

Crossings

Church of the Holy Cross ✠ Episcopal
875 Cotton Street, Shreveport, Louisiana
May 31, 2023

Services

Please see calendar.

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Tommie Sue Brooks,
Junior Warden
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Cheryl McBride
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The Year of the Prayer Book, Part IV

The Year of the Prayer Book continues, and today I'd like to take a look at the liturgy for Holy Eucharist Rite II. Rite II is what we normally use here at Holy Cross, and so we're going to examine its structure and expression.

Beginning with structure, there are essentially two parts to every Eucharistic service: The Liturgy of the Word and The Liturgy of the Table. The Liturgy of the Word follows this form with optional parts in italics: *Opening hymn*, Opening Acclamation (e.g., Alleluia, Christ is Risen!), *Collect for Purity*, Gloria in Excelsis (or the Kyrie or Trisagion, Collect for the Day, First Lesson, Psalm, Second Lesson, *hymn*, Gospel Lesson, Sermon, *Nicene Creed* (only said on Sundays and Major Feasts), Prayers of the People, *Confession and Absolution* (may be omitted at Celebrant's discretion), The Peace, The Offertory Sentence, *Hymn or Anthem*.

This section of the Eucharist is about hearing and responding to God's Holy Word as found in the Scripture. We hear the readings, we hear the sermon, and we respond with our prayers. There are certain parts for which the rubrics require standing, sitting, or kneeling. And generally speaking, we stand to praise, we sit for instruction, and we kneel for prayer. However, as Canon XX of the First Ecumenical Council reminds us, it is appropriate for Christians to stand for prayer on Sundays.

The structure of the readings typically follows the formula of Old Testament, Psalm, New Testament, Gospel. However, as we have all seen in the Easter Season, this is not always the case. In Easter the Old Testament lesson is replaced by a reading from Acts. It is a strange historical quirk of the lectionary that we have kept in the Episcopal Church. It is preferred that the lessons from the Old and New Testaments be read by laypeople, and the ministry of our lectors is an important one. To read is to interpret. The words that a particular reader might stress, or read slowly or quickly, affect how we hear the lesson.



For instance, there is a difference in how the following sentence is read: God loves you. You can say **God** loves you, God **loves** you, or God loves **you**. Where one gives a pause or doesn't, where one reads loudly or quietly, all of this affects how the listener hears the message. This is why lectors are encouraged to spend some time in prayer with the reading they've been assigned, so that they can discern where God is calling them in the lessons.



This section of the liturgy also includes the collects and prayers.

I've discussed before just what a collect is and how it functions in the service, but I want to call attention specifically to The Collect for Purity, a distinguished part of our Anglican patrimony. While optional in Rite II, I know of nowhere that skips this prayer. It is essential to our understanding of just why we are in church on Sunday morning, and to our preparation for what we are about to experience. As a ritual note, you might notice that I pray The Collect for Purity in a different place from where I pray The Collect for the Day. The reason is that I don't enter the sanctuary (the part of the church behind the altar rail, and the holiest space in the building) until after I've prayed for God to purify my own intentions so that I may enter his sanctuary with a clear mind and a full heart.

Other ritual aspects of this part of the service that are not required by the prayer book but that are good customs found throughout the Episcopal Church include bowing one's head at the mention of Jesus' name, making the sign of the cross at the end of the Gloria, making the threefold sign of the cross on one's forehead, lips, and heart at the introduction of the Gospel reading, making the sign of the cross at the mention of the Resurrection of the Dead in the Creed, and at the prayers for the dead.

During the offertory, when there is an acolyte, you might notice that I wash my hands. The items used for this are the *lavabo* bowl and towel. *Lavabo* is Latin for "I will wash." This is not required by the rubrics, and it is usually accompanied by a prayer. My favorite is Psalm 51:2, "Lord wash me through and through from my wickedness and cleanse me from my sin." Otherwise I might say from Psalm 26:6 "I will wash my hands in innocence, O Lord, that I may go in procession around your altar."

There is much more to say here, but I'm going to move forward into The Liturgy of the Table. This part begins with the *Sursum Corda*, which is Latin for "Lift up your hearts." Having been trained at Sewanee by Dean James Turrell, I don't typically associate any particular motions. I will normally extend my hands to the people when I say "The Lord be with you," but otherwise my hands remain together until the Proper Preface. Other celebrants might not even do that, and some will extend their hands out and then up when saying "Lift up your hearts," and then bow when saying "Let us give thanks to the Lord our God."

