

THE ST. FRANCIS BULLETIN

FROM THE RECTOR

Fr. Len Giacalone

I hope that all of you made it through the winter storms relatively unscathed. For some of you I suspect that cabin fever was the least of your concerns. As you know we were unable to hold a few church services that were planned simply because it was too dangerous to come together. Perhaps there was something else we needed to hear.

Traditionally, the Gospel reading for Ash Wednesday focuses on part of the Sermon on the Mount in which Jesus tells his listeners about prayer, fasting, and acts of charity. This year, even though we didn't get to hear that in person and I wasn't able to say anything about it, we were treated, courtesy of the Lord, to a practicum of what that might mean. Too busy to pray? I'll provide you the time. Don't like fasting? Here's an opportunity to do with a little less. Not too big on works of mercy? Perhaps we should know what it's like not to have what we need for a while. Please understand, it is not my intention to point fingers at anyone. But the Lord teaches us in many different ways. If we won't take ourselves out of our comfort zone, He can and does from time to time. There is a bunch of Lent remaining; don't waste it.

I want to thank Amy and Jim Crandell for putting together the alternative worship possibilities for our downtime. I hope that they were helpful and that some of you availed yourselves of the opportunity to spend some time with the Lord on the days we could not be together.

Last month I told you that the Vestry would discuss the question of our current Sunday services at the

February meeting. We did, without a definite conclusion. It was decided to develop a questionnaire to which all of you could respond with regard to what everyone would like to see. That's in process now with no target date in sight. Once it is developed the Vestry will have to refine and distribute it to you. I think it will be something to which you can respond on line. That way we can save a bunch of trees. I'll let you know when I know more.

Palm Sunday, the beginning of Holy Week comes at the end of the month. Last year, the pandemic prevented us from having the kind of celebration we usually have. I think there may have been five of us present at the service. We'll do better this year, God willing. The beginning of Holy Week foreshadows for us, at least liturgically, both the glory and the agony of our salvation. The triumphal procession with palm branches along with the Passion of the Lord reminds us, not just what Jesus experienced, but what every Christian comes to know about the tragedy of human sin and the blessing of our redemption. Always appropriate food for thought. Since the remainder of our Holy Week liturgies takes place in April, I will deal with them in the next newsletter. But Lent is a time to meditate on all these matters over and over again. We are never where we ought to be in this life. Meditating on the life of the world to come during this time is more than just worthwhile. It's a necessity.

Don't forget Evening Prayer on Thursday evening at 7:00 pm, either in person or on Zoom if you are looking for some communal prayer time during Lent.

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

THE REALITY OF RU-486

by Deacon Georgette Forney, President of Anglicans for Life

[January 22nd] marked the 48th observance of legalized abortion in the United States. In 1973, two Supreme Court cases, Roe vs. Wade and Doe vs. Bolton, were used by the Supreme Court to declare that the Constitution included the right for women to abort their children throughout all nine months of pregnancy...

Yet, while I was tempted to write about the role of violence in a world that has lost upwards of a billion children to abortion from 1921 through 2015—violence truly does beget violence—I instead thought about a conversation I recently had about a growing, disturbing trend in abortion in America. So, today seemed like a good time to discuss the rapid rise in the use of RU-486 to cause an abortion.

What is RU-486? According to [Wikipedia](#), “Mifepristone, also known as RU-486, is a medication typically used in combination with misoprostol to bring about an abortion during pregnancy. This combination is 97% effective during the first 63 days of pregnancy. It is taken by mouth and common side effects include abdominal pain, feeling tired, and vaginal bleeding. Serious side effects may include heavy vaginal bleeding, bacterial infection, and birth defects if the pregnancy does not end. If used, appropriate follow up care needs to be available. Mifepristone is an antiprogestogen. It works by blocking the effects of progesterone, making the cervix easier to open, and promoting contraction of the uterus when exposed to misoprostol.”

