

THE ST. FRANCIS BULLETIN

FROM THE RECTOR

Fr. Len Giacolone

The season of Advent is upon us. Advent is a season of waiting expectantly. It represents the millennia that the world waited for the Messiah to come, and now for us it represents the time of expectation for the Lord to return. So what's the big deal you might ask? As with much of the church's liturgical year it is a reminder that speaks to us as a need we have to long for our God. "As the deer pants for running water, so my soul longs for you, my God" (Psalm 42). The Christmas season, which now apparently begins sometime in August, can get hectic and distractions abound. All the more reason to make an effort to retire to a quiet place and long for God. How to do that? In the word. The messianic prophecies of Isaiah, the infancy narratives of Matthew and Luke. These provide a great opportunity to meditate and reflect on what has taken place and what will take place. If you have a study bible, it will give you any number of references to other parts of the Scriptures that are the fulfillment of those words and the promise of things to come. I urge you each year not to let these weeks of Advent pass by unobserved. While not as penitential as Lent, Advent may also be a time of denying ourselves in some way so that we can fill our hearts and minds with Jesus.

Our Christmas celebrations will be held on Tuesday, December 24, Christmas Eve, at 8:00 pm. We are currently working on a musical program for before the service. Lessons and Carols will begin at 8:00 and will be followed by the first Christmas Mass. This is always a beautiful service so I ask you to invite your relatives and friends to join us to praise our God and Savior. We will also have a Holy Communion service on Christmas morning at 10:00 am. Although this is not quite as festive as the night before, there is

likewise the opportunity to praise our Lord Jesus in worship and song. Please try to make at least one of these services if not both.

This year's annual convention of the Diocese of Fort Worth was really a testament to our retiring bishop, Jack Leo Iker. During the post-Eucharistic banquet on Friday evening as well as during the convention itself, numerous individuals praised Bishop Iker for his years of service to the diocese and the church at large. I believe it was a fitting tribute to his fidelity to his call to be a true shepherd of his flock. I want to thank Frank Hunt, our delegate to both the election of Bishop Reed and to the convention, and Donna Hunt, our Senior Warden, for their service to our parish this year. They made the trip to Fort Worth four times this year for various things having to do with the election, consecration, and convention. Likewise, my wife, Nancy, is always with me on these treks. My thanks to her can never be sufficient.

I know that all the pledges should be in by now, but they never are. And so I'm reminding you once again to submit your pledges for both the general operating fund as well as the building fund as soon as possible. It should be pointed out that our monthly mortgage payment for the church building is about \$3500. We're not taking in that much each month for that payment, so we're having to rely on money from other sources to help pay the mortgage. That's a trend that has a sad ending. While we are currently taking in a sufficient amount to meet other expenses, it is just enough. There are currently several fewer pledges for the building fund than the operating fund. I would hope that that gap could be seriously tightened for the coming year. Thanks to all of you who pledge. Please do your best.

THE GOSPEL TELLS US WHO WE ARE

by Sammie Gallo

Submitted by Steve McCown

In Christian teaching we often mix up the idea of imperatives and indicatives—commands and truths. Some of us think that imperatives threaten our freedom. Others love these commands, but for the wrong reasons, thinking that if we keep the commands we can somehow present ourselves as righteous people. Both of these approaches distract from the Gospel of Grace.

Jesus always tells us who we are before He ever tells us what to do, because Jesus knows two things: first, He's asking the impossible. And second, He specializes in making the impossible possible.

The truths of the Gospel support and sustain the commands of the Gospel. In other words, we're never asked to do something without being told something true about who we are. And if we don't first understand the truth about who we are, we will be crushed by the weight of the commands.

