



St. Paul's Orthodox Church

Monthly Gazette

July 2026



Parish News

Our Food Pantry has been a great hit! We are in need of more food for the pantry and the food can include things like snacks, cans of tuna fish, chicken, spam and other canned meats. Other items are things like ramen noodles and cup of soup. Canned fruits and vegetables also are a good choice. In other words, anything non perishable will be gratefully accepted. If you cannot get to the store to purchase items, you may contribute money. Just put your money in one of the giving envelopes and write food pantry on the envelope. It will be used to buy supplies.

On June 21, we honored the father's in the Parish with a beautiful Tuxedo Chocolate Mousse Cake.



July Birthdays

5 Bp. George

6 Mariann Littell

10 John Isbell

29 Bea Crites

31 Ann-Marie Tayler

July Anniversaries

26 Parshalla Wood

Special Prayers

Our Country

Bp. George and Mary

Billy

Fr. Walt and Bea

Georgie

Doug

Jenny

Calendar

The following is the calendar for July, 2026.

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

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

July

- 1 - Morning Prayer and Bible Study 10:00 a.m.
- 4 - Independence Day - Our Country's 250th Birthday
- 5 - **Holy Communion 10:30 a.m.**
- 5 - Bp. George's Birthday
- 6 - Mariann Littell's Birthday
- 8 - Morning Prayer and Bible Study 10:00 a.m.
- 10 - John Isbell's Birthday
- 12 - **Holy Communion 10:30 a.m.**
- 15 - Morning Prayer and Bible Study 10:00 a.m.
- 19 - **Holy Communion 10:30 a.m.**
- 22 - Morning Prayer and Bible Study 10:00 a.m.
- 26 - **Holy Communion 10:30 a.m.**
- 26 - Parshalla Wood's Anniversary
- 29 - Morning Prayer and Bible Study 10:00 a.m.
- 29 - Bea Crites' Birthday
- 31 - Ann-Marie Tayler's Birthday

Special Dates

St. James the Apostle — Western Rite Orthodox Synopsis

In the Western Rite Orthodox tradition, St. James the Apostle, often called James the Greater, stands as one of the Church's earliest and most fervent witnesses to Christ. As the son of Zebedee and brother of St. John, James was among the first whom the Lord called from their nets by the Sea of Galilee. His immediate response — leaving everything to follow Christ — is remembered as a model of apostolic readiness.

James belonged to the inner circle of the Twelve. He stood with Peter and John at the raising of Jairus's daughter, on the Mount of Transfiguration, and in the Garden of Gethsemane. These moments reveal the depth of his discipleship: a man who beheld Christ's glory, shared His sorrows, and learned firsthand the mystery of the Kingdom.

Western Rite Orthodox devotion also remembers James as the first of the Apostles to suffer martyrdom, slain by Herod Agrippa as recorded in Acts 12. His death is seen not as a defeat but as the seal of his apostolic witness — a life poured out in love for the Lord he followed so closely.

Tradition in the West holds that James's preaching reached as far as Spain, and his relics at Compostela became a great pilgrimage site for centuries. For Western Rite Orthodox Christians, this legacy is not merely historical; it is a reminder that the Gospel is always meant to be carried outward, even to the edges of the world.

St. James's feast calls the faithful to the same courage and immediacy he showed: to follow Christ without hesitation, to stand near Him in glory and in suffering, and to bear witness with a heart made steadfast by grace.

Liturgy of St. Tikhon

Old Testament Canticles in the Liturgy of St. Tikhon

In the **Liturgy of St. Tikhon**, the Old Testament canticles appear primarily in the **Daily Office** (Mattins and Evensong), just as they do in the classical Anglican

tradition from which this rite descends. These canticles are fully authorized for Western Rite Orthodox use and are part of the normal cycle of worship.

Below is the complete set of Old Testament canticles traditionally appointed.

1. The Song of Moses (Cantemus Domino)

Exodus 15:1–19 Used especially in festal Mattins and during Paschaltide. A hymn of deliverance celebrating God's victory over Pharaoh at the Red Sea.

2. The Song of Moses (Audite Cæli)

Deuteronomy 32:1–43 A longer prophetic canticle recalling God's covenant faithfulness and Israel's calling.

3. The Song of Hannah (Exultavit Cor Meum)

1 Samuel 2:1–10 A thanksgiving canticle praising God's reversal of human fortunes — a clear Old Testament parallel to the Magnificat.

4. The Prayer of Habakkuk (Domine Audivi)

Habakkuk 3:1–19 A canticle of awe before God's mighty acts and His coming in judgment and salvation.

5. The Prayer of Isaiah (Confitebor Tibi)

Isaiah 12:1–6 A joyful proclamation of God as salvation, often used in festal seasons.

