

# Crossings

Church of the Holy Cross ✠ Episcopal  
875 Cotton Street, Shreveport, Louisiana  
November 17, 2021

## Services

(until further notice)

Please see calendar.

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Church of the Holy Cross  
Shreveport

### Contact the Editor

Please send material for articles,  
along with ideas, suggestions,  
or complaints to  
[lynn.walford@lsus.edu](mailto:lynn.walford@lsus.edu)

## Christ the King

Jacek Malkzewski, *Christ before Pilate*



*Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you do this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." John 18:33-37*

One can almost hear the incredulity in Pilate's voice. "Are *you* the King of the Jews?" \*Scoff\* "You don't look like any king I've ever seen." Or perhaps he thought that this beaten day laborer from Galilee is what passes muster for a king in this backwater province of the empire. Perhaps his question went like this: "Are you the *King* of the Jews?"

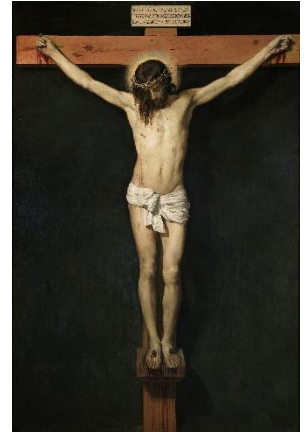
Maybe he thought these poor Judeans have just never seen a real king. He's seen a real king, that's for sure. Caesar Augustus gave him his job. And by that point, he'd been emperor of Rome for some time. Now that's a king. Caesar knew how to get things done. If he wanted something, he took it. If the people who had it didn't want to give it, he killed them. If they didn't want to die quickly, he killed them slowly.

Caesar was a king. Jesus? He was an itinerant preacher whose family thought he was crazy. He was a day laborer who'd go around with a bunch of young troublemakers in Judea. A Galilean thug from the backwater of the

Emperor Caesar Augustus



Diego Velázquez,  
*Cristo crucificado*



backwater who'd cause mass disturbances, who'd disrespect the civil authorities and mock the religious ones. Jesus was a lot of things in the eyes of Rome. But he was certainly no king.

But he *is* a king. He is the kingiest king that ever walked the earth. His majesty is unequaled. His glory is unmatched. And yet his method of ruling is unknown in most quarters. Whereas most kings demand things like taxes, loyalty to a fault, and so on, King Jesus demands things like: Die to yourself every day. Pick up your cross and follow me. Love one another as I have loved you. Turn the other cheek. Go the extra mile.

Imagine if George W. Bush had walked into the Rose Garden after 9/11 and told a grieving and angry nation that what happened was tragic, but that we've opted to turn the other cheek. Picture the Secretary of State unveiling the new foreign policy that says that when another country does us wrong, we'll give them double reward. And when he's asked by the press why, he'd reply that because in doing so we will heap burning coals upon their heads.

We'd think they were looney. Now take that incredulity, and apply it to Jesus. Because that is the policy of this universe. We, a people who often rebuke the goodness of God's love, are not attacked by God. God doesn't visit upon us plagues or disaster. God doesn't smite us. Instead, God adopts us. God, the King of Kings and Lord of Lords, saw fit to take us, people who often treat God as an enemy, and instead invited us to be his children. We call this grace.

Just what kind of a king is this? I mean, arguably the most famous image of Jesus is of him upon the cross, mid-execution. And what kind of people are we, that look upon him who's most known for an image of objective weakness and say, "This is the horse I'm betting on." A people who see our king beaten, despised, brutally slaughtered, and say, "Behold the Lamb of God, who takest away the sins of the world" (John 1:29).

And whether we fully realize it or not, there is something about this King Jesus that calls us deeper. We all invariably bow at the altar of other kings, but we still come here. We still try, poor as our attempts might be, to follow Jesus as he has told us to follow him. and we fail. And then we get back up and give it another go.

Christ the King



And I'm here to tell you that these kinds of choices, these small, daily acts of trying and failing and trying again, these are the choices that make all the difference. When we choose, in the face of adversity, in the face of fear, in the face of God's silence, when we choose to follow God we do something incredible.

