting with computer-related needs, and assisting our friends when they need the use of the office computer in Dalzell House.

The addition of space at Dalzell House has been a wonderful blessing. Having a designated shared office provides a quiet place to work and allows me space to attend to the pastoral concerns of many of our neighbors.

You have all been incredibly generous in supporting our major annual projects, especially the preparation and distribution of Thanksgiving Dinner Bags. This year, we were able to help 45 families by providing all the supplies needed to prepare a complete Thanksgiving meal, allowing them the joy of cooking and serving this dinner in their new homes in 2025. In addition, nine children from these families were blessed with generous Christmas gifts, as they were not eligible for other holiday assistance programs.

One particularly special family was a young mother who welcomed a new baby into the world. Many of you helped provide furniture for her nursery, along with clothing, a bathtub, diapers, and other gifts. She was deeply grateful and comforted knowing her daughter would be safe and comfortable in her new crib.

Several of you have volunteered in many aspects of Hope House activities, gaining firsthand experience of the work being done and the many needs being met. It was wonderful to have you there. If others are interested in helping, please let me know—we will gladly find meaningful ways for you to serve.

Since October, Fr. Garrett and I have also been offering Eucharist and Morning Prayer services each Thursday morning at 9:00 a.m. These services are held outdoors in the Hope House backyard at the picnic tables. At every service, our neighbors have joined us. Many come with thoughtful questions about God and the scriptures we read, and often important prayer requests are shared as we pray together. All are welcome to attend—these gatherings, provide a beautiful opportunity to meet our neighbors and share in worship together.

Looking ahead to 2026, I invite you to join me in a few new initiatives. I would like to see more parishioners involved in Altar Guild service and will be scheduling an informational meeting soon. Please consider joining us.

I would also like to reactivate the Daughters of the King chapter. If you are interested, please let me know. The Daughters of the King is an order dedicated to prayer and service and offers a meaningful way to grow spiritually.

Finally, if you have questions about the Diaconate, please feel free to contact me. I would love to share more about my journey and answer any questions you may have.

Respectfully and lovingly submitted,

Deacon Lois

# Turning Challenges into Change

Hope House had a wonderful year in 2025. Many lives were touched because of the support of our community and Holy Cross, our church. Most impressive are our housing totals.

Over the past 12 months, Hope House Deposit First Program made it possible for 194 of our homeless neighbors with high service needs to move into permanent housing. Our housing ministry is equivalent to Permanent Supportive Housing (PSH), which is a federally funded housing program. PSH is exactly what it says: permanent housing, not transitional or temporary. We also provide additional supportive and needed wraparound services; that is, physical, social and mental health resources.

We use the HUD System Performance Measures to track how many people exit our housing program and return to homelessness within a 12-month time frame. During the 12-month period of 2025, 9 participants exited housing due to eviction, resulting in a housing retention rate of 95.4 percent and a recidivism rate of 4.6 percent.

National benchmarks for PSH programs typically reflect annual housing retention rates between 85 percent and 95 percent. Our outcome exceeds the high end of this range, indicating strong program performance, effective supportive services and successful tenancy stabilization efforts. These results demonstrate our housing ministry's ability to sustain housing stability for highly vulnerable individuals while minimizing returns to homelessness.

After studying the cause of our recidivism of past years, it became apparent that the reason for the recidivism rate was untreated mental health issues. We found this to be the reason for all of the individuals who exited our housing program. Mental health is difficult to address, but this hasn't deterred us from making changes.

The staff continues to attend mental health education to stay up-to-date on ways we can better help those in need. We have adjusted our application process to be aware of a mental health issue from the start. This allows us to set a plan in place to provide the resources the individual needs to maintain their housing. We have added an in-house counselor to Hope House. Dr. Michael Becerra will do mental health assessments, counseling and crisis management as needed. He also works with the prescribing physicians to monitor the wellbeing of the individual if medication is required. We have Life Skill classes that help prepare our newly housed individuals to live in permanent housing. Through partnership programs, we offer many social involvement opportunities in our community, accessing programs that promote good health through food and nutrition management and education. All these opportunities highlight the value of our Deposit First Ministry.

Homelessness remains a large and escalating challenge across the country. Holy Cross and Hope House are committed to meeting this challenge, and we are encouraged by the progress of our efforts.