6. The Song of Isaiah (Surge, Illuminare)

Isaiah 60:1–14 A canticle of the light of God rising upon His people — strongly associated with Epiphany.

7. The Prayer of Manasseh

(Deuterocanonical) A penitential canticle of repentance, used especially in Lent and at times of confession.

8. The Song of the Three Holy Children (Benedicite Omnia Opera)

Daniel 3:57–88 A sweeping hymn calling all creation to bless the Lord; used frequently at Mattins.

9. The Song of the Three Holy Children (Benedictus es, Domine)

Daniel 3:29–34 A shorter doxological canticle praising God's glory and exaltation.

10. The Song of Jonah (De Profundis Clamavi)

Jonah 2:2–9 A canticle of deliverance from the depths, used especially in penitential seasons.

11. The Song of Hezekiah (Ego Dixi)

Isaiah 38:10–20 A thanksgiving for healing and deliverance from death.

12. The Song of Moses and the Lamb (Revelation 15:3–4)

Though technically New Testament, it is often grouped with the Old Testament canticles in the Western Office tradition and is permitted in the St. Tikhon cycle.

How They Function in the Liturgy of St. Tikhon

- **In the Mass itself**, the Old Testament canticles do *not* appear (just as in the classical Anglican Mass).
- **In the Daily Office**, they are appointed as alternatives or seasonal replacements for the standard Gospel canticles (Benedictus, Magnificat, Nunc Dimittis) or as additional festal canticles at Mattins.
- Their use is especially prominent in **Lent, Advent, Paschaltide, and major feasts**.

Joke of the Month

The Great Incense Incident

Everyone in the parish remembered the Sunday when Father Ambrose decided to “increase the solemnity” by using the *special* incense — the kind that came in a tin with a warning label in three languages.

The thurifer that day was young Timothy, an enthusiastic acolyte with the spiritual maturity of a golden retriever. Father Ambrose handed him the thurible and said, “Now, Timothy, just a gentle swing. Gentle. Think *holy*, not *helicopter*.”

Timothy nodded earnestly.

This was the last moment of peace.

Because as soon as the choir launched into the processional hymn, Timothy began swinging the thurible with the confidence of a medieval knight defending a castle. The incense didn’t just rise — it *billowed*. It poured out like the cloud on Mount Sinai, except Mount Sinai probably had better ventilation.

Halfway down the aisle, the smoke was so thick the crucifer disappeared entirely. Parishioners whispered, “Is that symbolic?” and “I think I see the Holy Ghost.”

By the time they reached the altar, the sanctuary looked like a Victorian train station. The organist, unable to see the music, simply played louder in hopes it would help.

Father Ambrose tried to continue the liturgy, but every time he opened his mouth, a small puff of incense escaped like he was a startled dragon.

Finally, the senior warden marched up, waving a bulletin like a fan, and declared, “Father, the smoke alarm is about to achieve full liturgical participation.”

And that is how the parish ended up with a new rule in the sacristy:

“Timothy may only swing the thurible under adult supervision, and never faster than 3 mph.”

Psalm 51

- 1** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2** Wash me thoroughly from mine iniquity, and cleanse me from my sin.
- 3** For I acknowledge my transgressions: and my sin is ever before me.
- 4** Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
- 5** Behold, I was shapen in iniquity; and in sin did my mother conceive me.
- 6** Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.
- 7** Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
- 8** Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.
- 9** Hide thy face from my sins, and blot out all mine iniquities.
- 10** Create in me a clean heart, O God; and renew a right spirit within me.
- 11** Cast me not away from thy presence; and take not thy holy spirit from me.
- 12** Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
- 13** Then will I teach transgressors thy ways; and sinners shall be converted unto thee.
- 14** Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.
- 15** O Lord, open thou my lips; and my mouth shall shew forth thy praise.
- 16** For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
- 17** The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- 18** Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
- 19** Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Psalm 51 is the great psalm of repentance in the Western Rite. It teaches that true contrition begins with trust in God's mercy: "Have mercy upon me, O God, according to Thy loving-kindness." Sin is understood not only as breaking commandments but as damaging our communion with God. Forgiveness, therefore, is not merely a legal pardon — it is a real cleansing and renewal of the heart.

At the center of the psalm is the plea, "Create in me a clean heart." This is the language of new creation, reminding us that repentance is a work of grace, not self-repair. The psalm moves from sorrow to restoration, showing that God not only forgives but restores joy, strengthens the will, and opens our lips to praise Him.

For Western Rite Orthodox Christians, Psalm 51 shapes our Lenten prayer, our preparation for confession, and our daily return to the mercy of Christ. It teaches that a "broken and contrite heart" is the sacrifice God never refuses — and that repentance always leads us back to worship and renewed life in Him.

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

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