Here's a sneak peek:

- "Flee from sexual immorality" — because your body is a temple of the Holy Spirit. Christ is in you. That's who you are, so flee from sexual immorality (1 Corinthians 6:18-19).
- "Do nothing from selfish ambition" —because the mind of Christ, the humble servant, is in you. That's who you are, so act in humility (Philippians 2:1-4).
- "Forgive others their trespasses" —because you have been forgiven. The death of Jesus has washed away every sin. That's who you are, so forgive (Matthew 6:12-15).
- "You shall not murder, steal, bear false witness, etc.," —because "I am the Lord your God, who brought you out of the land of Egypt." That is identity, ladies and gentlemen. God is saying: "You were slaves, but now you're free, and because of that, I'm going to remind you how to live into the abundance of your identity" (Exodus 20:2).

Biblical imperatives are based on indicatives. Find a command and somewhere near it you'll find a truth about who you are. When I was growing up, no one showed me how Scripture builds every command on the foundation of our identity in Christ. And even though the moral instruction I received was sound advice, I didn't want a list of dos and don'ts. What I desperately wanted was for someone to tell me I was loved, despite all my brokenness. I wanted to be made new. I wanted to be known. Thankfully, Jesus chased me down after years of craving the love only He can offer—and that's when I learned that

transformation doesn't begin with getting my act together; it begins with meeting Jesus. When we do that, we are given a new identity based on His righteousness. And that is how we become who we are—not by our own effort or achievement but by virtue of being hidden in Christ.

God is the only one who can love everything you are despite everything you are not.

If we want to bring real life transformation into the hearts of the Church's youth, we must first speak to who they are and then address how they should live. Every teenager yearns to have the question "Who am I and what am I doing here?" answered. The gospel itself is what gives them this identity. The Good News—that Jesus became a human, left the perfection of Heaven to come to our broken world, died in our place to cancel the debt that stood against us, and came back to life as He had promised—provides a new identity for the Christian.

If we don't talk to our students about how their identity shapes their interactions with the world, somebody (or something else) will. A young guy or gal must know that how they identify themselves will shape how they navigate life. It's not our job to change hearts, but it is our job to teach what will. So we must never stop teaching the Gospel.

As teenagers struggle with finding their true identity, here is the hope the gospel offers them:

- Jesus looks at you and says: You are worth dying for.
- Your sin pales in comparison to His grace.
- God loves you just as much in your worship as He does in your failure.
- He is the only one who can love everything you are despite everything you are not.

The identity that we've been given through Christ empowers us to live an abundant life. The identity-shaping indicatives of Scripture are the only way that our students will ever be able to obey the imperatives that we know are best for their hearts. My prayer is that each of our students would receive this message: that they are loved, seen, accepted, known, and most importantly, that Jesus died for them despite everything that they are not.

Written by Sammie Gallo, AFL Ministry Coordinator and author of youth curriculum Abundant Life: You Were Made for More. This blog was originally featured on the Abundant Life website.
<https://anglicansforlife.org/2019/07/22/the-gospel-tells-us-who-we-are/>

PROPER DECORUM IN CHURCH

Fr. Len Giacalone

Some of the following I have said before and want to emphasize. Some of it is new. All of it is important.

The church is the place where the Sacrament of our salvation is reserved. Therefore, it is appropriate to maintain a reverent quiet in the church. It is not a place for idle conversation. Should business need to be transacted (as it often does for various reasons) it should be done so as not to disturb others who may be praying.

Our church does not practice "open communion". Baptized Christians who believe that Jesus Christ is truly present in the sacrament, are repentant of their sins, and are communicants in good standing in their own church, are welcome to receive communion at St. Francis.

If you do not drink from the chalice at Holy Communion, please retain the Body of Christ in the palm of your hand for the priest to take and dip it in the chalice before placing it on your tongue. Please do not attempt to hand the Sacred Host to the priest as it increases the possibility of dropping it.

If you are sick in any way (cold, flu, etc.), please refrain from drinking from the chalice until you are completely well. Always err on the side of caution.

I would appreciate it if you would not bring beverages into the church. If you absolutely need water during the 45-75 minutes you are in church, OK. Please make sure the container is covered. This includes during any meeting we have in the church. It does not cease to be a church simply because we are having a meeting in it.

