



St. Paul's Anglican Church

Monthly Gazette

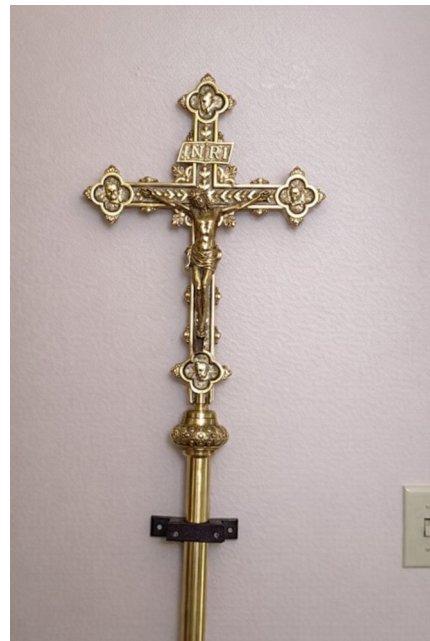
April 2026



Parish News

March was a very busy and Blessed month.

An anonymous donor donated a new cross and new Stations of the Cross. The Stations of the Cross were hand carved in Italy. In addition, a non-parishioner donated \$200 to the Church.



Of course, the big event was the Baptism of Willow May Isbell and the Blessing of Women.





Our Youngest and Oldest Members of St. Paul's Anglican Church

Willow May Isbell b. February 19, 2026 and Georgie Halliburton, Aged 97



Save the Date



The Orthodox Mission in the Americas

Diocese of the Western States

Cordially Invites

Family & Friends of

JOHN ISBELL

To the

Ordination to the Sacred

Order of Deacons

On

Sunday, April 19, 2026, at 10:30 a.m.

at

St. Paul's Anglican Church

600 W. Hillside Ave., Prescott, AZ 86301

Visiting Clergy Bring Red Stoles

We Have Found Our Home

After much searching, we have finally found our home in the Orthodox Mission in the Americas. We are a missionary Orthodox jurisdiction devoted to preserving and proclaiming the Faith once delivered unto the saints. Our work is centered in the worship of the Church, the preaching of Holy Scripture, the formation of clergy and faithful, and the planting of parishes and missions for the salvation of souls and the glory of God.

The new logo for the Diocese is:



And the new Church Seal is:



Bake Sale

Thank you to everyone that contributed to the bake sale by cooking, baking, buying, manning the bake sale.



Mary Moore Teaching Cross Making

Mary is our resident authority on making crosses out of palms for Palm Sunday. Each year she teaches other parishioners how to make them.



A big thank you to Billy and his friend Chris for getting some power line people to restring the rope on the flagpole in front of the Church. Let Old Glory Fly!



April Birthdays

April Anniversaries

8 Bp. George and Mary Parrish

Special Prayers

Our Country

Fr. Walt and Bea

John

Billy

Jim and Kate M.

Mary M.

Calendar

The following is the calendar for April, 2026.

Holy Communion is every Sunday at 10:30 a.m.

Morning Prayer and Bible Study Wednesdays at 10:00 a.m.

- | | |
|--------------|--|
| April | 1 Morning Prayer and Bible Study 10:00 a.m. |
| | 2 Maundy Thursday Holy Communion 3:00 p.m |
| | 3 Good Friday Holy Communion 12:00 noon |
| | 5 Easter Sunday Holy Communion 10:30 a.m. |

8 Morning Prayer and Bible Study 10:00 a.m.

12 Holy Communion 10:30 a.m.

15 Morning Prayer and Bible Study 10:00 a.m.

19 Holy Communion 10:30 a.m.

John Isbell's Ordination to the Diaconate

22 Morning Prayer and Bible Study 10:00 a.m.

26 Holy Communion 10:30 a.m.

29 Morning Prayer and Bible Study 10:00 a.m.

Special Dates

Maundy Thursday

Maundy Thursday is the quiet thunder before the storm. In the Orthodox Anglican tradition, it is the day when love stoops low and holiness kneels. The name “Maundy” comes from the Latin *mandatum*—“commandment”—for on this night, Christ gave His disciples a new commandment: *that ye love one another, as I have loved you*.