When we come to the Proper Preface, which alternates through the seasons and usually is packed with theology, I move to the *orans* position. Orans is an ancient posture for prayer with the arms extended and palms facing up. It is symbolic of being open to God, and is a fairly vulnerable position. The Proper Preface is sung or said, with bows at the name of Jesus. Each time I lower my hands, to bow or to turn the page, my hands come together. I bow or turn the page, my hands come together again, and then resume the orans. There is not any symbolism that I am aware of here, but it looks nice and requires focus and attention.

Following the Proper Preface, we come to the Sanctus, in which we join with angels and archangels and all the company of Heaven singing "Holy, Holy, Holy Lord, God of power and might. . . ." This is usually accompanied by a bow until "Heaven and earth are full . . ." And all of the assembled are invited to bow also. It's not just something for the priest to do. It is the custom in some places to make the sign of the cross at the words "Blessed is He who comes in the name of the Lord." Patrick Malloy writes on this in his book, *Celebrating the Eucharist*:

At the word "blessed" some Episcopalians make the sign of the cross over their bodies. This custom is based on a misunderstanding. When a blessing is being invoked, some people cross themselves as the presider says the word *bless*. . . . When the word *blessed* occurs in the Sanctus, they also cross themselves, by association. In the Sanctus, however, the word is not related to the invocation of a blessing. Therefore while the custom is not forbidden, for the designated ministers, especially the presider, to do it in the sight of the assembly would perpetuate this misreading.

Once we finish there, we move into the *anaphora*, or the canon of the mass, which was previously known as the “silent canon” since it was once said *sotto voce* before the Reformation. Our canon differs slightly in order from other Anglican and Roman Catholic churches. As a part of our heritage from the Scottish Episcopal Church, our prayers follow the West Syrian form for the Eucharistic Prayers (except for Prayer C, which follows the Alexandrian form used by the Romans and other Anglicans). The primary difference in these forms is the location of the *epiclesis* (invocation of the Holy Spirit to sanctify the gifts). In the form we use, it comes at the end. In the other, it comes at the beginning. Depending upon one’s theology of the Eucharist, the actions that accompany the prayer may differ. Ultimately, the actions are only important insofar as they draw those praying closer to God.

The anaphora contains the post-Sanctus prayer (Holy and Gracious Father . . .), the Words of Institution (On the night he was handed over . . .), the memorial acclamations (Christ has died . . .), the epiclesis (Sanctify them by your Holy Spirit), the doxology (all honor and glory is yours . . .), and the Great AMEN.

In the Words of Institution, we find the *anamnesis* (Greek, lit. “never not remembering”). The anamnestic quality of the Eucharist is a very important theological idea. It is a point in which space and time lose all meaning, and we become a part of the story that is being told. A similar concept exists in Judaism, when during the Passover they tell the story of Israel’s exodus from Egypt, saying *we* rather than *they*. In telling the story, they become a part of the story. In recounting the story of the Eucharist’s institution, we become a part of that story. That history becomes present to us in a way that is mystical and mysterious. But more than just history, our future history also becomes present, as the Eucharist we celebrate on Sunday participates in that Great Marriage Supper of the Lamb at the end of history.

Following this, we conclude with the epiclesis and doxology, and the people give a loud AMEN. At the end of this, I will usually make a profound bow to the Body and Blood of Christ, having now been transformed from mere bread and wine into the True Bread which comes from Heaven.

The Lord’s Prayer is said, the bread is broken (see my previous sermon on this part) and the fraction anthem is sung. Following this, I and the other minister are communicated. And the people should immediately come forward to receive.

After everyone has been communicated, a hymn may be sung, the post-communion prayer is said. The blessing and dismissal are given from the altar. And the service ends. It is common to see the blessing and dismissal divorced from one another, with the blessing taking place at the altar, followed by a procession to the back where the people are dismissed. But the dismissal is a sending forth, an act of mission. Following the spiritual nourishing of the people, they are then sent forth from the place where they were just nourished (the Table/Altar).

