



St. Paul's Anglican Church

Monthly Gazette

May 2026



Parish News

Bp. George and Mary celebrated their wedding anniversary on April 8. They were blessed by Canon Walt Crites.



April 11 was the big move date for the Free Food Pantry from Rosser Street to St. Paul's Church. The Church would like to thank everyone who helped in this endeavor. We pray that it will help people in our neighborhood who are in need of something to eat or to tide them over until the big food pantries open for the day. This food pantry is open 24 hours per day.



Notice the variety of foods and items in the pantry, including hygiene articles. Let's fill it up!



On April 19, 2026, John Isbell entered the Diaconate. Congratulations John!







Reminder

When taking the host at Communion, please let the server place it on your tongue.

May Birthdays

10 Robert Giffin

13 Heather Isbell

14 April Isbell

25 Fred Zimmermann

31 Mary Parrish

May Anniversaries

4 John and April Isbell

Special Prayers

Our Country

Bp. George and Mary

Fr. Walt and Bea

Billy

Doug

Ava

Jack and Mariann

Calendar

The following is the calendar for May, 2026.

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

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

- May**
- 1 - St. Philip & St. James, Apostles**
 - 3 - Holy Communion 10:30 a.m.**
 - 4 - John and April Isbell Anniversary
 - 6 - Morning Prayer and Bible Study 10:00 a.m.
 - 10 - Rogation Sunday - Holy Communion 10:30 a.m.**
 - 10 - Robert Giffin Birthday
 - 13 - Morning Prayer and Bible Study 10:00 a.m.
 - 13 - Heather Isbell Birthday
 - 14 - Ascension Day
 - 14 - April Isbell Birthday
 - 17 - **Holy Communion 10:30 a.m.**
 - 20 - Morning Prayer and Bible Study 10:00 a.m.
 - 24 - Pentecost (Whitsunday) - Holy Communion 10:30 a.m.**
 - 25 - Fred Zimmermann Birthday
 - 27 - Morning Prayer and Bible Study 10:00 a.m.
 - 31 - Trinity Sunday - Holy Communion 10:30 a.m.**

Special Dates

St. Philip & St. James, Apostles — Anglican Perspective

The Church keeps the Feast of St. Philip and St. James together, not because they shared a story in Scripture, but because the early Church honored them on the same day. In the Anglican tradition, this feast invites us to see how God weaves together very different kinds of disciples into one apostolic witness.

Philip appears in the Gospel of John as the apostle who brings others to Jesus. He is the one who tells Nathanael, “Come and see,” and later he brings the Greeks who are seeking Christ. Philip reminds us that evangelism in the Anglican spirit is not pressure or argument, but invitation — a steady pointing toward the One who is the Light of the world.

James the Less, son of Alphaeus, is quieter in the biblical record. Tradition remembers him as a faithful, steady presence in the early Church, a man of prayer and humility. His witness teaches that apostleship is not only bold proclamation but also the quiet endurance that holds the community together.

Together, Philip and James show the breadth of apostolic ministry: one who invites, one who perseveres; one who speaks, one who stands firm. Their feast calls us to offer Christ both through our words and through our steadfastness, trusting that God uses every kind of disciple to build His Church.

Rogation Sunday

Rogation Sunday falls on the Sixth Sunday of Easter and marks the beginning of the Rogation Days, when the Church traditionally prays for God’s blessing upon the land, the labor of human hands, and the fruitfulness of creation. In the Anglican tradition, this day recalls the ancient practice of “beating the bounds,” when clergy and people walked the parish boundaries, asking God to protect the fields, the homes, and the community within them.

Rogation reminds us that all provision comes from the hand of the Creator, and that our work—whether in field, home, or vocation—is meant to be offered back to God in thanksgiving. As Easter joy continues, Rogation Sunday teaches us to see the risen Christ not only in the sanctuary but also in the ordinary rhythms of planting, tending, and daily labor. It is a call to pray for our neighbors, our town, and all whose work sustains the common good, trusting that God delights to bless the places where we live and serve.

