

# Crossings

Church of the Holy Cross ✠ Episcopal  
875 Cotton Street, Shreveport, Louisiana  
October 20, 2021

## Services

(until further notice)

Please see calendar.

## The Vestry

David Richard, Senior Warden  
Ginger Paul, Junior Warden  
Mike Wilkerson, Secretary  
Donna Neal, Co-Secretary  
Georgiana Gleason  
Rick Hadwin  
Marshall Middleton  
Reid Raymond  
Jackie Songy  
Monty Walford, Treasurer  
(non-vestry)

## Contact Information

Telephone: (318) 222-3325

Fax: (318) 681-9506

Email:

[office@holycrossshreveport.com](mailto:office@holycrossshreveport.com)

## Please visit our website

<https://churchholycross.org>

## Please follow us on Facebook and YouTube

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)

## The Parable of the Rich Man and Lazarus

*In the last issue of Crossings, we looked at the parable of the dishonest steward in Luke 16. This chapter ends with another parable, to which we now turn our attention.*



There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us." He said, "Then, Father, I beg you to send him to my father's house—for I have five brothers—that he may warn them, so that they will not come into this place of torment." Abraham replied, "They have Moses and the prophets; they should listen to them." He said, "No, Father Abraham; but if someone goes to them from the dead they will repent." He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead" (Luke 16:19-31).

Part of the beauty of the parables is that they can't be confined to just one meaning, but have a multitude of meanings, mined by theologians and disciples for nearly two thousand years. What I offer below is one meaning of many, which I hope will feed your inner life and understanding of the parables.

The story begins with a description of a rich man who dressed in purple and feasted sumptuously every day. This isn't someone who is well off. This guy is r-i-c-h—Jeff Bezos, Bill Gates, Mark Zuckerberg level wealthy. And at this man's gate lay a poor man named Lazarus. It's interesting to me that the rich man does not have a name in the story.

Lazarus was so miserable that even the *dogs* would lick his sores. For a first-century Judean audience, Jesus might as well have said that the skunks licked his sores, as dogs were a loathsome creature in that place at that time. Then Lazarus died. And, in a line that should make us all stop and ponder, the rich man died also.

Then the rich man, suffering in Hades, calls out to Father Abraham to send Lazarus down to him with a drink of water. Even in death, when he sees Lazarus in the bosom of Abraham, the rich man can only conceive of Lazarus as a servant. But Abraham sets him straight. However, the rich man still doesn't get it. He asks that Lazarus be sent to his brothers. But Abraham tells him again, "They have Moses and the prophets; they should listen to them. . . . If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."

Throughout the books of Moses and the prophets we are told again and again that those of us who have the means also have the duty to tend to and care for the needs of the poor. As I've said before, the Bible talks about what we do with our money four times as much as it does about prayer or faith. Sixteen out of thirty-eight parables are about wealth or possessions. When we count the number of times Jesus mentions something, the list goes: 1) The Kingdom of God, 2) Money, and 3) Self-Righteousness.

The rich man didn't understand. His brothers (we) may or may not. But the point here is that Jesus isn't telling us anything new when he warns us that the U.S. Dollar is not an accepted currency in the Kingdom of Heaven. Try as the rich man might, Lazarus' days of eating his crumbs are over. When partnered with the previous Parable of the Dishonest Steward, we begin to see now that had the rich man spent some time cultivating favors with poor Lazarus, that chasm might not have been so wide.

The sin here, as the dishonest steward also makes clear, is not that the rich man was rich. The problem here is that the rich man cared about himself and his money more than he cared about poor Lazarus. For a real-world example of a rich person who seems to have grasped this lesson, look at Dolly Parton. If you're wealthy, well-off, rich, my goal is not to make you sweat bullets and wring your hands over having money. That's not Jesus' goal either. Notice he doesn't tell us to give away all our dishonest wealth, but to make friends by means of it. Neither is it to say that every penny must be spent on the poor (see Jesus' teaching in Mark 14). There's nothing wrong with taking vacations or having nice things, a nice home, etc. Even Jesus had to take time away (see Mark 6), and the later disciples with large homes were instrumental in the growth of the Church, as they provided the meeting places.

The goal, rather, is for you to think carefully and faithfully about what you value. Is it wealth (Mammon)? Or is it your brothers and sisters who lack even the most basic needs or comforts of life? It's very important that we figure out the answer to this question now, before God answers it for us on the day when the secrets of all hearts will be revealed.