Thanks for your cooperation in this regard.

CHRISTMAS POINSETTIAS

If you wish to make a donation for the Christmas poinsettias as a remembrance, memorial or thank offering, please use an envelope from the table at the back of the worship space to enclose your donation. Fill the envelope front out as appropriate and place in the wooden box on the same table.

FIFTH SUNDAY POTLUCK

December is the final month of 2019 with five Sundays. Plan to bring something tasty to eat to share with other St. Francis members and friends after the 11:00 service on December 29.

PLEDGES ARE DUE

November was designated as pledge month at St. Francis. If you haven't already, fill out a pledge card for the operating budget and the capital campaign and return as soon as possible so the Vestry can create a budget. As of Nov. 25, we have received 25 pledges for \$87,020 and 18 pledges to the Capitol Campaign for \$24,720.

NEWSLETTER DELIVERY OPTIONS

- Receive the newsletter via e-mail with a printable version attached
- Pick up a printed copy on the table at the entrance to the church
- Have a copy mailed to your physical mail box (cost to the church is 50 cents)
- View newsletters on our website.

To change how you receive the newsletter, contact Amy Crandell in person or via [e-mail](#).

SUNDAY SCHOOL NEWS

Advent is here on December 1! The children will make Advent wreaths on the first Sunday in Advent, and we will be celebrating the Advent service each week in the classroom. They also will take home Advent calendars and devotional booklets for celebrating Advent in the home. We hope that home Advent celebrations will help families connect in prayer and focus on the true Advent message. We will continue our study and celebration of Advent throughout December, and will conclude the season with an Epiphany lesson in January.

Sunday School will pause on December 22 and December 29, resuming January 5.

Operation Christmas Child Boxes

The St. Francis youth packed 77 boxes for Operation Christmas Child on November 17! They really enjoyed it. Thank you to everyone who donated gifts and funds for the boxes. Your thoughtfulness and generosity in choosing items is so appreciated, and the monetary gifts are equally appreciated.

Please pray for the children who will be receiving these gifts. It is wonderful how much joy they bring.

ADVENT IN THE HOME

As has been done for many years, pamphlets with suggestions on how to observe Advent in the Home are available on the table in the Narthex.

TEXAS RALLY FOR LIFE – 25 JANUARY 2020

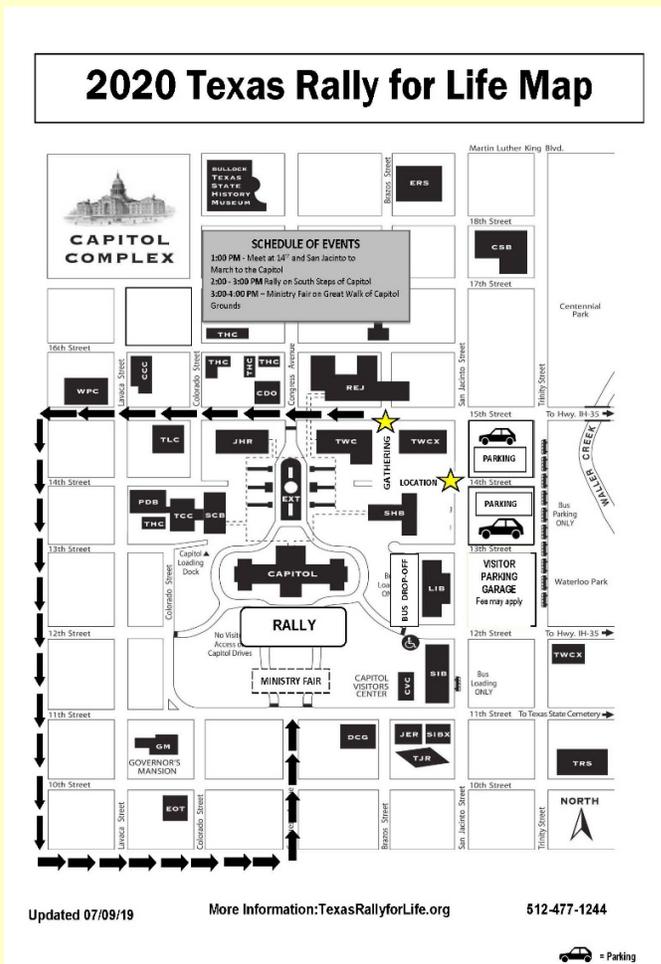
Join with other St. Francis parishioners and thousands of Texans at the Texas Rally for Life on Saturday, January 25, at the Capitol in Austin. Show the media and our elected officials that Texas is PRO-LIFE! The 2020 Texas Rally for Life will commemorate the 47th anniversary of the tragic Roe v. Wade Supreme Court decision in 1973, which made abortion legal throughout all nine months of pregnancy. In the wake of Roe, legal abortion in our nation has claimed the lives of more than 60 million unborn children and has hurt countless women and men.