Pentecost (Whitsunday)

Pentecost, or Whitsunday, is the great feast that crowns the Easter season. On this day the Church remembers how the Holy Spirit descended upon the apostles in wind and flame, empowering them to proclaim the risen Christ to all nations. In the Anglican tradition, Pentecost is both a celebration and a commissioning: the same Spirit who formed the first believers into one Body continues to renew, guide, and sanctify the Church today.

The name *Whitsunday* reflects the ancient custom of baptisms on this feast, when the newly baptized wore white robes as signs of new life in the Spirit. Pentecost reminds us that the Christian life is not lived by our strength alone, but by the Spirit who gives gifts, creates unity, and sends us out in witness. As we keep this feast, we pray that the fire of God's love would kindle our hearts anew and make us faithful bearers of Christ's light in the world.

Trinity Sunday — Anglican Perspective

Trinity Sunday stands as the first Lord's Day after Pentecost and invites the Church to contemplate the mystery at the heart of the Christian faith: one God in three Persons, Father, Son, and Holy Spirit. In the Anglican tradition, this feast is not an attempt to explain the Trinity, but to adore the God who has revealed Himself in creation, redemption, and sanctification.

The Father is the source of all being, the Son is the Word made flesh who redeems the world, and the Holy Spirit is the giver of life who dwells within the Church. Trinity Sunday reminds us that the life of God is a communion of love, and that we are drawn into that divine fellowship through Christ. As we begin the long season after Pentecost, this feast anchors our worship in the truth that every prayer, every act of praise, and every work of mercy flows from the Triune God who made us, saved us, and sustains us.

The Book of Common Prayer

This feature will resume next month.

Joke of the Month

A Vestry Meeting That Goes Completely Off the Rails

The vestry of St. Mildred-by-the-Roundabout gathered for their monthly meeting, which, according to tradition, began ten minutes late because no one could find the key to the parish hall. The Junior Warden eventually produced it from his pocket, where it had been since last month, though he insisted it must have “migrated there liturgically.”

The rector opened with prayer, which was interrupted twice: once by the treasurer whispering, “Are we supposed to stand?” and once by the Senior Warden loudly shushing the treasurer for whispering during a prayer.

After the Amen, the rector said, “Let’s begin with Old Business.”

This was a mistake.

The first item was the ongoing debate about replacing the parish hall chairs. The Altar Guild representative insisted the new chairs must be “liturgically neutral.” No one knew what that meant, but everyone nodded solemnly. The treasurer objected to the cost, noting that the

current chairs had only been in use since 1983 and “still have several decades left in them if people would stop sitting so heavily.”

The Youth Minister suggested beanbags. The Senior Warden said beanbags were “a slippery slope to contemporary worship.” The rector moved them along.

Next came the issue of the parish sign. The sign committee had spent six months debating fonts. They presented three options:

1. A serif font “with gravitas”
2. A sans-serif font “with approachability”
3. And a calligraphic font that looked like it belonged on a medieval manuscript

The vestry argued for twenty minutes before realizing the sign committee had forgotten to include the church’s name on any of the mock-ups.

Then came New Business.

The rector announced that the bishop would be visiting in two months. This caused immediate panic. The Junior Warden declared that the bell tower must be cleaned “before His Grace sees the state of it.” The Altar Guild insisted the bishop should not be allowed in the sacristy because “he’ll only rearrange things.” The treasurer asked whether the bishop’s visit meant they had to buy new coffee urns.

The rector tried to reassure them, but the vestry had already spiraled into a full logistical meltdown. Someone suggested repainting the narthex. Someone else suggested repainting the rector. The choir representative asked if the bishop preferred Rite I or Rite II. The rector said he didn’t know. The choir representative gasped as if this were a grave pastoral failing.

At this point, the meeting had been going for two hours, and they had accomplished nothing except deciding that the bishop was a threat to the sacristy.

Finally, the rector said, “Friends, let’s take a breath. What is the *one* thing we absolutely must do before the bishop arrives?”

The vestry fell silent.

Then the Senior Warden said, “We need a committee.”

Everyone agreed immediately.

A motion was made, seconded, amended, re-amended, tabled, un-tabled, and finally passed to create the **Episcopal Visit Preparatory Discernment Task Force**, whose mandate was to determine what the vestry should do before the bishop's visit.

