

THE ST. FRANCIS BULLETIN

FROM THE RECTOR

Fr. Len Giacolone

HOLY WEEK

Much of the Christian experience, and by that I mean living the Christ-life, is shrouded in mystery and encapsulated within a few days in the springtime each year. We call it Holy Week, not because the week itself is special but because the mystery of our salvation is brought to life in the liturgical celebrations we enact during these days. Much of liturgy is theatre, drama. It involves staging, with people playing different roles and saying lines to make the drama real. But it is different than a stage play. When you go to the theatre and watch a play, even a really good play, there is some momentary satisfaction which may last for a time but in the end is ephemeral. The drama of Holy Week and its liturgical celebrations, while experienced in a moment in time, stands for a life changing experience that lasts for eternity. That is why the church does this every year. Not because we haven't seen it or experienced it before but because we need to experience it often. There is always the hope that this year the Holy Spirit will touch us with a different part of the mystery that has heretofore escaped us. Don't think that this is a "been there-done that" experience. That if you have done Holy Week in the past, that's all there is. The mystery of our salvation is so deep, so profound that it can never be plumbed too deeply. As with all of our liturgical celebrations, there is a tendency to allow familiarity to breed contempt. To judge the service on the basis of the sermon because, after all, that's what's new every time (at least hopefully). But these mysteries stand on their own, with or without commentary. The objective here is not just to attend them but to allow yourself to

be saturated by them. To be part of the crowd shouting Hosannas on Palm Sunday; seated at table with Jesus and the apostles celebrating the new Passover; standing at the foot of the cross with the women and the disciple whom Jesus loved; and finally, approaching the empty tomb. You simply have to place yourself in the scene, live in that moment, and allow yourself to be transformed. But there is one liturgy that transcends even all of Holy Week although we do it several times during it. That is the Eucharist itself. The Sacrifice of the Mass. The Holy Communion. However you wish to call it. This is the pinnacle of our worship because Jesus Himself gave it to us to do over and over and over again. With music, without music. With sermon, without sermon. Processions or not. Why do I need to say this? One comment on the recent parish survey said "I watch the announcements and the sermon. The rest is just an empty shell of a worship experience." Really! While I guess everyone has their own truth these days, nothing could be further from **the** truth. The Eucharist is the center of our life because **He** is the center of our life. Without this we have nothing. More and more the "sola scriptura" crowd is coming back to what Jesus gave us to do, because Jesus gave it to us to remember who He is and what He did for us. Otherwise we wouldn't. Which brings me back to Holy Week. We do Holy Week because we need it to be a living part of our lives and not just a once a year ritual. Lest we forget!

On a final note, Bishop Reed will be at St. Francis on Sunday, June 6. Schedule to be announced.

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

END OF LIFE

- “End of Life” issues involve the terminally ill, elderly, or disabled and address the methods to hasten death, including euthanasia and assisted suicide.
- As much as most of us would rather not think about it, aging and dying are not only normal but universal. Not only will all of us die one day, but many of us will care for parents, family, and friends going through the aging and dying process.
- With medical advances older people are living longer. In the United States there are almost 40 million people aged 65 years or older and 5.5 million people over the age of 85.

Here are explanations of terms and issues associated with End of Life:

Assisted Suicide

Assisted Suicide occurs when a person aids, encourages, or counsels for suicide. It requires at least one person being directly and intentionally involved with ending the life of another person, usually with pills or powder. It is also called “aid in dying” or “physician assisted suicide.” Legal in several countries and states, Assisted Suicide rates continue to climb nationally and internationally.

Futile Care Theory

Futile Care Theory is the idea that, in cases where the doctor believes there is no hope for improvement, that no course of action should be taken. As hospitals face rising medical costs & as patients are living longer, there is real concern that health care rationing following a futile care theory will lead to some patients being deemed not worthy of receiving medical care. This could prematurely end the lives of people who would otherwise recover if given the needed care.

Advance Directives

Advance Directives are documents meant to communicate a patient’s health care wishes should a patient be unable to communicate. The most common of these is a Living Will. Unfortunately, Advanced Directives can be misinterpreted by doctors, which could influence subsequent care. To make sure your medical care is conducted according to your wishes, it is better to assign a Power of Attorney for Health Care. For more information, visit the Patients’ Rights Council.

Caregivers

Caregivers can be hospice or hospital workers, nursing home staff and medical personal, or children, grandchildren, or other friends and family caring for aging or ailing patients. Caregivers are often responsible for not only administering medicine and care but also giving comfort and encouragement to those facing the end of life. Their work can often be physically difficult and emotionally draining. Caregivers often need to be cared for, as well!

Euthanasia

Euthanasia is defined as any act or omission that is done with the intent of bringing about someone’s death, which usually consists of the removal of life-sustaining medicine, food, or water or an intentional injection. It is also referred to as “mercy killing.” Unlike assisted suicide, legal euthanasia does not necessarily involve the permission or knowledge of the patient. The disabled and mentally incompetent are especially vulnerable to euthanasia.