This love is not sentimental. It is sacrificial, embodied in the washing of feet and the breaking of bread. The Orthodox Anglican heart sees in the footwashing not merely humility, but the descent of God into the grime of human life. Christ, the High Priest, girds Himself with a towel and touches the dust of His creation. In this act, the Church learns that holiness is not aloof—it is tender, cleansing, and near.

The institution of the Holy Eucharist on this night is the Church’s treasure. Here, Christ gives not only teaching, but Himself. The Orthodox Anglican tradition reveres this moment as the beginning of the sacramental life: the Body broken, the Blood poured out, the mystery of communion unveiled. The altar becomes the Upper Room, and the faithful are drawn into the drama of redemption.

Yet Maundy Thursday is also shadowed. The betrayal begins. The Garden awaits. The Orthodox Anglican liturgy often ends in silence, with the stripping of the altar—a sign that the Bridegroom is taken away. The Church watches, prays, and enters the Passion.

In this way, Maundy Thursday is a hinge between love and suffering, between the table and the cross. It teaches that divine love is not safe, but saving. And the Orthodox Anglican soul, shaped by Scripture and sacrament, walks into the night with Christ, knowing that even in betrayal, love endures.

Good Friday

Good Friday is the stillness of love crucified. In the Orthodox Anglican tradition, it is the most solemn day of the year—a day when heaven weeps and the earth grows silent. The Cross stands at the center, not as a symbol of defeat, but as the throne of mercy.

Here, Christ bears the weight of the world. The Orthodox Anglican heart sees in His suffering not only pain, but purpose. Each wound is a word of love. Each nail is a promise kept. The liturgy strips away all adornment, leaving only the stark reality of redemption: *He was wounded for our transgressions, He was bruised for our iniquities.*

The Church gathers not to mourn a tragedy, but to behold a mystery. The silence of the sanctuary echoes the silence of the tomb. The faithful kneel, not in despair, but in awe. The Cross is venerated—not as wood alone, but as the place where justice and mercy kissed.

In Orthodox Anglican practice, the Good Friday liturgy is marked by solemn collects, the reading of the Passion, and the reproaches that pierce the soul: *O My people, what have I done unto thee?* These ancient cries call the Church to repentance, not with guilt, but with grace.

And yet, even in the darkness, there is light. The Orthodox Anglican tradition holds fast to the truth that the Cross is not the end. It is the gateway. The veil is torn. The tomb is near—but so is the dawn.

Holy Saturday

Holy Saturday is the quiet between worlds. In the Orthodox Anglican tradition, it is the day when Christ rests in the tomb, and the Church keeps watch in a hush that feels almost cosmic. The noise of Good Friday has faded, yet the light of Easter has not yet broken. It is the Sabbath of the Lord—the day when the Creator lies still within His creation.

The Orthodox Anglican heart sees this day not as emptiness, but as expectancy. Christ descends to the place of the dead, not in defeat, but in triumph. The ancient homilies speak of Him

seeking Adam, calling to Eve, breaking the bars of death from the inside. Even in the silence, heaven is at work.

The liturgy reflects this tension. The altar remains bare. The sanctuary is stripped of joy. No Eucharist is celebrated. The Church waits at the threshold, holding its breath. Yet the lessons appointed for the day whisper of deliverance—Jonah in the deep, Israel at the Red Sea, the valley of dry bones stirring with life.

Holy Saturday teaches the Orthodox Anglican soul to trust God in the in-between places. When nothing seems to move, grace is still advancing. When the world is silent, the Redeemer is not idle. The stone will roll away, but for now, the Church keeps vigil at the tomb, knowing that the stillness is only the prelude to glory.

Easter Sunday

Easter Sunday is the dawn that remakes the world. In the Orthodox Anglican tradition, it is the feast of feasts, the day when every shadow is chased away by the brilliance of the risen Christ. The silence of Holy Saturday breaks open, and the Church greets the morning with the ancient cry: *Christ is risen. He is risen indeed.*

The Orthodox Anglican heart sees the Resurrection not as a symbol, but as a seismic reality. Death is undone. Sin is broken. The grave has lost its claim. The same Jesus who walked the dusty roads of Galilee now steps forth from the tomb in glory, bearing the wounds that healed the world. These wounds are no longer marks of suffering, but emblems of victory.