The meeting adjourned at 10:47 p.m., having achieved nothing except the creation of a committee that would also achieve nothing.

It was, in short, a highly successful Anglican vestry meeting

The Psalms

Psalms of Thanksgiving

Psalm 30 — Thanksgiving for Deliverance

KJV: "O LORD my God, I cried unto thee, and thou hast healed me."

Anglicans often hear this psalm in Eastertide because it echoes the movement from sorrow to joy, from the "night" of suffering to the "morning" of resurrection hope. It reminds the Church that thanksgiving is not abstract but rooted in God's concrete acts of mercy. Psalm 30 teaches us to name our deliverance and return thanks with the same honesty with which we once cried for help.

Psalm 34 — Praise for God's Goodness

"O taste and see that the LORD is good."

This psalm captures the sacramental heart of Anglican spirituality — the invitation not merely to believe in God's goodness but to *taste* it. In Anglican worship, thanksgiving is embodied: in bread, wine, water, oil, and the gathered community. Psalm 34 reminds us that gratitude is something we experience with our whole selves, not only with our minds.

Psalm 65 — Thanksgiving for God's Provision

"Thou crownest the year with thy goodness."

Often associated with Rogationtide and harvest liturgies, Psalm 65 reflects the Anglican instinct to bless the land, the seasons, and the work of human hands. It frames creation as a gift entrusted to our care. In praying this psalm, Anglicans join the ancient rhythm of thanking God for rain, growth, and the quiet faithfulness of the earth.

Psalm 92 — A Song for the Sabbath Day

“It is a good thing to give thanks unto the LORD.”

This psalm is traditionally linked to Sabbath worship, making it deeply resonant with Anglican liturgy, where weekly thanksgiving shapes the life of the parish. Psalm 92 reminds us that gratitude is not occasional but habitual — a rhythm of rest, praise, and renewal that forms the Christian life.

Psalm 95 — A Call to Worship and Gratitude

“O come, let us sing unto the LORD.”

Known as the *Venite*, Psalm 95 opens Morning Prayer in the Book of Common Prayer. For Anglicans, it is the daily call to begin with thanksgiving, to enter God’s presence with joy, and to remember that worship is both invitation and response. It anchors the Church’s gratitude in the simple act of showing up before God.

Psalm 100 — A Psalm of Praise and Thanksgiving

“Enter into his gates with thanksgiving.”

This psalm is a classic expression of joyful worship and is often sung or recited in Anglican Eucharistic liturgies. It reflects the Anglican conviction that thanksgiving is the doorway into communion with God. Psalm 100 teaches that gratitude is not an emotion but a posture — the way we step into the courts of the Lord.

Psalm 103 — Bless the Lord, O My Soul

“Bless the LORD, O my soul, and forget not all his benefits.”

Psalm 103 is a sweeping hymn of thanksgiving for God’s mercy, healing, and compassion. Its language saturates Anglican liturgy, especially in prayers of confession and absolution. It reminds the Church that thanksgiving flows from remembering — calling to mind the countless ways God has shown steadfast love.

Psalm 107 — Thanksgiving for God’s Deliverance

“O give thanks unto the LORD, for he is good.”

This psalm recounts God’s saving help to travelers, prisoners, the sick, and the storm-tossed — a litany of deliverance that resonates with Anglican pastoral life. It reflects the Church’s calling

to give thanks not only for personal blessings but for the ways God rescues His people in every generation.

Psalm 116 — Thanksgiving for God's Help

"I love the LORD, because he hath heard my voice."

Psalm 116 is deeply personal, making it beloved in Anglican pastoral care and funerals. It expresses gratitude for answered prayer and deliverance from distress. Its quiet honesty reflects the Anglican way of thanksgiving — not triumphant, but tender, rooted in the God who bends low to hear His children.

Psalm 118 — Thanksgiving for God's Steadfast Love

"His mercy endureth for ever."

Used throughout Eastertide, Psalm 118 is a triumphant thanksgiving psalm that proclaims God's enduring mercy. Anglicans hear echoes of Christ's resurrection in its lines: "The stone which the builders refused is become the head stone of the corner." It is thanksgiving rooted in the victory of Christ, the cornerstone of the Church.

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