If you are presently a supporter of Deposit First, Thank You! If you would like to become a donor, below are ways that you can make your donation. Please be sure to designate your donation to the housing program "Deposit First Fund".

Checks made out to Holy Cross Hope House can be mailed to:  
Holy Cross Hope House  
762 Austen Place, Shreveport, LA 71101

Online donations:  
[churchholycross.org/donate](http://churchholycross.org/donate)

Donna C. Earnest  
Assistant to the Rector for Hope House Management

# Service Music and Hymns



## The Last Sunday after the Epiphany: February 15, 2026

**Mass:** Hurd *New Plainsong*

**Psalm 2:** Metrical setting – KINGSFOLD

**Anthem:** Christ, whose glory fills the skies – R. Lee

**Hymns:** 135, 129, 137, 122 (LAUDA ANIMA), 657

**Organ:** Prelude, Op. 78 – C. Chaminade; Sortie: Alleluia – J. Grunenwald

## Ash Wednesday: February 18, 2026 – Noon and 6:00 p.m.

**Hymn:** 693

**Organ:** *Attende, Domine* – J. Demessieux; O Lamb of God, most stainless – J.S. Bach

## The First Sunday in Lent: February 22, 2026

**Mass:** Great Litany and Marbeck

**Psalm 32:** Simplified Anglican chant – J.W. Meachen

**Anthems:** *Attende, Domine* – Plainsong, tone V; Take up your cross – R. Corp

**Hymns:** 148, LEVAS188, 147, 143

**Organ:** *Attende, Domine* – J. Demessieux

## The Second Sunday in Lent: March 1, 2026

**Mass:** Russian Orthodox and Marbeck

**Psalm 121:** Simplified Anglican chant – R.K. Kennedy

**Anthems:** *Attende, Domine* – Plainsong, tone V; God so loved the world – A. Bullard

**Hymns:** 401, 603, 337, 393, 437

**Organ:** 5 Versets on the Kyrie from *Messe Kyrie fons bonitatis* – P. Attaignant

## The Third Sunday in Lent: March 8, 2026

**Mass:** Russian Orthodox and Marbeck

**Psalm 95:** Simplified Anglican chant – R.K. Kennedy

**Anthem:** *Attende, Domine* – Plainsong, tone V

**Hymns:** 690, 685, 339, 658, 649, 699

**Organ:** Postlude on Aberystwyth – A. Grote

## The Fourth Sunday in Lent: March 15, 2026

**Mass:** Russian Orthodox and Marbeck

**Psalm 23:** Simplified Anglican chant – R.K. Kennedy

**Anthems:** *Attende, Domine* – Plainsong, tone V; Bread of the world – R. Shephard

**Hymns:** 429, 677 (ST. ANNE), 490, 664, 671

**Organ:** *Jesu, meine Freude*, BWV 610 – J.S. Bach

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

Non-Profit Organization

U.S. Postage PAID  
SHREVEPORT, LA  
Permit No. 1197  
Return service requested

Website: <https://churchholycross.org>  
Email: [rector@churchholycross.org](mailto:rector@churchholycross.org)  
[church@churchholycross.org](mailto:church@churchholycross.org)  
Facebook: [www.facebook.com/holycrossdowntown](http://www.facebook.com/holycrossdowntown)

Mission Statement: *To restore all people to unity with God and each other in Christ. -Catechism BCP, 855*



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

The Most Rev. Sean Rowe, Ph.D., D. D.  
The Rt. Rev. Jacob Owensby, Ph.D., D. D.  
The Rev. Garrett Boyte, M.Div.  
The Rev. Mary Richard  
The Rev. Donald Heacock  
The Rev. Lois Maberry  
Mr. Ben Gessner, M.M.  
Mr. Jake D. Donaldson, MBA  
Ms. Marie Boudreaux  
Mr. Brian Jackson  
Ms. Donna Earnest  
Ms. Joy Porter  
Mr. Larry Murff  
Mr. Jason Goetz

XXVIII Presiding Bishop  
IV Bishop of Western Louisiana  
Rector  
Rector Emerita  
Priest Associate  
Deacon  
Organist/Choirmaster  
Parish Administrator  
Videography  
Sexton  
Hope House  
Hope House  
Hope House  
Hope House