Click the picture to open a larger version.

<p><u>Schedule</u></p> <p>1:00 PM</p> <p>Meet at 14th and San Jacinto to march to the Capitol</p> <p>2:00 – 3:00 PM</p> <p>Rally on South Steps of Capitol</p> <p>3:00-4:00 PM</p> <p>Ministry Fair on Great Walk of Capitol Grounds</p>
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The map shows the location of the assembly area for the march and where you can park. **Look for the St. Francis banner** to find your fellow parishioners and march with them. If you want to attend the rally but are unable to participate in the march, contact either Charlotte Ready (512-422-5164) or Steve McCown (512-786-4844) to arrange for transportation to the assembly area just north of the Capitol Visitors Center.

We are looking forward to a great turnout from St. Francis!



ADOPT A FAMILY

At Christmas time each year, St. Francis adopts a family from the Trotter house, a community outreach assisting women and families in an unplanned pregnancy and beyond. (Formerly, the Austin Pregnancy Resource Center). This year we are collecting funds for a family of 7 children and their mother who quickly left an out-of-state abusive situation and are now in a safe situation. The children ages 10 down to 3 months and the mother are in dire need of clothes and shoes. The funds we collect are given to the Trotter House staff who purchase the clothes and shoes for the family. Please see Susan Rambin if you would like to contribute to help this family. Monetary gifts are accepted through **Dec. 8**. Make checks payable to **Trotter House** with *St. Francis Christmas Family* on the memo line. There are two displays with an envelope for collecting funds: in the Narthex and in the Fellowship area.

HOME GROUPS

St. Francis has three active home groups involving more than two dozen St. Francis members and friends. Each of the three groups meets at the host's home, typically on the 2nd and 4th week of the month. This month, two of the groups are meeting only on the 2nd week. If you are interested in attending one of these groups to see what they do or if you have any questions, please speak to hosts of the groups: Amy Crandell (Monday Dec. 9 located in Central Austin), Doug Cooper (Tuesday Dec., 10 - located in Central Austin), or Steve & Angie McCown (Friday, Dec. 13 and Dec. 27 in south Austin).

OUTLINE OF AN ANGLICAN PARISH IN THE POST-HUMAN WEST

By FR. R. R. TARSITANO
Submitted by Libby Ibañez

For my entire life, I have watched the institutions of Christendom's power be turned against her in cruel and inhuman ways. We have all watched the horror which inevitably arises when the mechanisms of morality (churches, governments, academia, media, etc.) are violently disconnected from their Christian foundations only to be weaponized against us and our fellow men: campaigns made no less horrible when done with a pious look or a salesman's smile. To be a 21st century Western Christian is to watch one's rightful institutional inheritance used to pillage, confuse, and destroy the weak, the needy, and the damned. There are a number of ways to manage the stress and fear of being a defeated Roman in an Ostrogoth's world—two come readily to mind.

