

THE ST. FRANCIS BULLETIN

FROM THE RECTOR

Fr. Len Giacalone

Since you have been getting a letter from me almost weekly since we have been unable to attend church together, there really isn't much news that you don't have. I would ask you to continue to pray for an end to this pandemic and also to continue to pray, as Bishop Reed requested last week, for the outcome of our court case before the Texas Supreme Court. While the latter does not affect us directly, it is monumentally important for most of the parishes in the diocese and for their stability in the future. That being said, I would like to focus the remainder of my article on the more spiritual side.

We are in the midst of the Easter season. That's important for us to remember. What we celebrate on Easter Day is the center of our faith. As I mentioned yesterday (4/19) in my homily, each Sunday we celebrate the death and resurrection of Jesus at the altar.

But like the Triduum in Holy Week, Easter is also a Triduum and consists in of three major feasts. The first, of course, is the resurrection which we celebrated a few weeks ago. There is then the feast of the Lord's Ascension into heaven. This is a day in our liturgical calendar that is somewhat downplayed and even often ignored. The Roman Church sometimes transfers the feast to the following Sunday, just so that many of the faithful have the opportunity to celebrate it. When we are able to be in church, we always celebrate it on the feast itself, though not very many attend. I don't know if we will be able to do that this year. It may depend upon the availability of my audio-visual crew. But the Ascension should not be ignored. It is first of all the fulfillment of the Lord's Easter day intention to be reunited with His Father who now,

because of His death and resurrection is also our Father. Secondly, it is the necessary progression toward the establishment of the church on earth. Jesus told His disciples that unless He returned to the Father, the Holy Spirit could not come.

The final major feast of the three is Pentecost, or the descent of the Holy Spirit on the fledgling church. It is on this day that the fulfillment of the Lord's prophecy that they would receive power from on high came to pass. It was a truly miraculous day for the disciples not only of their generation but those of every generation. We read about all that they said and did at that time in the Acts of the Apostles. We read from Acts all during the Easter season. But the feast of Pentecost is also a reminder to us that the Holy Spirit is still with us, the church, and the power that came upon the disciples is the same power given to the church of every time and place. Since Pentecost always falls on a Sunday, we will celebrate it as we are doing now (unless something changes radically and we are allowed to gather again).

This Triduum of feasts should always be seen as one complete feast and never separately, even though they are not celebrated on three consecutive days as are the Thursday, Friday, and Saturday of Holy Week. That may be difficult to keep in mind because of the separation, but it is important to see them all as essentially one big feast. Upon these events rests not only our salvation but our continued progression of sanctification through the instrumentality of the church Jesus gave us in order to continue our journey to Him where he reigns with the Father in heaven.

Fr. Len can be reached at Rector@stfrancisaustin.org

REPORT: ANGLICANS FOR LIFE 2020 SUMMIT

Anglicans gathered January 23-24 at The Falls Church Anglican in Falls Church, Virginia for the annual Summit, jointly sponsored by Anglicans for Life and the Anglican Church in North America's Diocese of the Mid-Atlantic.

Timed with the National March for Life on January 24, the Summit uniquely draws Anglican clergy, laity, and bishops from the United States and Canada to discuss upholding the sanctity of human life from conception until natural death.

"The speakers and participants here may represent different political parties and ideals, but we all serve Jesus Christ, and therefore we support life," Deacon Georgette Forney of Anglicans for Life said in opening comments. "God calls every believer to serve as ministers of the Gospel of life through hands-on ministry and disciple making."

Three busloads of Anglicans participated in the march, the first to be addressed in person by a U.S. president who brought increased coverage from national news media.

Summit presenters pushed back against an abortion rights movement that has in recent years emphasized "owning" an abortion, rather than a previous narrative of abortion as an undesirable but necessary action.

It's not a tonsillectomy

Twenty-seven percent of women who aborted reported experiencing suicidal thoughts. Among teenage girls that rate rises to 50 percent, reported Charmaine Yoest, Vice President of the Institute for Family, Community and Opportunity at The Heritage Foundation.