C. S. Lewis wrote a number of books which people have come to cherish. One such book was *The Screwtape Letters*. If you're not familiar with it, here's a quick synopsis. A demon in Hell named Wormwood is learning to terrorize humans. And we learn how he is doing through a correspondence with his uncle, a senior demon named Screwtape. Lewis makes a number of astute theological claims through the mouths of demons, who of course are speaking of these things in a negative way. They lament God's love, they despise God's will. And they loathe God's creation, humans particularly. God is consistently referred to as the "Enemy."

And so one letter says, "Do not be deceived, Wormwood. Our cause is never more in danger than when a human, no longer desiring, but still intending, to do our Enemy's will, looks round upon a universe from which every trace of Him seems to have vanished, and asks why he has been forsaken, and still obeys."

Behaving as if God is king is a danger to the demons, to be sure. Hell trembles every time a Christian tries again to be who God has made her to be. But beyond being a danger to hell it is an enigma to the world, because our loyalty to this crucified God makes the world scratch their collective heads. The petty tyrants cannot fathom a crucified king, and yet we would have none other.

So here hangs our king. What does it mean to confess him as such?

It means, among other things, that we take God’s account of reality more seriously than Caesar’s. It means we take Christ more seriously than we take ourselves. Beyond this, it means we can live without fear, but even more so can we live with courage.

But Christ the King has also made a way for us to be kings as well. As those who are baptized, we share in Christ’s kingship and his priesthood, and this is perhaps one of the most confounding aspects of Christ’s reign: he wants to share his power with us. Whereas the rulers of this world hoard power for their own sakes, Christ *is* power and so he seeks to give himself to those who would be his followers.

As Screwtape said, “He really does want to fill the universe with a lot of loathsome little replicas of Himself—creatures whose life, on a miniature scale, will be qualitatively like His own, not because he absorbed them but because their wills freely conform to His. We want cattle who can finally become food; He wants servants who can finally become sons [and daughters].”

When Christ responds to Pilate that his Kingdom is not of this world, he’s not saying that his kingdom exists somewhere else. He’s saying that his kingdom is of a quality different from this world. It’s a new creation. It’s something unlike any other kingdom we’ve ever seen.

It’s a kingdom where virgins are mothers, where the dead are raised, where the three are one, where abundance is the rule rather than the exception, where those who die to themselves are the ones who are truly alive, where bread is flesh and wine is blood, and the keys to eternal life take the form of nails that pierced the hands that molded the mountains and birthed the stars.

So this is our king, and we should crown him with many crowns, the crowns of our own lives. We should have him as the ruler of our hearts. Through sacrifice and repentance, we announce to the world that we belong to a different kingdom. And in doing so, we confess a mystery unto the world: Christ is king, Christ the crucified and risen Son of God is king of the universe. How strange and how wonderful it is to have a king such as this.