It is referred to as a “medical abortion” by abortion clinics, because it sounds better, but it really should be called a chemical abortion process, based on the definition above. It was approved in 2000 by the FDA to be used up to seven weeks of pregnancy, but then they expanded it to nine weeks, as that is how the abortion providers use it. (Recently, AFL had a woman contact us who was almost 10 weeks pregnant. She took the pills, but they weren’t effective, so she had to go in and have a regular abortion procedure.)

RU-486, or chemical abortions, now account for just over 40% of all abortions done in the United States. This growing trend means people need to understand what this new type of abortion is all about and, most importantly, how it impacts the women

who have them. Chances are, most people under the age of 30 will know someone who has gone through this procedure.

Here are some of the realities that abortion recovery leaders have recently discussed, in relation to what they are seeing with women who have taken RU-486.

1. The most common question asked by people calling into the hotlines is, “What do I do with the remains of the baby?” Planned Parenthood often tells them to flush, so they don’t see what comes out of their body. But if they look, they will see the remains of the baby (fetus) floating in the toilet...
2. Women are purchasing the pills online, which is basically the black-market. No one knows what is in these pills, nor where they are being manufactured. Limited instructions come with the package, so women are left to figure it out alone. These women often end up in the emergency room of local hospitals, where no one is trained in discerning RU-486 complications or asking appropriate questions to diagnose real or potential problems.
3. RU-486 is available to many around the world, so women worldwide need to understand the reality of this type of abortion process. Because of its online availability, abortions are even occurring in countries where abortion is illegal – and, once again, hospitals are not prepared for emergencies related to them.
4. From the moment a woman takes the abortion pill, she has about 72 hours to change her mind and save her baby. The [Abortion Pill Rescue Network](#), operated through Option Line’s 24/7 contact center, answers **more than 150 crisis calls** a month from women who regret their abortion decision. Statistics show that **more than 2,000 lives have been saved** through the abortion pill reversal protocol! The Abortion Pill Reversal is effective about 60% of the time.
5. Women express having conflicted emotions after having a chemical abortion, as they themselves have taken the pills and thus feel more responsible than if the procedure had been done to them. Also, they are often not informed about the development of the baby, the intensity of pain,

- or that the pill's effects can be reversed within the first 72 hours.
6. The impact of RU-486 on the father of the baby is often more intense. Men's healing programs report that men often come to them very angry. Sometimes their anger is directed at the woman, because she is the abortionist, sometimes at themselves for not being there for her, and sometimes for not stopping it. The father becomes the third victim.
 7. Because of the physical pain and seeing the baby amongst the uterine contents, RU-486 abortions create an intensified level of trauma. Because the event usually happens at home or other familiar place, common activities, such as flushing the toilet or sitting in the bathtub, that are done after the abortion in the same location can trigger women's trauma. Also, in an abortion, the abrupt ending of the pregnancy doesn't instantly reset hormone levels, which can also feed into the emotional trauma and inability to process the loss. This leads women to become stuck in pain, and they often don't know where to go for help or that help is even available.

At the end of our conversation, all I could think is that, once again, women have been exploited by the abortion industry. They do not provide counsel or adequate information about RU-486, choosing

instead to downplay the reality, making it seem like this type of abortion is a non-event, leaving women caught off guard by the very real emotional, physical, and spiritual problems associated with this type of abortion.

However, despite the real and terrible suffering caused by RU-486, not the least of which being the deaths of innocent children, there is still reason to hope. For one, there are abortion recovery leaders who are working to understand the impact of this new abortion trend and to help those who are hurting. I am so grateful for the compassionate people providing abortion after-care in organizations nationwide. But you too can help those struggling with past abortions. Please learn about the abortion recovery programs in your area, so you can refer anyone who is hurting after an abortion to local help resources. Check out AbortionForgiveness.com and SupportAfterAbortion.com for more information.

I pray that I won't have to acknowledge this anniversary for a 24th time. But I know that, if I do, that God's people are out there supporting and loving the broken and directing them to the only thing that can truly heal the wounds of abortion—our loving Savior, Jesus.

<https://anglicansforlife.org/2021/01/22/the-reality-of-ru-486/>

NEWSLETTER DELIVERY OPTIONS

- 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.