Other Methods to Impose Death

Comfort Care is the process of treating patients with no hope of recovery by keeping them comfortable until their natural death. However, this could lead to patients being purposely overmedicated, hastening their deaths. This is also called terminal sedation or slow euthanasia. Palliative Care, although often used interchangeably with comfort care, is defined as relief of pain or symptoms from serious illnesses & is for people of any age at any stage or severity of illness.

Hospice

Hospice helps the patient & family with a variety of services, in home or at the hospice center, and should focus on enhancing the quality of remaining life in the last stages of terminal illness. Hospice can be a blessing to families with aging & ailing loved ones, but people need to carefully research any hospice agency they are considering. Select a hospice agency that will respect patients’ values, honor the weeks or months that remain of their lives, and not seek to hasten their deaths.

<https://anglicansforlife.org/issues/end-of-life/>

WHAT IS THE SACRED TRIDUUM?

Fr. Lee Nelson, Rector of Christ Church in Waco

Maundy Thursday, is the first day of what we call the Sacred Triduum, the three days of Maundy Thursday, Good Friday, and Holy Saturday leading up to the Easter Vigil, when the great season of Easter officially begins. These days call us to liturgical remembrance of the great Paschal Mystery - of Jesus Christ suffering in the garden, being tried unjustly, crowned with thorns, made to bear the cross, being crucified, laid in the tomb, descending among the dead, and finally - being raised on the third day. So central is this mystery that it demands our attention in this bodily fashion each year. This year will of course be different. The liturgies will be streamed. It will seem that we are "watching" the liturgy rather than participating in this great mystery.

I write to encourage you - do not miss this opportunity to participate deeply in this mystery! Kneel, meditate, prostrate yourself before the cross! Especially in this time in which so much attention is being given to bodily health and the woes of death - how much more should we give ourselves over to bodily participation the mystery of redemption!

Maundy Thursday recalls us to consider three things: the first is the *mandatum*, the New Commandment given by the Lord "that you love one another: just as I have loved you, you also are to love one another." (John 13:34 ESV) This is exemplified by the simple service of washing feet. Normally, this is done by the priests of the Church, but this year, we're encouraging everyone to do this in the home. If you live alone and are isolating, you might simply stick your feet in a bathtub and imagine the Lord washing your feet! This reminds us of the second thing we remember on this day - the institution of the priesthood. It was in those days the tradition of the High Priest to wash the feet of the priests as they entered the Temple service. The disciples understood that the Lord was initiating them into a new ministry, which they would only grow to appreciate. Thirdly, we remember the institution of the Eucharist, Jesus' gift of participation in His Body and Blood to the apostles, and through them to the Church. It is through this mystery that we participate bodily in the great Paschal Mystery that we remember in the Triduum.

On Good Friday, we undertake two things: one is a fast, and the other is a veneration of the Cross. The fast, which the Archbishop has this year commended to us as a way to make powerful intercession in the midst of global pandemic, is aimed at directing us to the desolation of the Cross. We should remember how many in the world are dying in desolation and pain, lungs filled with fluid just as Jesus's lungs filled with fluid. We should remember how Jesus has joined our suffering to His! Much of the liturgical practice for the Triduum was exported from the church in Jerusalem to the world. Starting in the 4th Century, it became the practice of the Christians in Jerusalem to venerate

the relic of the Cross on Good Friday. The Spanish pilgrim Egeria, writing at the end of that century, writes that two deacons were placed on either side of the Cross to prevent people biting off pieces to bring home with them. Ultimately, most churches throughout the world settled upon veneration of a simple crucifix.

Some might ask: isn't this idolatry? We should remember that this is a very real temptation, and avoid it. At the same time, we should remember that our salvation was not carried out in a purely spiritual manner - the Incarnation means that Jesus Christ took on a full and visible human nature. He did not merely appear to die upon a Cross, but truly died on an actual cross. Nature was used for our salvation - created things as instruments. And so, we pay homage to this visual symbol. These words of Saint John of Damascus are helpful:

"It behooves us, then, to worship the sign of Christ. For wherever the sign may be, there also will He be. But it does not behoove us to worship the material of which the image of the Cross is composed, even though it be gold or precious stones, after it is destroyed, if that should happen. Everything, therefore, that is dedicated to God we worship, conferring the adoration on Him."

This year, we're encouraging families and individuals to spend time looking upon a crucifix, and finally, if they are comfortable with this, giving it a kiss as a sign of bodily adoration of the Triune God.