The Rev. Garrett Boyte



Calendar for June

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
Thursdays, Fridays	Evening Prayer, Rite I	6:00 pm	Online
Sunday, June 4	The Continuing Feast	12:15 pm	Undercroft
	Summer Music Festival opening concert	3:00 pm	Nave
Saturday, June 10	Pride Mass	5:00 pm	Nave
Tuesday, June 20	Vestry meeting	6:00 pm	Library

****** There will be no Wednesday services in June or July. Services will resume on August 2 ******

Prayer List

Ellen Dunlop Belote	Anne Fellers	Peggy Kirkland and family	Amanda Taylor
Judy	Wes Gearhart	Chloe Kyles	The Taylor family
Margaret Boudreaux	John August Gianforte	Richard Liles	Robert Todd
Sarah Lou Brackman	Austin Gleason	Maureen Locke	Louis Wallace
Mike Brown	Georgiana Gleason	Carolyn Mahlen	Connie Wiggins
Nikki Brown	James Griffith	Martha	Bill Wright
Jack Carlisle	Loraine Guerrero	Della McCranie	Mary Wright
Mikey Carlisle	Michael Guerrero	Scott Porter	Sheryl Wright
Kyle Chandler	Richard Hadwin	Brady Sessions	The people of Ukraine
Taryn Chandler	Sandra Hadwin	Catherine Spaht	Survivors of gun violence
The Drew Dodson family	Robert Henley	Paul Spaht	
Jean Dooley	Geoffrey Jenkins	Jason Stockholm	

We pray for those who serve and are served by The Fuller Center for Housing.

In the diocesan cycle of prayer we pray for Epiphany, Opelousas, the Rev. Laurent De Prins (Kaitlin);
for St. Luke's, Grambling, the Rev. Wayne Fletcher (Dawn);
and for St. David's, Rayville, the Rev. Christie Fleming (Scott).

Lay Ministries

The First Sunday after Pentecost—Trinity Sunday: June 4, 2023

Lectors: Kirk Fontenot, Herschel Richard
Prayers of the People: Kirk Fontenot
Eucharistic Ministers: Holly McIntyre, Herschel Richard
Acolyte: Kris Jackson
Ushers: Carolyn Mahlen, Donna Neal
Altar Guild: Tommie Sue Brooks, Cheryl McBride

Pride Mass: Saturday, June 10, 5:00 pm

Lectors: TBA
Prayers of the People: TBA
Eucharistic Ministers: TBA
Acolyte: TBA
Ushers: TBA
Altar Guild: TBA

The Second Sunday after Pentecost: June 11, 2023

Lectors: Robert Henley, David Richard
Prayers of the People: David Richard
Eucharistic Ministers: Robert Henley, Carolyn Mahlen
Acolyte: Steven Snodgrass
Ushers: Laura Wilkerson, Mike Wilkerson
Altar Guild: Laura Wilkerson, Mike Wilkerson

The Third Sunday after Pentecost: June 18, 2023

Lectors: Pembroke Roeder, James Woodham
Prayers of the People: Lucie Thornton
Eucharistic Ministers: Holly McIntyre, Lucie Thornton
Acolyte: James Woodham
Ushers: Laura Wilkerson, Mike Wilkerson
Altar Guild: Tommie Sue Brooks, Cheryl McBride

The Fourth Sunday after Pentecost: June 25, 2023

Lectors: Lucie Thornton, Chelsea Woodham
Prayers of the People: Melissa Fowle
Eucharistic Ministers: Herschel Richard, Lucie Thornton
Acolyte: Lindy Jackson
Ushers: Donna Neal, Bill Richard
Altar Guild: Laura Wilkerson, Mike Wilkerson

Please note: The next issue of *Crossings* will appear on June 28.