First, one can always just become an Ostrogoth. In a world of appropriation and destruction, it's far easier to pretend the marauding barbarian chieftain is just the new Roman emperor (after all, he's sitting in the right chair). In much the same way, it's easier for Western Christians to pretend as if the institutions of the past are functioning in the same way as they always have, even if controlled by revisionist invaders whose beliefs and goals are anathema to the ranks of faithful men and women who built them. As George Orwell teaches us, it's just easier to pretend the lie is true. The particular evil genius of this little hell is that the conservative Christian can spend his day thinking he's a reformer while longing for an imperfect past (which itself needed to be reformed), while the progressive Christian simply cuts off more and more pieces of his traditional faith madly hoping the voracious appetites of the damned will be satiated with this year's crimson tribute.

A second path is to kill oneself rather than be ravaged by the invading barbarian hordes. In an age of unparalleled material wealth, tens of thousands of Westerners are murdering themselves every year through suicide and substance abuse rather than face the pain promised by further contact with our desperately fallen age. These poor lost souls feel the crushing weight of hopelessness and nihilism we daily breathe in and out while surrounded by a world where the rules are made up and the points don't matter. Truth and goodness and beauty have been replaced with power, and these people know they will never have any power—except, of course, the

power to destroy themselves. Less obviously, these lost ones have placed themselves on the same trajectory of destruction as all the people with respectable addictions to money or sex or power—the only difference is the self-slaughterer's faithfulness and commitment to the death the respectable addict pretends he doesn't love.

No institution (Government, Academia, Media, etc.) is coming to save us. In fact, they will use our hope in them against us, gladly taking our time and treasure to sell us back a mess of pottage for our birthright. In a post-human world, men and women are merely objects to be manipulated for maximal pleasure until we all march into the darkness. As traditional Anglicans, the rest of our lives should be spent opposing these two ways to die by sacrificing ourselves for a Christ centered community. A renewed parish model is key to this quest and Christian love is at its heart. To be sure, it would be manifestly easier to give in or run away, but as St. Peter makes so clear in his first general epistle, we are called to live and serve among the lost. How then do we fulfill this calling in the land of Baal, Mammon, and Moloch?

To quote pastor and theologian Dietrich Bonhoeffer,

“The cross is laid on every Christian. The first Christ-suffering which every man must experience is the call to abandon the attachments of this world. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship we surrender ourselves to Christ in union with his death—we give over our lives to death. Thus it begins; the cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning of our communion with Christ. When Christ calls a man, he bids him come and die.”

To put the Cross before our eyes, we must radically reorient our priorities to make the parish church the new center of our lives. Positively, this includes steps like embracing public Morning and Evening Prayer as a communal means of visible and accountable devotion. Doing so will cost us dearly. We will lose sleep, leisure time, and money; we might miss going to the gym or have to get more organized or get in fights with our kids. We make these kinds of sacrifices for our jobs and our hobbies (and for education which leads to jobs and hobbies): why

would we not even attempt such sacrifices to make the worship of the Living God the very center of our lives? Our Book of Common Prayer has given us a beautiful template for a prayer life in solidarity with our brothers and sisters in Christ. Why would we not use it? The hard answer, in most cases, is that we simply don't think we need to yearly read through the Bible, formally confess our sins and receive absolution, pray for strength and protection, or thank God for His infinite mercy. Imagine an intergenerational group of men, women, and children committed to daily growing in holiness together at their parish church. We could have that, and yet we choose to prioritize other activities. How will we explain this choice to our Lord when we inevitably meet Him?