I'll leave you with the Rev. Barbara Taylor's words on this passage:

I told you it was an awful story. But remember: this story is for us, not against us. Jesus may have enjoyed snatching knots in the tails of his money-loving listeners, but I would be surprised if that is all he wanted. Even when he got angry he got angry for a reason, usually because he could not stand the way people loved the things they could get for themselves better than they loved the things God wanted to give them. They were satisfied with linen suits and sumptuous feasts when God wanted to give them the kingdom. They were content to live in the world with beggars and "boys" when God wanted to give them brothers and sisters. They were happy to get by with the parts of the Bible that backed up their own ways of life when God wanted to give them a new life altogether.

What they did not seem to know—what we still do not seem to know—is that we are the victims of our own way of life. When we succeed in cutting ourselves off from each other, when we learn how to live with the misery of other people by convincing ourselves that they deserve it, when we defend our own good



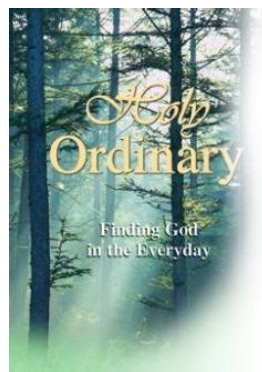
fortune as God's blessing and decline to see how our lives are quilted together with all other lives, then we are the losers. Not because of what God will do to us, but because of what we have done to ourselves. Who do you think fixed that chasm in the story? Was it God or the rich man? Sometimes I think that the worst thing we ever have to fear is that God will give us exactly what we want.

The best thing about this story is that it is not over yet. For the rich man, yes, but not for us, because we are the five brothers. Even though Father Abraham would not let Lazarus come back from the dead to tell us this story, Jesus has sneaked it out for us. Now we have that, as well as Moses and the prophets *and* someone who has risen from the dead to convince us it is true. All that remains to be seen is what to do about it.\*

*The Rev. Garrett Boyte*

---

\*Barbara Brown Taylor, "A Fixed Chasm," in *Bread of Angels* (Lanham: Cowley Publications, 1997) pp. 115-116.



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

### *Free to Leave*

*(1 Corinthians 15:1-11) Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which you also stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you— unless you have come to believe in vain.*

Yesterday, due to utility work in the neighborhood, the power at my house went out. I didn't know how to get my garage door open to get the car out, so I was trapped at home for a little while.

Much human energy is wasted wishing we could be somewhere else. In most cases, we are trapped not by physical barriers or even economic ones, but by our own choices. And those choices are always revocable; even the decision to seek God can be taken back, changed, or watered down at any moment. When we choose God, we are never trapped; God always allows us the freedom to go another direction.

Paul told his readers to "hold firmly to the message" of Jesus, as they were "being saved" through their relationship with God in Christ. To turn away from God in search of other forms of "salvation" would mean, he told them, that they had "come to believe in vain."

We are saved by the grace of God, not through our efforts. But we can, at any time, decide that we want the things of human making more than we want to be with God. Once choosing to seek God, we are never trapped there.

The door allowing us to get out can be easily opened at any time.

*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).*

# Prayer List

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

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 Very Rev. Madge McLain; for St. James, Alexandria, the Rev. Timothy Heflin (Alexis), the Rev. Deacon Michael Parham; for St. Timothy's, Alexandria, the Very Rev. Rich Snow (Nikki); and for St. Paul's, Winnfield, the Rev. Frank Fuller.

## Calendar for October

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	6:00 pm	Nave and online
	Path Bible Study		
Thursdays, Fridays	Evening Prayer, Rite II	6:00 pm	Online

# Lay Ministries

## The Twenty-Second Sunday after Pentecost: October 24

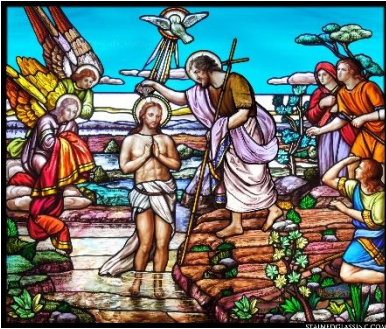
Lectors: Melissa Fowle, Robert Henley  
Prayers of the People: Becky Snodgrass  
Eucharistic Minister: Robert Henley  
Acolyte: Herschel Richard  
Usher: Bill Richard  
Altar Guild: Becky Snodgrass

## The Twenty-Third Sunday after Pentecost: October 31

Lectors: Ginger Paul, Becky Snodgrass  
Prayers of the People: Kirk Fontenot  
Eucharistic Minister: Robert Henley  
Acolyte: Steve Snodgrass  
Ushers: Laura Wilkerson, Mike Wilkerson  
Altar Guild: Ginger Paul