The liturgy bursts with joy. Candles blaze. Bells ring. The alleluias return like birds after winter. The altar, once stripped and silent, is clothed in white and gold. The Eucharist becomes a foretaste of the new creation, where Christ feeds His people with the life that conquered death.

Easter teaches the Orthodox Anglican soul that hope is not fragile. It is fierce. It is rooted in the God who enters the grave and walks out again. The Resurrection is not merely an event of the past — it is the power that shapes every present moment and every future promise.

And so the Church stands at the empty tomb, not bewildered, but believing. The stone is rolled away. The garden is alive. The Lord is risen, and nothing will ever be the same.

The Book of Common Prayer

Many of us have been confused by the New Book of Common Prayer that was recently introduced into our Parish. I have gathered some information that may explain it.

The new volume is a modern publication of the **Book of Common Prayer in the English Parochial Tradition, according to Orthodox Catholic usage**, produced by **Lancelot Andrewes Press** on behalf of **English Orthodox Communications**.

In plain terms, this edition is part of the **Western Rite Orthodox** movement — communities within the Orthodox Church that worship using a form of the historic English liturgy rather than the Byzantine rite. Their goal is to preserve the beauty and cadence of the classical Anglican prayer tradition while conforming it to Orthodox theology, sacramental understanding, and devotional practice.

This edition:

- Retains the **traditional English liturgical structure** recognizable to Anglicans.
- Uses the **Psalter** and the classic pattern of daily prayer.
- Adapts certain prayers, rubrics, and doctrinal expressions to align with **Orthodox teaching**, especially regarding the Eucharist, saints, and sacramental theology.
- Emphasizes continuity with the **English parochial tradition** — the local parish worship that shaped Anglican life for centuries.

It is, in essence, the Anglican liturgical inheritance **received, corrected, and used within Orthodoxy**.

How It Differs from the 1928 Book of Common Prayer

While the 1928 BCP is the standard of classical American Anglicanism, this Orthodox edition diverges in several important ways:

1. Theological Alignment

- **1928 BCP:** Anglican theology — broad, but rooted in Reformation-era formularies.
- **Orthodox Edition:** Adjusted to reflect **Orthodox dogma**, especially in the Eucharistic prayers, invocation of saints, and sacramental language.

2. Eucharistic Prayer

- The 1928 Communion rite is already more Catholic in tone than earlier American editions, but:
- The Orthodox edition includes **explicit epiclesis** (calling down the Holy Spirit) in a form acceptable to Orthodox theology.
- Certain Reformation-era phrases are removed or reinterpreted.

3. Calendar and Saints

- The Orthodox edition incorporates:
 - A more **Orthodox-shaped sanctoral calendar**
 - Additional feasts and commemorations not present in the 1928 book
- The 1928 BCP retains the classic Anglican calendar with fewer saints' days.

4. Rubrics and Ceremonial

- The Orthodox edition includes rubrics that reflect **Orthodox sacramental discipline**, such as fasting expectations, preparation for Communion, and liturgical gestures.
- The 1928 rubrics reflect **Anglican pastoral norms** of the early 20th century.

5. Language and Corrections

- The 1928 BCP uses traditional English throughout.
- The Orthodox edition keeps the same style but includes:
 - **Corrected or restored phrases** where Orthodox theology requires precision
 - Occasional structural adjustments to align with ancient liturgical patterns

6. Ecclesial Identity

- **1928 BCP:** A prayer book for Anglican parishes.
- **Orthodox Edition:** A prayer book for Orthodox parishes using the Western Rite — Anglican in form, Orthodox in substance.

In Summary

This edition preserves the beauty of Anglican worship while rooting it firmly in the theology and sacramental life of the Orthodox Church.