Service Music

The First Sunday after Pentecost—Trinity Sunday: June 4, 2023

Mass: Decius, Proulx, and Hurd
Psalm 8: Metrical setting—St. Magnus
Anthem: Let all mortal flesh—Gustav Holst
Hymns: 370 St. Patrick's Breastplate/Deirdre; 423 St. Denio; 407 Lukkason; 366 Grosser Gott; 362 Nicaea
Organ: Fugue in E-flat, BWV 552.ii, "St. Anne"—J. S. Bach; Festival Toccata—Percy Fletcher

Pride Mass: June 10, 2023, 5:00 pm

Mass: Decius, Proulx, and Hurd
Hymns: 448 Deus tuorum militum; Anthony; 469 St. Helena; 379 Abbot's Leigh
Organ: Wondrous Love—Samuel Barber; *O Gott, du frommer Gott*—Ethel Smyth;
Now Thank We All Our God—J. S. Bach, arr. Virgil Fox

The Second Sunday after Pentecost: June 11, 2023

Mass: Decius, Proulx, and Hurd
Hymns: 401 Leoni; 686 Nettleton; 281 Breslau; Balm in Gilead; 706 Halton Holgate; 493 Azmon
Organ: Voluntaries—John Stanley

The Third Sunday after Pentecost: June 18, 2023

Mass: Decius, Proulx, and Hurd
Anthem: *Jubilate Deo*—Richard Purvis
Hymns: 610 Blaenhafren; 456 de Tar; 321 Rockingham; 541 Ora Labora; Abbot's Leigh

The Fourth Sunday after Pentecost June 25, 2023

Mass: Decius, Proulx, and Hurd
Hymns: 372 Leoni; 296 Engelberg; 661 Georgetown; 178 Alleluia no. 1; Assam; 537 Moscow
Organ: Voluntaries—John Stanley

“DOWNTOWN BROWN”

Notes from Holy Cross Hope House

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

Glen Fitzgerald Brown was born in 1966 in Shreveport, at what was then called Confederate Charity Hospital. Glen was the second-born of four children; he has one older brother and two younger sisters. Glen’s mother was a homemaker, and his father worked for the Caddo Parish School Board as head of maintenance at Queensboro Elementary School.

Glen’s brother Thomas was interested in boxing, and began training at George Dement’s Irish McNeil’s Shreveport Sports for Boys in Queensboro. Soon Thomas came home with a trophy, and Glen, having a competitive nature, decided he needed a trophy as well. At ten years old, he started hanging out at the gym, and boxed under the direction of Coach Johnny Fredricks. It wasn’t long before he was able to step into the ring with an opponent, and he won his first five fights. George Dement took a special interest in Glen, and before long he considered him as part of the Dement family. To this day, Glen still thinks of Walter, Steve, and Tim Dement as his big brothers. He fondly remembers George Dement and his boys taking him to fight in the Junior Olympics in New Orleans. He remembers thinking that it was so cool for him to be traveling and walking on Bourbon Street. He loved the life he was living, and he loved the Dements.



When he was sixteen, Glen turned open (meaning he had successfully completed more than ten bouts), and was eligible to fight anyone in the United States in his weight division. At that point he was considered the favorite to win the State Welterweight Championship. As he went to claim his title, he found out that he was disqualified because he had landed a punch after the referee had called break, and had thus lost the chance of winning the title. The pain of this loss was so great that he was ready to throw everything away. He lost his vision for a short time, and became involved with weed, girls, and stealing. Fortunately, after a long talk with his cousin he decided that he needed to get serious and return to boxing.

In 1985, when he was nineteen, Glen was part of the Louisiana State Team Champions. He competed again for the Louisiana State Championship in 1987 and 1988, and won both. As a three-time Louisiana State Champion, he was eligible to compete in the Nationals for several years.

In 1993 Glen moved to Minnesota, with hopes of furthering his boxing career. He was living with his cousin Donald and his cousin’s friend, who was working as a boxing promoter. Glen continued boxing, but things weren’t going as well as he had hoped they would. He found a job at a landscaping company, and continued to train as a boxer.



On February 20, 1994, Glen’s life took a drastic turn. He was involved in an altercation with his roommate, the boxing promoter, and as a result, was charged with second-degree murder. He spent the next seven months in the county jail, and fought the charge through the courts. Eventually, the charge was dropped from second-degree murder to first-degree manslaughter, and Glen was sentenced to five years in the Minnesota State Prison.

Glen says that in many ways those five years were the best years of his life. He was, as he says, living in survival mode, meaning that he was on his own and had no one to rely on. He was without his cousins, his boxing friends, his fans, or his family. Even so, while serving his sentence he went back to school, participated in the work program, and kept his nose clean.