"This brings us back to real women and the real abortion experience that they do not want to talk about. It is not a tonsillectomy. Abortion is a real death of a living human being and the woman has experienced this," Yoest insisted. "Grief's alter ego is defiance; the heart's cry of the defiant soul is power."

The central premise of abortion, Yoest identified, is that abortion in its guise as reproductive freedom is not merely healthcare but "the irreducible minimum of feminine empowerment."

Yoest said abortion proponents have framed the issue about the "all-American rhetoric of choice and privacy". Pointing to the campaigns of former President Barack Obama, Yoest noted he characterized abortion not just as an issue of choice, but rather as one of "equality and opportunity for all women."

Yoest maintained that it is the mission of pro-life advocates to hold out an alternate vision of feminine power.

Most of us are unplanned

"There's no such thing as an unwanted child," declared author Ryan Bomberger of the Radiance Foundation.

Abortion provider Planned Parenthood asserts "unplanned equals unwanted equals unloved," Bomberger relayed. "They decide that certain human beings are unfit to live." In contrast, Bomberger claimed "most of us are unplanned," sharing his own story of conception in rape and adoption into a multiracial family of 15.

Summit participants also heard from speakers at a series of workshops on local ministries.

Cynthia Collins of Speak Hope shared about ministering amidst victims of sex trafficking, many of whom are coerced into unwanted abortions by traffickers who see children as a threat to profits.

This context can be challenging, Collins reported, but she shared of being drawn into the heart of Jesus. "Is not the child of a prostitute worth saving? The Lord thought so: Rahab is in his lineage," Collins noted.

"Sometimes we overcomplicate loving people," observed Amy Ford of Embrace Grace, a ministry that connects local churches with those facing unplanned pregnancy. "We equip churches with everything they need to do this."

Ford recalled speaking briefly at a conference of 10,000 women in Texas. "I know statistically that 2,500 of you have experienced abortion. This does not disqualify you from ministry, because the blood of the Lamb covers that," Ford told conference

participants. "That was thirty seconds, but these women were free to tell their stories and our booth was flooded."

"Someone might hear a woman speak and think 'That story is way worse than mine, and if God did that for her then maybe God will love me too,'" Ford offered.

This was excerpted from an article written by Jeff Walton and originally featured in the February 2020 edition of the Carpe Diem newsletter. The complete article can be found at <https://anglicansforlife.org/2020/04/06/summit-2020-summary/>

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 (once we can get back in).
- 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, send an email to info@stfrancisaustrin.org.

UPCOMING DIOCESAN EVENTS

Mark your calendar to consider attending these diocesan events. Some people are already considering attending.

- Fall Congress of the Annual Diocesan Women's Conference, September 19, 2020 at Christ the King and All Saints, 3290 Lackland Ave, Ft Worth.
- Men's Conference, typically held the first weekend in February 2021.

COMPLYING

with the Stay at Home - Work Safe Order

COVID-19 Pandemic Timeline

- Tuesday, March 17, the City of Austin and Travis County issued an order that groups of more than 10 could not gather together.

- Sunday, March 22: Services at St. Francis were canceled and moved online.

As of this writing, St. Francis is maintaining this state pending any changes in the state and local orders.

Beginning at 9:30 a.m. each Sunday, Services are live streamed at facebook.com/StFrancisAustin If you are on Facebook, the live stream video should be the first post on the page. A modified version of the weekly service bulletin is emailed to all and available each week on the website: stfrancisaustrin.org

Sometime after the service completes, a video of the service will be posted on our website: stfrancisaustrin.org. This doesn't involve Facebook at all.

PRAYING AT HOME

Even though included in last month's newsletter, this continues to be true today:

An excellent resource for Morning and Evening Prayer is "Cradle of Prayer". Led by a priest and cantor using the 1928 Book of Common Prayer, it's a wonderful way to refresh your mind, heart, and soul as we walk in the path of our Lord together—especially during these uncertain and trying times.

Go to cradleofprayer.org/this-weeks-prayers and click on the day of the week.

Morning and evening prayer in the written form are also available at CommonPrayer.org.