---

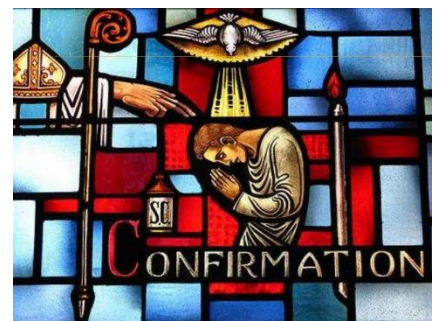
## Baptisms and Confirmations



The next date for public Baptisms is November 1, All Saints' Day. If you or someone you know would like to be baptized, please contact the office to speak with Father Garrett. Holy Cross has had two baptisms so far this year. There is no age limit on Baptism, but adult candidates should prepare to commit to the seven-week class for Baptism. Younger candidates, or their parents or godparents, should prepare to attend a shorter class on the responsibilities of raising Christian children.

Baptisms are done at Holy Cross, per the prayer book, on five days throughout the year: All Saints' Day (November 1), The Feast of the Baptism of our Lord (January 9), The Easter Vigil (April 16), Pentecost (June 5), or the Bishop's visit (TBD).

Those interested in being confirmed at the next episcopal visit should make sure to let Father Garrett know so that he can schedule confirmation classes. Confirmands should be sixteen years old or older, and commit to attending the seven-week class on Confirmation.



# Service Music

## The Twenty-Second Sunday after Pentecost: October 24

**Mass:** Powell and Hurd  
**Psalm 34:1-8, 19-22:** Tone VIII.2  
**Anthem:** Praise the Lord!—C. Beaudrot  
**Hymns:** 411 St. Thomas (Williams); 493 Azmon; 460 Hyfrydol; 522 Austria  
**Organ:** Prélambule—Vierne; Prelude and Fugue in Cm, BWV 546—J. S. Bach; Voluntary in D minor and major—Travers; Voluntary in G—Walond

## The Twenty-Third Sunday after Pentecost: October 31

**Mass:** Powell and Hurd  
**Psalm 146:** Plainsong: Tone VIII.2  
**Anthem:** What wondrous love is this—arr. B. Power  
**Hymns:** 372 Leoni; 581 Cheshire; 307 Bryn Calfaria; 495 In Babilone  
**Organ:** Andantino, Andantino religioso, Communion, Toccata—Gigout

The installation of our new SSL operating system is completed, with only some minor modifications still to be done. The work on the organ is in memory of **Patricia Peyton**.



Earlier four computer boards in the pipe chambers needed to run the organ



Single board replacing the antiquated four previous boards

# Education Building Update

If you have visited Holy Cross during the week, you have noticed that our offices have moved to the Education Building! The updates to the building are mostly complete, with a few small things left to do over the course of next year.

Andrews Flooring of Shreveport has installed new carpet and flooring. Father Garrett and his grandfather Jerry Harper, with help from volunteers from the church, have painted the interior. Father Garrett and Assistant Sexton Brian Jackson have installed new ceiling tiles, and Centerpoint Energy has donated new(ish) furniture.

The staff and Father Garrett are greatly enjoying the new space, which affords everyone more room to work. Updates to the library include a conference table, which has made the library a great spot for vestry meetings, the weekly book club, and adult education on Sundays. Thanks to the Friends of the Shreveport Memorial Library, our books will soon be catalogued and available for checkout. Once this is completed, you'll be able to see what books we have online and find them with ease in the library.



The updates that are left will be to add new toilets to the bathrooms, a wheelchair ramp to access the building, directional signs around the church campus, and completed renovation of our Steinway and Sons grand piano.

All this work has been made possible thanks to a generous gift from Patricia Peyton. Once the work is completed, a special dedication service will be held in the church.

---

## An announcement to fill us all with joy

As you all might know, Father Garrett recently vacationed in Paris. What you don't know is that he proposed to his fiancé Ryan Eubanks while there. The proposal took place at the Place de la Concorde at the head of Champs Elysées on the evening of October 10. A date for the wedding has not yet been set, but the couple is looking at either fall of 2022 or spring of 2023. The wedding will, of course, take place at Holy Cross, and all the parish is invited to attend. Further news will be posted in *Crossings*.



**Father Garrett and Ryan Eubanks**

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

Website: <https://churchholycross.org>

Email: [office@holycrossshreveport.com](mailto:office@holycrossshreveport.com)

Facebook: [www.facebook.com/holycrossdowntown](http://www.facebook.com/holycrossdowntown)

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 **October** and **November**, 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