40 DAYS FOR LIFE

NOT canceled! Ongoing, now! We have united with hundreds of cities across the world for a simultaneous 40-day prayer vigil. 40 Days for Life is a 40-day campaign of prayer & fasting, education, and a constant peaceful prayer vigil in front of abortion facilities. This international movement has resulted in 100+ abortion facilities closing, over 200 abortion workers having conversions and leaving their jobs, and over 17,000 women choosing life for children they were going to abort. Here in Central Texas at least 284 women have changed their minds and chosen life! You can also find information online at CentralTexasCoalition.com or by calling the Coalition for Life office at (512) 296-2071.

Prayer materials are available on the table in the Narthex.

LENTEN FOOD DRIVE

A St. Francis food drive benefitting the Food Pantry at St. Louis the King of France Catholic church is ongoing through Palm Sunday.

The St. Louis food pantry provides food assistance to the needy of our community and is the largest food pantry in Austin. Volunteers distribute food on Saturday mornings from 8:30 - 10:00 a.m. This is one of several social ministries this large parish can offer. The St. Louis food pantry is a partner with the Capitol Area Food Bank. On a typical Saturday, up to 80 families who live in the central Austin area receive food assistance.

Bea De la Rosa is the Director of Social Ministries and welcomes contributions, but she does have specific items the pantry will accept from a food drive like this:

Protein

- Canned chicken
- Canned tuna
- Canned Salmon
- Spam

Starch/Protein

- 1-2 lb. bag white rice
- 1-2 lb. bag pinto beans
- Oatmeal
- Mac & Cheese

Vegetables

- 14 oz. Canned Corn
- 14 oz. Canned Green Beans

There will be a table set up in the St. Francis entry hall for donations. Consider purchasing some or all of the items on the list and bringing them to church during Lent.

AMAZON SMILE

St. Francis is now registered as a charity with Amazon. This means that a portion of your Amazon purchases can be donated to St. Francis. To set this up, click this link: <https://smile.amazon.com/ch/74-2564742> and St. Francis will be set as your charity. Then, each time you go to Amazon, enter Smile.Amazon.com in the address line. This is an easy way for the church to get some extra funds.

DAYLIGHT SAVING TIME

Mark your calendar! On Sunday, March 14, Daylight Saving Time kicks in. Don't forget to move your clock one hour forward!

EVENING PRAYER

Jim Crandell

Father Len suggested that those parishioners who are looking for some communal prayer time during Lent or an opportunity for a Lenten devotion should consider attending Evening Prayer on Thursdays.

Like Holy Communion, Evening Prayer is not specific to Lent, and in fact, it is available every Thursday when some more momentous occasion (e.g., Maundy Thursday) does not preempt it; and yet, in its solemn simplicity, it can be a helpful spiritual exercise during Lent. The service is conducted according to the Order found on page 21 of the Book of Common Prayer, except that we omit the Absolution after the Confession, and the Lessons are taken from seasonally appropriate entries in the Eucharistic lectionary found on page 90 rather than the daily lectionary table (page x). A hymn is sung before the beginning of the Order, and another is sung at its conclusion. The canticles appointed (from those on pp. 25-29) are sung. Though unaccompanied, singing tends to be lusty and exuberant.

What is Evening Prayer all about? Like all true Christian worship, it is first and foremost about rendering praise and thanks to God, remembering the innumerable blessings and mercies which He continuously bestows upon us. It is also about petitioning Him to look after us and the Church and our country and about interceding on behalf of others of whose specific needs we may be aware. It is unmistakably Christian, and in style, it is unmistakably Anglican, but in substance, there is nothing sectarian about it. The point is not that the daily offices aim to be inoffensive (except toward God!), but rather that they embody doctrine and a prayerful ethos which we rightly commend to all who would follow Christ.

You are cordially invited to join us in the Nave, and I can promise that maintaining social distance will not prove challenging. If you find it impractical to attend in person, you are certainly welcome to join us on Zoom; in that event, please use the link below to connect to the Zoom meeting. [Zoom Meeting Link](#)

In the event you are participating via Zoom, your prayer book and hymnal would be handy to have. If you have neither, the order of service will be emailed. If you come to the church, hymnals and prayer books will be available.