Many of the churches in the diocese are having online services. The diocese compiled this page of resources: fwepiscopal.org/worship-resources.html

Remember this verse and prayer:

O most mighty and merciful God, in this time of grievous sickness, we flee unto thee for succor. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. Amen.

'THE ARTS OF FEASTING': SPIRITUAL FOOD AS WE FAST FROM THE EUCHARIST

In his book Finding the Church, the late priest and theologian Daniel Hardy described the Eucharist as a gathered interval in the scattered life of the Church. What if we are called to inhabit an interval that is longer than a day or a week - an interval of extended scattering as we anticipate the feast?

The **Church Times** article by priest-theologian Julie Gittoes, '[Why I am fasting from the feast](#)', offers a welcome and necessary theological reflection on our fasting from the Eucharist during this time of Covid-19. Above all, it points to the theological rationale for such a fast: that this is not merely a pragmatic course of action but, rather, one grounded in the Church's life of prayer and sacrament.

What particularly caught my attention in the article was this section:

This Eastertide, we are walking a road to Emmaus. The world around is unsettled and fearful; we have questions that we can't answer; we are haunted by death. Yet we also hear stories of life-affirming and demanding care. Just as Jesus opened up the scriptures for the bewildered disciples on the Emmaus road, might we also attend more deeply to God's word?

As we take the scriptures to heart - reading in the Spirit - we rediscover who we are called to be, and learn afresh something of God's ways with the world. As our homes become more keenly places of prayer, study, and devotion, might our hearts burn within us as we keep going, knowing that one day we will gather to break bread and know the nearness of our risen Lord with us?

These words are a wonderful description of the rediscovery of Mattins and Evensong which can take place at this time (and anecdotal evidence does seem to suggest that this may be occurring). What is more, this also points us to the core of the daily office, as described by Cranmer: "by often reading, and meditation in God's word". It also brings to mind Michael Ramsey's warning regarding the value of Mattins as a main Sunday service, "where congregations were nurtured in the Scriptures".

The reading of Scripture within the context of canticles and Creed embodies the Emmaus experience:

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

The canticles order our reading of Scripture towards the Christological centre: Te Deum celebrating the Trinity and the Incarnation, the Benedictus proclaiming the Incarnation, the Jubilate - in the words of Secker (quoted by [Mant](#)) - "peculiarly proper after a lesson from the Gospel, since it peculiarly relates to the Gospel times", rejoicing in the One in whom the Gentiles hope. Similarly, the Creed - Apostles' or Athanasian - grounds our reading of Scripture in the Church's confession of the Christological centre, drawing us to perceive the Crucified and Risen Lord manifested in the scriptural story of Israel and of the Church.

After the pattern of the Emmaus experience, this rediscovery of Mattins and Evensong then becomes a preparation for receiving the Sacrament:

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?... And they told what things were done in the way, and how he was known of them in breaking of bread.

The sustained reflection upon Scripture through Mattins and Evensong, with a renewed experience of these offices being normative Anglican worship, does not displace the Sacrament of the Eucharist but prepares us for, and orients us towards, "such a heavenly Feast". It becomes a means of restoring the discipline of preparation which, over centuries, shaped the approach of Christians to the Sacrament. In doing so, it does not leave us without sustenance. For here and now we are fed.

In his critique of the ecclesial laws concerning the Lenten fast in the medieval Church, [Jeremy Taylor](#) pointed to the culinary delights of fish, adding with considerable irony this critique of those who described the Lenten fast as difficult:

He therefore that objects against the severity and affliction of the Lenten diet, knows not the arts of feasting; and complains of the church for a step-

mother, when she is not only kind, but fond also of making such provisions.

Yes, we are living in a time when fasting from the Holy Communion is a necessity. But let us not be those who 'know not the arts of feasting'. Taylor reminded his readers that even amidst the requirements of the Lenten fast, "herbs, and fruits, and broths" were permitted, as "God hath provided great variety of other things besides flesh". In our present fasting from the Sacrament we are not left without sustenance, without a form of feasting. So let us partake of the fare of Scripture, delightfully presented to us in Mattins and Evensong, even as we prepare for and await the great feast.