Frequent (or better still) daily Holy Communion, Bible Study, and communal meals are other aspects of this "in the world, but not of it" way of living, but there are deeper structural changes which must be made as well. Parishioners need to live as close to their church as possible, even if it means living in a worse house or a less desirable neighborhood (as Ecclesiastes makes painfully clear, in a few years someone else is going to be living in your house anyway). Churches must step up and become the intergenerational hub of their parishioners' lives with clergy and lay workers exhibiting a daily death for Christ to those in their care. Children should be nurtured in a Classical Christian School whose first goal is to create a rule of life and learning drenched in Christ's life-giving faith. Young families should be supported by elder members ready to share their labor and knowledge and love as if they were caring for their own children (because they are). In turn, elder members should be encouraged to live on the church property through the construction of modest cottages from which a reciprocal matrix of sacrificial service can be established between school students and older residents. In a fallen world of broken families, alienation, loneliness and autonomy, we can build a redemptive society serving as a beacon of hope to this uncivilized age. We can do what the church did when she faced the fall of Rome. We can build modern Anglican monasteries for all who desperately need their humanity to be daily refreshed and restored.

Much more could be added to the above list (food, clothes, and love for single mothers; real community for all those drawn to disordered sexuality; shelter for battered women; counsel and resources for crisis pregnancies, etc.), but the hardest part will be recognizing the freedom Christ has died to give us:

freedom to abandon the lie of extravagant materialism, self-centered retirement, and all the thousands of choices we make to conform ourselves to this brief moment of our dying world. We have been freed from it all so that we can take up our cross and follow our Lord. This is a vision of a cruciform community ready for resurrection—unmistakable to our neighbor, enemy, and ourselves.

If all this sounds like an impossible dream or the ravings of a religious zealot, please consider how strange the priorities of your current life are when compared to the goal of holiness and new life in the world to come. Is it possible that the terrible anxiety and fear in your life might have something to do with internal dissonance of what you profess on Sunday and what then happens on Monday? Sit down and make a list of all the ways in which you daily sacrifice for your job or hobby or family and then imagine what it would look like if this same energy was poured into a life of thanksgiving for the eternal mercy of God lived out in concrete ways through a thriving church home. A faithful community following this outline, rooted in Christ's love and the proven power of His Word and Sacraments, will survive long after every other institution we are told we must die for fades away.

Anglicans have been blessed with all the tools we need to thrive in this dark present. The great question which lies before us is, "Will we take them and use them or will we let our church, our very communion with real humanness, fade into oblivion before our very eyes?" This is not a question of God being defeated, He will send His ministers to our shores and communities, this is a question of whether we will be defeated. I pray we choose wisely in the years to come.

As we read on All Saints' Day:

"...And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Revelation 7:14-15).

May our lives on earth be as they will be in heaven

The Rev. R. R. Tarsitano is the rector of St. Michael and All Angels Anglican Church: a parish of the Anglican Catholic Church. He is a former Navy Chief and holds a B.A. in English from the University of North Florida and an M.Div from Gordon-Conwell Theological Seminary. He regularly blogs at saintmichaelsanglican.org/blog

DECEMBER SUNDAY READINGS

12/11 Advent (link)

- Isaiah 2:1-5
- Psalm 122
- Romans 13:8-14
- Matthew 24:37-44

12/8 2 Advent (link)

- Isaiah 11:1-10
- Psalm 72:1-8
- Romans 15:4-13
- Matthew 3:1-12

12/15 3 Advent (link)

- Isaiah 35:1-10
- Psalm 146:4-9
- James 5:7-10
- Matthew 11:2-11

12/22 4 Advent (link)

- Isaiah 7:10-17
- Psalm 24:1-7
- Romans 1:1-7
- Matthew 1:18-25

12/24 Christmas Eve

- Genesis 3:8-19
- Genesis 22:15-18
- Isaiah 9:2-7
- Luke 1:26-38
- Luke 2:1-7
- Luke 2:8-16
- Matthew 2:1-12
- John 1:1-14

12/25 Christmas Day (link)

- Isaiah 9:2-7
- Psalm 96
- Titus 2:11-14
- Luke 2:1-20

12/29 1 after Christmas (link)

- Isaiah 61:10-62:3
- Psalm 147
- Galatians 3:23-25, 4:4-7
- John 1:1-18

Notes on the readings:

- St. Francis follows the 1979 BCP Lectionary for the lessons. We are in Year A. The text at the service is from the Revised Standard Version of the Bible.
- Each of the listed Sunday's readings is linked to the corresponding page on LectionaryPage.net.
- The Sunday collects and text of the psalms are from the 1928 Book of Common Prayer.
- On the second and fourth Sundays, the psalm is chanted at the 11:00 service. The psalm pointing is based on the Cathedral Psalter and is a part of the St. Francis Psalter posted on our web site.

