



The Franciscan



Volume XLII, Issue VIII

St. Francis by the Lake
Canyon Lake, Texas

September 2021

Small details make a big difference... fr. david

Dear friends,

The Church's theology of "ministry" keeps re-appearing, like a refrain in a song. I believe it will keep on reappearing until we listen, and accept the truth of it.



What's the truth? Glad you asked!

Truth number one: *The ministry of the "One Man-or-Woman Band" is heresy. It undermines the ministry of the Body of Christ.* Jesus, as the original, and only, One Man Band, even He left His ministry to a band of disciples. We must unpack our fondness for stuffing all the aspects of ministry into a One [Person] Band concept.

What I mean by this can be demonstrated metaphorically: Once upon a time, villages, towns, and communities had bands and orchestras. Different musicians each played a different musical instrument. It took many people, playing their instruments, to perform their music. Then an inventor took each of the instruments, found a way to simulate their unique sounds, compiled them into a single console, so that a single musician could then perform compositions that once took a whole group of people. That's what happened to how we see and understand "ministry" in the Church. Often times in worship, but also in the ways people think about "the ministry," all the unique contributions of various instrumentalists have been taken away, put in a box, and one person has usurped the responsibility and privilege of the other instrumentalists. Simply put: one person now performs the ministry of the many.

This is not a slam on the incredible musicianship of the amazing organists we know! And, thanks be to God, there are many pieces written for organ and

other instruments. But when we apply this analogy to ministry in the Church, we've done a very damaging thing that needs to be redressed. The ordained have been given, or have taken, the privilege and responsibility of the other members of the Body of Christ.

Truth number two: "All baptized Christians are ministers." Do you recognize this statement? You can find it in the beginning section of "What is the Church," in the Church's Catechism (Prayer Book, pg 855). At the top of the page, "What is the mission of the Church?" and then, "Through whom does the Church carry out its mission?" In the first question of the next section, *Who are the ministers of the Church?*, the answer is "The ministers of the Church are **lay persons**..." Now, please know that I'm not some rebel crying out for congregationalism run amok. Congregationalism is neither *unifying, holy, apostolic, or according to the whole* (these are the four characteristics of the Church stated in the Nicene Creed.) I am referring to the biblical doctrine of the priesthood of every believer.

Beginning with Roman Catholicism's concern for control and power (and it would seem that much of Protestantism has adopted the worst parts of this,) we used to say, the minister [*sic*] is hired to do 'the ministry' [*sic*]. That leaves the congregation to merely congregate. However, the *Biblical* model for the Church is this: the Church is a ministering community, a community of ministers: interrelated, interdependent, proclaiming, and sharing the love of God, in the name of Christ Jesus, through the power of the Holy Spirit, for the life of the world.

Two basic, systemic problems that we have been addressing are how we exercise ministry and how we organize leadership. The Church is comprised of the major orders of bishop, priest, deacon; the minor orders: including subdeacon, porter, reader, cantor, acolyte, exorcist,

etc.;) and lay people. And there is often considerable overlapping of responsibilities and roles. If one reads the ordination services in the Prayer Book, it's clear that "the ministry" is meant to be *shared* throughout the faith community. However, the system of ministry which we've inherited is based upon an old "village model," where one person was seen as "the holy one" (cf., *Poustinia*, Catherine (née Kolyschkine) de Hueck Doherty), and was provided for by the other villagers. The western penchant for linking religion and law saw the rise of an autocratic clerical caste system. This long and confusing history (see, e.g., the Magna Carta) shows how wealth, power, and authority were consolidated and, for all intents, reserved for Church professionals and restricted from common folk. Now and for the past several hundred years, the Church has taken a model that barely worked in one circumstance and society and we've imported that model shoehorning our needs to fit what that model had to offer. But since what the community needs is outside the pale of what the model was meant to provide, the community of faith has suffered. Yet the Church continues to educate and train her leaders according to this inappropriate model. My graduate school education is an example of that; as is every other seminary's. There is good news in that there is a different model which is both more efficient, biblical, and theologically sound.

3 Bishop Wesley Frensdorff used to say that the results of the present system of "ministry" are at least twofold: "*sacerdotal captivity*" (literally "in bondage to the priesthood"; i.e., a congregation under the misconception that "we can't do anything without a priest") and *foreign rule* (since ordained leaders are usually from "away".) Wes liked to describe sacerdotal captivity as when a congregation sat back and waited for a new
[Continued on page 2: Small ...](#)



Treasurer's report

By [Robert Amos](#)

treasure@gvtc.com

Greetings all,

Our financial position at St. Francis by the Lake is doing much better than expected so far this year. Contributions continue ahead of expectations. Expenditures are better than planned. We received loan forgiveness for our Payroll Protection Plan loan. We have an operations balance surplus which is much better than planned. Capital Campaign, Debt Retirement and the Endowment funds are doing well. We are paying down our line of credit at Frost Bank.

Thank you so much for your continued generosity and faithfulness. It is so very important to our mission at St. Francis by the Lake.

Financial Summary as of July 31 , 2021.

Operations - significantly better than planned.

Revenues: Total revenue is \$198,981.78, which is better than planned by \$74,221.78. This includes the \$35,000 Payroll Protection Plan loan forgiveness.

Expenditures: Expenditures are \$162,208.36, which is lower (better) than planned by \$5,668.64.