<https://laudablepractice.blogspot.com/2020/04/the-arts-of-feasting-spiritual-food-as.html?m=1>

YOUR PLEDGES

Thank you to those of you who are keeping up your pledges! This article still holds true as we continue following city and state orders to deal with the pandemic.

During this time, it is essential that you do the best you can to maintain your pledges, both to the general fund as well as our building fund. Our financial people have indicated that the best way to do this is to send your contributions to the church at the mailing address:

3401 Oak Creek Drive, Austin, TX 78727

There is also the option to make your contributions on line on our website. Just click the [donate](#) button on the top right.



and follow the instructions. We are not, at the present time, in dire straits. But it may not take long to get there without your continued support.

KEEPING IN TOUCH WITH EACH OTHER

Many of us depend on in-person services to see each other and may not necessarily touch base during

the week. As we are well into the second month of being separated many may wonder how their St. Francis friends are doing.

The three home groups have moved their meetings online. Doug Cooper's group now meets weekly on Tuesdays, while the other two groups meet on the 2nd and 4th weeks. One group meets on Mondays beginning at 7 pm and the other meets on Fridays beginning at 7:30 p.m.

The vestry continues to meet online.

The Readers of First Things group (ROFTERS), continues to meet, but online. Contact Karl Stephan at kdstephan@txstate.edu if you would like to join the meeting.

If you would like to check up on your St. Francis friends, why not consider giving them a call or sending them an email message? If you need a copy of the Parish Directory, please let Amy Crandell know at info@stfrancisaustin.org

THE RETURN

This was included in the April 8 emailed letter to the congregation. Some may have missed watching the video, so it is included again.

Fr. Len received a short video from Rabbi Jonathon Cahn. You will recall that he has suggested in the past that you might be interested in several of his books, including **The Harbinger**. Rabbi Cahn is one of many evangelical Christians calling for a new repentance and revival in our country. Fr. Len encourages you to view this video, titled "The Return".

<https://www.youtube.com/watch?v=cn9wlzsFKzc>

Those of you who attended the Ash Wednesday service at St. Francis, or listened to his sermon on line, may recall that he, too, mentioned what looked like a potential revival following the attack on our country on September 11, 2001 that never actually happened. According to Rabbi Cahn (and Fr. Len shares this view) we may be witnessing the last chance we have as a nation to turn things around for our country. Fr. Len encourages you to watch this and to spend some time thinking about its message.

COMMON PRAYER DURING A PANDEMIC

By Thomas Fickley

This morning we set up our living room for morning prayer with the parish at 10:00. We can't meet our fellow parishioners in person right now, yet our parish has the Daily Office, and many of our families gathered around the same time in their own homes for Common Prayer. At our house we are trying to save elements of the liturgy the boys love -- the flowers, candles, and a procession with a cross and hymn remind the boys of what we're doing with the church and help them focus for prayers. We tried a similar setup last week, and I was impressed with their enthusiasm.

The best part is they know what to do! Their Anglican formation has come in handy in wonderful ways despite our separation (in body) during the pandemic. From their many Sundays participating in the mass -- not squirreled away out of sight and ear-shot -- they know how to pray with other people, and the order of the service keeps them on the tracks. I saw some beautiful evidence of good formation earlier today.

When I was about to start a short lesson on the Gospel reading (which the boys asked me to chant), my oldest son, Adam, who is six years old, interrupted to tell me I forgot the announcements. I told him to make them, and he said: "The beautiful altar flowers this week are given to the glory of God by Johnny and James" (who picked the flowers from our garden). Johnny, who is four years old, interrupted the Gospel chanting to shout: "I know this story from Sr. Lynda's class!" The timing was poor, but his joy over knowing the Scriptures was brilliant. Both of them have been shaped by their worship at our parish, All Saints.

Other than that, they prayed the Our Father, said the Nicene Creed together, sang Hymn 151 to the tune of the Tallis Canon, and stood and knelt at all the right times. Common Prayer is a gift for the growth of little souls! I realized this morning that they know more about piety, prayer, and devotion than I did until I was a teenager. Amazing.