DECEMBER CALENDAR

Sundays

9:30 a.m. Said Holy Communion

Sunday School for Youth (except the 22nd and 29th)

10:00 a.m. Choir Rehearsal

11:00 a.m. Holy Communion with music. *On the first Sunday of each month, the service is Morning Prayer with Holy Communion*

Thursdays

7:00 p.m. Evening Prayer

1st Friday, Dec. 6

7:00 - 9:00 p.m. Games Night

1st Saturday, Dec. 7

9:00 a.m. Prayer Service for our Nation

2nd Sunday, Dec. 8

3:30 -4:30 p.m. Worship and Hymn Sing at the Retirement and Nursing Center, 6909 Burnet Lane.

2nd Monday, Dec. 9

6:00 p.m. Vestry meeting

3rd Monday, Dec. 16

7:00 - 8:30 p.m. Readers of First Things group meeting

3rd Friday, Dec. 20

Noon Mothers' Prayer Group

Tuesday, Dec. 24, Christmas Eve

7:45 p.m. Special instrumental prelude music

8:00 p.m. Lessons and Carols and Holy Communion

~9:30 Christmas Eve Reception

Wednesday, Dec. 25, Christmas Day

10:00 a.m. Holy Communion Service with music

Sunday, Dec. 29

~NOON 5th Sunday Potluck Luncheon

DECEMBER ANNIVERSARIES

4	Ed and Ruth Ann Stillman
12	John and Veronica Armstrong
13	Michael and Libby Ibañez
30	Arthur and Audrey Woodgate

DECEMBER BIRTHDAYS

3	Brian Glenn, Mack Lindsey
11	Rick Fleming
18	Angie McCown
19	Dinah Arce, Genevieve Hatley, Ceecy Robinson



ANGLICAN CHURCH
IN NORTH AMERICA

ST. FRANCIS ANGLICAN CHURCH OF AUSTIN

A parish of the Episcopal Diocese of Fort Worth
Diocese Office: 2900 Alameda St.

Fort Worth, TX 76108

<http://www.fwepiscopal.org/>

Bishop: The Rt. Rev'd Jack L. Iker, D.D

Bishop Coadjutor: The Rt. Rev'd Ryan Reed

Rector: The Rev. Canon Len Giacolone

Music Director: Betty Lin Gallardo

Parish Administrator: Mark Ramin

Vestry Officers

Senior Warden **Junior Warden**

Donna Hunt

Jim Britt

Secretary

Dinah Arce

Treasurer

Grady Collins

Vestry Members

Missy Bernard, Dinah Arce

Jim Britt, Donna Hunt, David Kristo-Reinking

Doug Cooper, Jim Crandell, Michael Ready

Fr. Len Giacolone

St. Francis Anglican Church

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ST. FRANCIS' MISSION STATEMENT

- We are a community of believers in the Gospel of Jesus Christ whose mission it is to spread that Gospel in what we preach and in the way we live.
- We are called to know the Word of God, to act on it in our lives and to share it with our brothers and sisters in the world.
- We are determined to uphold the ancient faith of our ancestors in the Anglican tradition, to offer traditional Christian values based on the Holy Word of God and to be faithful witnesses to the person of Jesus in the Austin Community.
- St. Francis parish is dedicated to the presence of Christ in the lives of the poor, the needy, the sick, to each other and to all those to whom Jesus comes to minister in his life on earth.
- As a community of believers, we intend to entrust our growth in love, in faith and in resources to the generosity of God.