Finally, we have Holy Saturday. The liturgy for the morning is very simple, and we're encouraging everyone to do it from the Prayer Book at home, including the ancient homily for this day in the Holy Week guide. On this day, we remember the Lord's descent among the dead, to which the Apostles' Creed gives witness, following the testimony of the Apostles, especially Saint Peter. (1 Pet. 3:18-20) Through this, not only do we teach that the Lord died in the way we all will die, but that the Gospel is preached and proclaimed among the dead, who held in the prison of death, still hoped for this salvation. Holy Saturday concludes with the Great Vigil of Easter. All I will say at this point is that if you have never been to an Easter Vigil, you're in for a treat, even through a live-stream. We're encouraging people to watch this at home and participate by reading the readings and psalms with us.

I pray that this Triduum would be a time of refreshment and renewal in your life in Christ, and that he would draw you into the contemplation of those mighty acts whereby He has saved us!

<https://www.christchurchwaco.org/post/the-sacred-triduum-what-is-it>

HOLY WEEK & EASTER SERVICES

April 1, Maundy Thursday, 7 pm, Holy Communion and the stripping of the altar. No music.

April 2, Good Friday Liturgy, 7 pm. Holy Communion will be from the reserve. No music.

April 3, Solemn Easter Vigil, 7:30 pm. with choral Eucharist.

April 4, Easter Sunday, 9:30 am, Choral Eucharist with the flowering of the cross.

The services are in-person, will be live streamed on [Facebook](#), and available on the website after the service.

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.

EASTER LILIES

The sanctuary will be adorned with flowers and lilies beginning with the Easter Vigil. If you would like to make a remembrance or thank offering for the flowers, there are envelopes on the table in the Narthex for this purpose. Gifts will be collected through Palm Sunday.

40 DAYS FOR LIFE

St. Francis has participated in almost all the prayer vigils since they were started in 2009. Thanks to the 6 St. Francis members who gave an hour of their time to pray in front of one of the Austin Abortion clinics during Lent. The Fall campaign begins at the end of September. Physical presence in prayer makes a difference in changing the mind of women, their partners, and their family members about how to handle an unwanted pregnancy.

LENTEN FOOD DRIVE

The food drive continues through Palm Sunday. Thanks to all who contributed to the food drive to benefit the food pantry at St. Louis the King Catholic church. So far, we were able to fill 3 grocery carts with the food. The Crandells' little car isn't designed to hold that much weight in the trunk!

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. This is working! So far, we received \$22.11 in donations from the Amazon Smile program.

2020 CONTRIBUTION STATEMENTS ARE AVAILABLE

The contribution statements will be distributed electronically this year. If you want to receive a 2020 contribution statement, please email our Parish Administrator, Mark Rambin, at mrambin@msn.com to make a request. Also remember that even if you utilize the standard deduction on your tax return, the Cares Act allows you to take an additional deduction of up to \$300 in cash contributions made to a qualified charitable organization (such as St. Francis Anglican Church) in 2020.

APRIL BIRTHDAYS

4	Lewis Armstrong
8	Robert Bernard
10	John Goodrich
11	Keira Kristo-Reinking
14	Morgan McCormick
20	Ray Merrill
21	Jim Crandell
24	Donna Hunt
	Samantha Armstrong
30	Constance DeBord

APRIL ANNIVERSARIES

5	Roy and Nancy Jones
17	Mack and Margery Lindsey
22	Susan and Michael Jones

APRIL READINGS

4/1 Maundy Thursday (link)

- Exodus 12:1-14a
- Psalm 78:14-25
- 1 Corinthians 11:23-32
- John 13:1-15

4/2 Good Friday(link)

- Isaiah 52:13-53:12
- Psalm 22:1-11
- Hebrews 10:1-25
- John 18:1-19-37

4/3 Solemn Easter Vigil (link)

- Genesis 1:1-2:2
- Genesis 22:1-18
- Exodus 14:10-15:1
- Isaiah 55:1-11
- Ezekiel 36:24-28
- Romans 6:3-11
- Matthew 28:1-10

4/4 Easter Sunday (link)

- Acts 10:34-43
- Psalm 118:14-29
- Colossians 3:1-4
- Mark 16:1-8

4/11 1 after Easter (link)

- Acts 3:12a, 13-15, 17-26
- Psalm 111
- 1 John 5:1-6
- John 20:19-31

4/18 2 after Easter (link)

- Acts 4:5-12
- Psalm 98:1-5
- 1 John 1:1-2:2
- Luke 24:36b-48

4/25 3 after Easter (link)

- Acts 4:23-37
- Psalm 100
- 1 John 3:1-8
- John 10:11-16

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.

APRIL 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

10:35 a.m. Healing Prayers at the Altar rail.

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 church 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 on the 12th and in-person on the 23rd.

April 3, 1st Saturday

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

April 12, 2nd Monday

6:00 p.m. Vestry meeting via Zoom

April 16, 3rd Friday

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

April 19, 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.

April 23, 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.



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**

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 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.