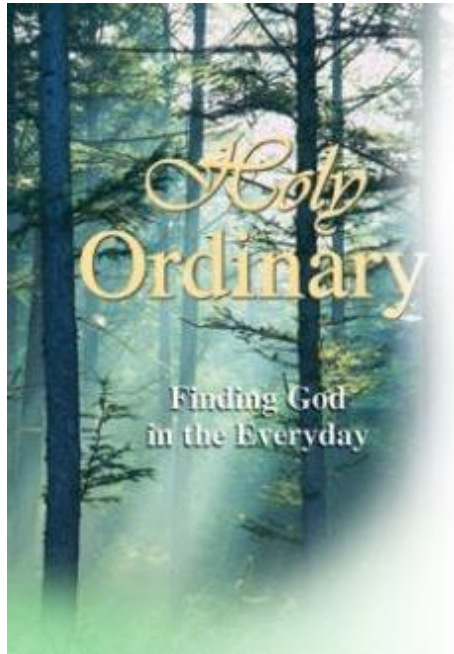
*The Rev. Garrett Boyte*

## Prayer List

Steve Abramson	Joe Bob Evanson	Linda Jordan	Angela Smith
Ellen Dunlop Belote	Ann Falter	Justin	Catherine Spaht
Mary Berth	Floyd “Buzzy” Farrar	Peggy Kirkland and family	Paul Spaht
Margaret Boudreaux	Robin Foster	Maureen Locke	Robert Todd
Martha Brotherton	Maggie Fowle	Mim McCoy	Cynthia Walker
Marci Brown	John August Gianforte	Della McCranie	Louis Wallace
Corinne Campbell	James Edward Griffith	Elyane Mergey	David Walsh
Robert Cangelose	Richard Hadwin	Theresa Mormino	Connie Wiggins
Mikey Carlisle	Sandra Hadwin	Patsy	Curtis Williams
Julie Coyle	Charles Hall	Juanita Peterson	Bill Wright
Sarah Lou Coyle	Josh Harrel	Kelly Rutz	Mary Wright
Drew Dodson Family	Barbara Hughes	Brady Sessions	Sheryl Wright
Jean Dooley	Elizabeth Ingram	Mary Ann Shemwell	
Addylaide Evanson	Robson Jenkins	Linda Sirman and family	

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 Clevinger);  
and for Christ Memorial, Mansfield, the Rev. Margaret Ayers.



## *Holy Ordinary* *Finding God in the Everyday*

### Greek to me

*(Matthew 16:1-12)* When the disciples reached the other side, they had forgotten to bring any bread. Jesus said to them, “Watch out, and beware of the yeast of the Pharisees and Sadducees.” They said to one another, “It is because we have brought no bread.” And becoming aware of it, Jesus said, “You of little faith, why are you talking about having no bread? Do you still not perceive?”

Despite a lifelong aptitude for learning languages, in seminary I simply could not “get” the Greek language. The professor politely told me that at my age, pathways for learning languages tend to shut down. Then he told me I would not get a failing grade, because he knew how hard I studied.

I don’t hear the same patience when the disciples question Jesus about literal meanings when he has spoken in metaphor or symbol. They worry about actual bread, and Scripture says, “. . .becoming aware of it, Jesus said, ‘why are you talking about having no bread?’” He then asked, “Do you still not perceive?”

Deep spiritual matters do not come easily to human beings, as we live in a very material world filled with things we can touch, see, and explain. In a superficial sense, we prefer the physical, while our souls and minds crave the spiritual. But modern human life does little to open us to the ways and will of God.

At any age, we have to work hard to keep open the pathways through which God teaches us matters of the spirit.

*Carol Mead is priest-in-charge at St. Peter’s-by-the-Lake Episcopal Church in Brandon, Mississippi. You can learn more about Carol and her journey to Holy Ordinary on her website: [www.holyordinary.com](http://www.holyordinary.com).*

## Calendar for November

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Saturdays	Evening Prayer, Rite II	6:00 pm	Online
Sundays	Morning Prayer, Rite II	9:00 am	Chapel
	Coffee and Catechesis	10:00 am	Library
	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, followed by Path Bible Study	6:00 pm	Nave and online
Thursdays, Fridays	Evening Prayer, Rite II	6:00 pm	Online

## Lay Ministries

### **The Last Sunday after Pentecost, Christ the King: November 21**

Lectors: Pembroke Roeder, David Richard  
Prayers of the People: David Richard  
Eucharistic Minister: Robert Henley  
Acolyte: Herschel Richard  
Usher: Bill Richard  
Altar Guild: Laura Wilkerson, Mike Wilkerson

### **The First Sunday of Advent: November 28**

Lectors: Ginger Paul, Robert Henley  
Prayers of the People: Robert Henley  
Eucharistic Minister: Carolyn Mahlen  
Acolyte: Aaron Horton  
Ushers: Becky Snodgrass, Steve Snodgrass  
Altar Guild: Becky Snodgrass

# Service Music

## The Last Sunday after Pentecost, Christ the King: November 21

- Introit:** Worthy is the Lamb—Tone VIII.2  
**Mass:** Mathias and Hurd  
**Psalm 132:** R. N. Kennedy  
**Anthems:** The eternal gifts of Christ the King—arr. Ley; King of glory, King of peace—K. L. Scott  
**Hymns:** 494 Diademata; 435 King's Weston; 614 Christus Rex; 450 Coronation  
**Organ:** Gloria (Orbis factor) from Livre œcuménique—Langlais; Christ the King—Benoit; Te Deum—Demessieux to Incantation for a Holy Day—Langlois