Orthodox Parochial BCP vs. 1928 Book of Common Prayer

Feature	Orthodox Parochial BCP vs. 1928 Book of Common Prayer	1928 Book of Common Prayer
Theological Foundation	Fully aligned with Orthodox Catholic theology ; Western Rite expression of Eastern Orthodox doctrine	Classical Anglican theology; broad but rooted in Reformation-era formularies
Eucharistic Prayer	Includes a fully Orthodox epiclesis , corrected sacrificial language, and restored ancient elements	More Catholic than earlier Anglican books, but still Anglican in structure and emphasis
Sanctoral Calendar	Expanded to include Orthodox saints , feasts, and commemorations	Traditional Anglican calendar with fewer saints' days
Rubrics & Ceremonial	Reflect Orthodox sacramental discipline , fasting norms, and liturgical gestures	Reflect early 20th-century Anglican pastoral practice
Language	Traditional English, but with Orthodox corrections to certain phrases	Traditional English throughout, unchanged
Ecclesial Identity	For Western Rite Orthodox parishes; Anglican form with Orthodox substance	For Anglican parishes in the Episcopal Church (USA)
Purpose	To preserve the English liturgical heritage within Orthodoxy	To provide a unified prayer book for American Anglicans



Joke of the Month

During the procession, one acolyte suddenly sprinted down the aisle, swung the thurible like a medieval weapon, and shouted,

“I’m adding EXTRA incense for JESUS!”

The priest didn’t even flinch.

He just sighed and said,

“And that, ladies and gentlemen, is why we don’t serve coffee to the acolytes before Mass.”

The Psalms

Psalms for Strength (Anglican Tradition)

1. Psalm 18 — The Lord My Strength and Fortress

KJV excerpt:

“The LORD is my rock, and my fortress, and my deliverer.”

Anglican meaning

Anglicans pray Psalm 18 when they need resilience in the face of overwhelming challenges. It frames God not as a distant helper but as a fortress — a place of refuge and stability. The Psalm teaches that strength is not self-generated; it is received from the God who rescues, steadies, and empowers His people.

2. Psalm 27 — Courage in the Face of Fear

KJV excerpt:

“The LORD is the strength of my life; of whom shall I be afraid?”

Anglican meaning

Psalm 27 is beloved in Anglican spirituality for its bold confidence. It is prayed when fear, uncertainty, or spiritual darkness presses in. The Psalm reminds the faithful that courage is born from God’s presence — the light that no shadow can overcome.

3. Psalm 46 — God Is Our Refuge and Strength

KJV excerpt:

“God is our refuge and strength, a very present help in trouble.”

Anglican meaning

This Psalm anchors the soul when the world feels unstable. Anglicans use it in times of crisis, upheaval, or emotional strain. It proclaims that God is not merely near — He is *present*, active, and unshakably faithful, even when everything else trembles.

4. Psalm 61 — Lead Me to the Rock That Is Higher

KJV excerpt:

“When my heart is overwhelmed: lead me to the rock that is higher than I.”

Anglican meaning

Psalm 61 is prayed when one feels stretched beyond capacity. It expresses the Anglican instinct to seek stability outside oneself — to be lifted, steadied, and sheltered by God. It is a Psalm for exhaustion, decision-making, and emotional overload.

5. Psalm 121 — Strength for the Journey

KJV excerpt:

“My help cometh from the LORD, which made heaven and earth.”

Anglican meaning

A classic pilgrimage Psalm, Psalm 121 is used for those facing long seasons of strain — caregiving, illness, grief, or major life transitions. It affirms that God watches over His people at every step, giving strength for the road ahead.

6. Psalm 138 — Strength in the Day of Trouble

KJV excerpt:

“In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.”

Anglican meaning

This Psalm speaks of inner strengthening — the quiet, steadying grace God gives when outward circumstances cannot change. Anglicans pray it when they need courage, clarity, or renewed resolve. It is a Psalm of answered prayer and restored confidence

If you need a Bible to delve further into these Psalms, please contact Bp. George.

St. Paul's Anglican Church

600 W. Hillside Avenue

Prescott, AZ 86301

928-778-6018

StPaulsPrescott@gmail.com

Archbishop George Parrish, presiding