Balance (Revenue minus Expenditures): Balance is a surplus of \$36,773.42, which is better than planned by \$79,890.42.

Capital - continuing to do well.

Capital Campaign 2020 – 2022: Contributions were \$26,811.12 so far this year, with a balance of \$85,876.64. We are continuing making monthly principal payments of \$6,060.00 to the Frost Line of Credit.

Debt Retirement: Contributions to date were \$24,175.00. The Debt Retirement Fund contains a balance of \$82,434.38.

Endowment Fund - continuing to do well.

Total in the fund is \$148,882.38 as of July 31, 2021.

Our funds, as of July 31 , 2021:

General Operating	\$ 75,435.37
Debt Retirement	\$ 82,434.38
Capital Campaign Fund	\$ 85,876.64
Endowment Fund	\$ 148,882.38

Debt:

Frost Bank - Line of Credit:	\$ 66,658.38
Crump Foundation:	\$ 427,500.00

If you have any comments or questions, or if you would like to discuss a pledge or contribution, please feel free to contact me at treasure@gvtc.com.

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“minister” [*size*] to come and tell the people what they need to do. Foreign rule is when the priest/leader is imported, and imposes an alien agenda, rather than an adaptive, empowering, equipping, agenda which emerges from the shared life and Holy Spirit inspired direction of the people. The biblical kind of community responsibility means that authoritative decisions in the community are made collaboratively between the lay and ordained leadership. Most important is this: *all* ministry ought to arise out of the community of faith, from the myriad gifts the Holy Spirit has given to that particular community, in order to accomplish the peculiar ministry the Holy Spirit wants performed

then, there, and by them.

What needs to change is the corporate attitude that ministry is provided for and sent to a congregation. The repercussions of this are that it turns the people of God into spiritual consumers, rather than nurturing a community into the good, biblical, and theologically sound model of ministry where *everyone* is a minister, *all* exercise their ministries, and each person *shares* in the ministry. This paradigm restores the Church to her rightful role in ministry with each other and for the world. An old friend of mine once said it quite succinctly: “You don’t *go* to church; you *are* the Church.”

4) I hope you’ve heard that the Vestry has been discussing the ministry of St.

Francis by the Lake in preparation for Mtr. Nancy’s ministry with us. Our fruitful discussion has caused two points to particularly stick in my mind. First: in spite of all we do, we’re not satisfied that we’re living into our potential. In other words, we think we need to deepen our experiences and minister more fully into the hope we believe God is calling us. Second: therefore, we must think more proactively, recognizing that we exercise our ministries *for the benefit of those who are not part of us*, but whom we love nonetheless. And the corollary is this: we must think in *anticipation*. Our contagious love is going to help us be more attractive to others, who will come to realize just how much they want to participate in this love and ministry with us.

Episcopal Church Women update

By Carlie Maciejewski

Here it is the first days of September. How can that be? Summer has flown by and soon it will be fall here in Canyon Lake.

With the arrival of fall comes the return of meetings of the Episcopal Church Women of St. Francis by the Lake. Please mark your calendars and plan to join us on Thursday, Sept. 9, for our kick off gathering. We will commence at 11:00 a.m. in the Great Hall for fun and fellowship. Come and see old friends and make some new ones as we share lunch, dessert and beverages. A new organizational structure and proposals for new activities will be rolled out at the meeting. We heard your responses to our survey in the spring and now we are ready to move ahead. In order for the ECW to continue its success, we need everyone's participation as we chart our course for the upcoming year and we welcome your input and ideas.

If you need transportation to the meeting, please call Tricia Jones at (512) 497-2297, and she will coordinate a ride for you. The meeting will be available on Zoom should you wish to participate virtually. Directions for connection are shown below.

All ladies of St. Francis are members of the ECW and we look forward to seeing you next Thursday.

Blessings,

Carlie Maciejewski

For those using Zoom: Log in to Zoom: <https://us02web.zoom.us/j/8309643820>

Meeting ID: (830) 964-3820
(And if you need a "passcode"
[8309643820](https://us02web.zoom.us/j/8309643820))

For those dialing in by phone rather than Zoom:

Phone: **1-346-248-7799**

Phone System will ask for a Meeting ID: caller is to input **830 964 3820**

Phone System will ask for a password: caller is to input pound # symbol (instead of a password)



Reaching up...
Reaching out...
Growing Something
Eternal!

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September anniversaries

Bruce & Brenda Smith	9/2
Larry & Linda Bosenbark	9/4
Gabe & Tricia Jones	9/21

September birthdays

Dale Templeton	9/1
Lizzie Leigh	9/3
Linda Bosenbark	9/9
Julie Chalk	9/9
Patricia Doyal	9/9
Richard Ellas	9/11
Tricia Jones	9/15
Norm Littlefield	9/15
Jordan Pollock	9/17
Chuck Davenport	9/23
Anne Cain	9/26



CRRC

Current
Food Pantry Needs

toilet paper,
toothpaste,
toothbrushes,
shampoo & bar soap,
boxed mac & cheese

(not single-serve),

jelly (we have peanut butter!),

canned spaghetti sauce,

canned applesauce-15 oz. cans,
and

tomato soup

All contributions are greatly appreciated.

The Franciscan

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Canyon Lake, Texas

The Rev. David Chalk, Rector

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