## The First Sunday of Advent: November 28

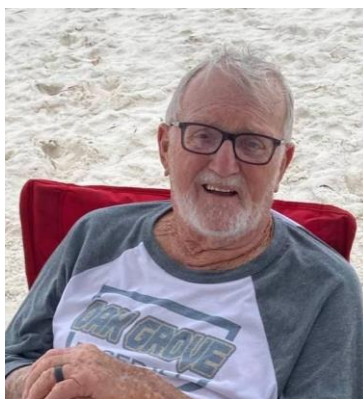
- Introit:** O come, thou Branch of Jesse's tree—anon. 15<sup>th</sup> century French tune  
**Mass:** Trisagion S-102—Archangelsky, Schubert, and Hurd  
**Psalm 25:1-9:** R. N. Kennedy  
**Anthem:** A Canticle of Peace—Clokey  
**Solo:** The truth from above—anon. Shropshire/Herefordshire tune; collected by R. V. Williams and C. Sharp  
**Hymns:** 59 Merton; 57 Helmsley; 640 Aberystwyth; 72 Richmond  
**Organ:** Verbum supernum—de Grigny; Savior of the nations, comd!, BWV 661—J. S. Bach

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## Rest in Peace, Mr. Jerry

We are sad to report that Father Garrett's grandfather Jerry Harper passed away unexpectedly Sunday afternoon. Jerry, a retired painter, was known to several people at Holy Cross for volunteering to paint the Education Building with Father Garrett and other volunteers earlier this year. At 86 years old he worked ten to twelve hours a day, and his efforts saved the church over \$20,000 in painting expenses. He was instrumental in bringing new life to an old space. He thought very highly of Holy Cross and loved every minute he spent here before returning to his home in Oak Grove.

Funeral services will be held at 2:00 pm on Wednesday, November 17, at First Church of God, 210 South Briggs St., Oak Grove, La.



# ANNOUNCEMENTS AND UPCOMING EVENTS

## COVID Protocols

With the Governor's removal of the mask mandate, Bishop Owensby has also removed the mandate for churches as well as the prohibition against using the common communion cup. At Holy Cross, masks are no longer required for those who are vaccinated, but remain optional and will continue to be provided in the narthex. Those who are not vaccinated should plan to wear a mask. Those with underlying health issues are encouraged to wear their masks, and all are encouraged to do what they think is best for their health and well-being. Services will remain available online, and Father Garrett or a Eucharistic Visitor is more than happy to make house calls to deliver the sacrament. Just call the office to schedule a time.



## Website

Reid Raymond has constructed a new website for the church that went live on November 1. The new web address is <https://churchholycross.org>. On the new website you will find updated pictures, information, calendars, service times, and much more about what's going on at Holy Cross. Reid has put in long hours and a ton of work into this project, and we are so grateful for the new and improved website design.



## Allies for Immigrants

The ministry of Allies for Immigrants, headed by Joy Owensby, assists immigrants temporarily housed in detention centers in the diocese to be united (or reunited) with their families, friends, or sponsors throughout the country. They are asking all who can to donate frequent flyer miles to the organization to help these people—our neighbors—to travel to their destination so they can get on with their lives. Please call the church office for more information.

**ALLIES FOR  
IMMIGRANTS**

## Christmas Services:

Christmas services are slated at Holy Cross for December 24 at 5:00 and 11:00 pm, and Christmas morning at 9:00 am. We will also continue our tradition of serving breakfast to our neighbors in the community on Christmas morning. More information about the Christmas Eve services and the Christmas Day breakfast will follow in future issues of *Crossings*.



## Holiday Office Closure

The Holy Cross' office will be closed Thanksgiving Day and the day after to allow the staff to visit with their loved ones. The office will also close at noon on Christmas Eve and New Year's Eve.

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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 **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. Kenneth W. Paul  
The Rev. Donald D. Heacock  
Mr. Bruce Power  
Mrs. Laurie Connell  
Mr. Charles Alford  
Mr. Brian Jackson

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