Anything familiar breeds fondness with young ones. A few years ago they saw a prie-dieu that I had built

and asked if I could make some that were their size. We now have one for each of the boys who are old enough to talk. We use them daily, but now that we're saying morning prayer on Sunday morning they are especially useful for giving the boys a place to go and reminding them about what they are doing.

I want to find a way to get more of these children's prayer desks to families at the parish that want them for their children. They are small enough for bedrooms or in-home chapel corners, give the kids a place to go for prayers, one which they recognize and know how to use from the mass, and are pretty affordable. I can make the oak ones for c. \$40-\$50 and pine for \$20 or less. They are pretty simple, but they have made our family's prayer life easier and more joyful. Tomorrow I will post directions on how to build one!

Thomas Fickley teaches literature at The Covenant School in Charlottesville, Virginia. He and his wife have five sons under the age of seven.

NEWSLETTER ARTICLES

Articles to include in the newsletter are always welcome - especially now when the number of our activities are rather low. If you find an article worth sharing with others, feel free to send to Amy Crandell for consideration to include in an upcoming newsletter by emailing her at info@stfrancisaustin.org.

MAY SUNDAY READINGS

5/3 3rd Sunday after Easter (link)

- Acts 6:1-9, 7:2a, 51-60
- Psalm 23
- 1 Peter 2:19-25
- John 10:1-10

5/10 4th Sunday after Easter (link)

- Acts 17:1-15
- Psalm 66:1-8
- 1 Peter 2:1-10
- John 14:1-14

5/17 5th Sunday after Easter (link)

- Acts 17:22-31
- Psalm 148:7-13
- 1 Peter 3:8-18
- John 15:1-8

5/21 Ascension Day (link)

- Acts 1:1-11
- Psalm 47
- Ephesians 1:15-23
- Luke 24:49-53

5/24 Sunday after Ascension Day (link)

- Acts 1:1-14
- Psalm 47
- 1 Peter 4:12-19
- John 17:1-11

5/31 Pentecost (link)

- Acts 2:1-11
- Psalm 104:24-36
- 1 Corinthians 12:4-13
- John 20:19-23

Notes on the readings:

- St. Francis follows the [1979 BCP Lectionary for the lessons](#) We are in Year A. The text read 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 generally from the 1928 Book of Common Prayer.

MAY CALENDAR

Our normal activities may return pending the Governor, County and City orders.

Sundays

9:30 a.m. Holy Communion live streamed and recorded

2nd Monday, May 11

6:00 p.m. Vestry meeting

3rd Monday, May 18

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

4th Friday, May 22

6 p.m. Mobile Loaves and Fishes Food Truck Run

MAY ANNIVERSARIES

- | | |
|----|---|
| 5 | Tristan & Regina DeBord |
| 21 | Michael Adams & Kerry Manning |
| 23 | Claude & Missy Bernard |
| 31 | Ben & Shirley Ellis, Thomas Sager & RobinRuth Alexander |

MAY BIRTHDAYS

- | | |
|----|--------------------|
| 1 | Amy Crandell |
| 4 | Cathy Stevenson |
| 5 | Scarlett Ibañez |
| 8 | Veronica Armstrong |
| 9 | Randy Scheer |
| 10 | Michael Jones |
| 15 | Stone Ibañez |
| 17 | Sandy Scheer |
| 24 | Leah Lindsey |
| 29 | Michael Ibañez |
| 30 | Champ Cooper |



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 Ryan Reed

Rector: The Rev. Canon Len Giacolone

Music Director: Betty Lin Gallardo

Parish Administrator: Mark Rambin

Treasurer: Grady Collins

Vestry Officers

Senior Warden **Junior Warden**

Donna Hunt Jim Britt

Secretary

Libby Ibañez

Vestry Members

Jim Britt, Donna Hunt, David Kristo-Reinking

Doug Cooper, Jim Crandell, Michael Ready

Libby Ibañez, Christina Hatley

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.