Glen says that his life started again on April 4, 1999, when he was released from prison. It also happened to be his birthday. He entered a drug treatment center in Minneapolis, then went to a shelter, and found a job working for a janitorial service at the Mall of America. He remembers that when he cashed his first paycheck at the local bank, he thought the teller was messing with him by giving him play money. He told the teller, "I'm not taking those bills with the big faces on them, 'cause that's not real money." The teller finally convinced him that the banknote designs had changed during the years he was in prison. The world outside had progressed, but life in prison stayed at a standstill.

In 2005, Glen returned to Shreveport. He realized that the many years of boxing had left him with challenges, both physical and with his thought processes. He was awarded disability benefits due to a diagnosis of Traumatic Brain Injury, a typical disabling diagnosis for boxers caused by repeated blows to the head. Since Glen's return, we at Hope House have had the privilege of housing him, and now see him daily. He's at Hope House from when we open at 7:00 am until we close at 3:00 pm, helping with the laundry, folding towels, taking donations, helping at lunchtime, emptying trash, and greeting everyone with a huge smile.

God allows us to see the struggles of others so that we can realize that our purpose is not about us. Glen has shown us that no matter the struggles we face, we should never give up and never run away. Glen's courage and positive attitude are a gift to us all, and he is definitely a part of the Hope House family.

Announcements and Upcoming Events

The Continuing Feast

Sunday, June 4, is the Continuing Feast in the Undercroft after the 11:00 service. Bring an appetizer, main dish, salad, side dish, or dessert, and join us for a delicious meal and warm fellowship with Holy Cross members and friends. If you aren't a cook, remember that, as the Barefoot Contessa says, store-bought is fine! As the weather gets warmer, we traditionally like to emphasize cold dishes—salads, sandwiches, veggie platters, cold cuts, whatever you fancy. We look forward to seeing you! And don't forget to stay, or to come back, for the next event of that busy day (see below).



Summer Music Festival Opening Concert

The opening concert of the 47th annual Summer Music Festival will be held **Sunday, June 4**, at **3:00 pm** at Holy Cross. This is a very special concert, as it is dedicated to the memory of



Father Kenneth Paul. Maestro Kermit Poling conducts, and the repertoire features violinist Cal Alexander.

Pride Mass

Our fourth annual LGBT Pride Mass is coming up soon! Holy Cross is an inclusive Episcopal church that welcomes LGBT people in every area of ministry, and we are also traditional in our worship of God. You can have both! Join us for Pride Mass on **Saturday, June 10**, at **5:00 pm**. All people of good will are welcome, and we really mean it. To find out more about us, just visit our website or Facebook page, and browse our worship services online.



FREE CONCERT

*Enjoy the **GRAND OPENING** concert of our 47th season.*

Featuring Violinist Calvin Alexander With the Shreveport Festival Orchestra

Conducted by the Fabulous Kermit Poling

Leonard Kacenjjar, Artistic Director



Sunday, June 4, 2023 @ 3pm

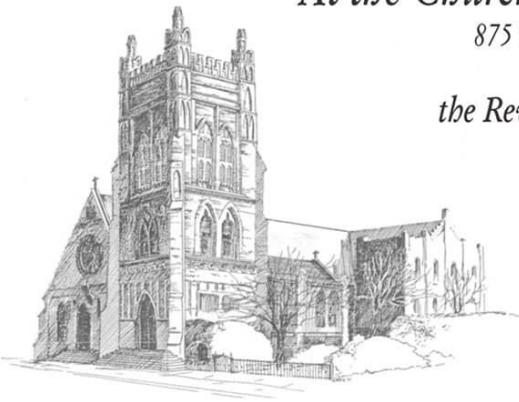
At the Church of the Holy Cross Episcopal

875 Cotton Street - Shreveport, LA

In Memoriam

the Reverend Kenneth Wayne Paul

(1935-2022)



SHREVEPORT
SUMMER
MUSIC FESTIVAL



Fr. Paul and Leonard Kacenjjar

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Mission Statement: *To restore all people to unity with God and each other through Christ.*

NOTE: Please send all mail to the Post Office Box, not to the street address.



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 **June** and **July**, 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, M. M.
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Mr. Charles Alford
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IV Bishop of Western Louisiana
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