MARCH SUNDAY READINGS

3/7 3 Lent (link)

- Exodus 20:1-17
- Psalm 19:7-14
- Romans 7:13-25
- John 2:13-22

3/14 4 Lent (link)

- 2 Chronicles 36:14-23
- Psalm 122
- Ephesians 2:4-10
- John 6:4-15

3/21 5 Lent (link)

- Jeremiah 31:31-34
- Psalm 51
- Hebrews 5:1-10
- John 12:20-33
-

3/28 Palm Sunday (link)

- Palm Gospel: Mark 11:1-11a
- Isaiah 45:21-25
- Psalm 22:1-11
- Philippians 2:5-11
- Mark 14:32-15:47

Notes on the readings:

- St. Francis follows the [1979 BCP Lectionary](#) for the lessons. We are in Year B.
- The text read at the service is from the Revised Standard Version of the Bible.
- Each of the listed Sunday 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.

MARCH BIRTHDAYS

2	Hannah Hatley
4	Emma Carr
5	Bill Palmer
8	Kenneth Robertson
12	Ganne McCollough
13	Keira McCormick
14	Marilynn Palmer
15	Shirley Ellis, Missy Bernard, Kolby Glenn
17	Tristan DeBord
19	Timothy McCormick
24	Chuck Mazzeo
26	Grady Collins
28	Lavanna Martin

MARCH ANNIVERSARY

1	Larry and Eileen Cole
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MARCH CALENDAR

Sundays

- 9:30 a.m. Holy Communion in-person, live streamed and recorded. Nursery is provided from 9:15-11:00 a.m.
9:30 a.m. Sunday School for youth
10:45 a.m. Choir Practice

Tuesdays

- 7:00 - 8:30 p.m. Home Group. Meeting online via Zoom.

Thursdays

- 7:00 p.m. Evening Prayer in-person in the Nave and via Zoom

2nd and 4th Sunday

- 7:00 - 8:30 p.m. Home Group. Meeting via Zoom.

2nd and 4th Friday

- 7:00 - 8:30 p.m. Home Group. Meeting via Zoom.

March 6, 1st Saturday

- 9:00 - 10:30 a.m. Prayers for the Nation in- person in the fellowship hall and via Zoom

March 8, 2nd Monday

- 6:00 p.m. Vestry meeting via Zoom

March 15, 3rd Monday

- 7:00 - 8:30 p.m. Readers of First Things group online meeting. Contact Karl Stephan at kdstephan@txstate.edu to join the online meeting via Zoom or come in person to the fellowship hall.

March 20, 3rd Friday

- NOON to 1:00 p.m. Mother's Prayer Group in- person only in the fellowship hall

March 27, 4th Friday

- 4:30 p.m. Mobile Loaves & Fishes Make Ready Team in-person at St. Louis Catholic Church, Social Ministries Building
5:30 p.m. Food Truck Run, in-person, starts at St. Louis Catholic Church

Notes on the calendar:

- For now, the 9:30 service will be live streamed on Facebook and recorded and posted to the web site. The 11:00 service will not be held at this time.
- To join any of the meetings or services held via Zoom, email info@stfrancisaustin.org.



ST. FRANCIS ANGLICAN CHURCH OF AUSTIN

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

Fort Worth, TX 76108

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

Bishop: The Rt. Rev'd Ryan Reed

Rector: The Rev. Canon Len Giacalone

Music Director: Betty Lin Gallardo

Parish Administrator: Mark Rambin

Treasurer: Grady Collins

Vestry Officers

Senior Warden Junior Warden

Doug Cooper Jim Britt

Secretary

Jim Crandell

Vestry Members

Jim Britt, Donna Hunt, David Kristo-Reinking

Doug Cooper, Jim Crandell, Michael Ready

Christina Hatley, Bill Palmer

Fr. Len Giacalone

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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.